THE CURRICULUM OF ISLAMIC DA'WAH IN THE NETHERLANDS

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Dr. Rr. Suhartini, M.Si Aun Falestien Faletehan, MHRM Wahyu Ilaihi, MA Dr. Agus Santoso, S.Ag, M.Pd





FACULTY OF DA'WAH AND COMMUNICATION UIN SUNAN AMPEL SURABAYA, INDONESIA

A Research Report

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FOREWORD

Praise be to Allah, the 'real owner' of all the mosques in the world. Blessings and greetings has been delivered to the Prophet Muhammad who regularly teaches Muslims to be active and loving the mosque.

The study entitled "The Curriculum of Islamic Da'wah in The Netherlands" was held as part of the role of The Institute for Research and Community Services, UIN Sunan Ampel Surabaya in facilitating research budget. The research team is also very grateful to Prof. dr. Herman L. Beck from Tilburg University who has assisted us through guidance and discussions during the process of data collection in the Netherlands and also during the process of research report writing. In addition, this research could finish because of the participation of the Indonesian communities and the mosques' organizer in the Netherlands.

The purpose of this study was designed to enhance the literature of da'wah development in Europe. It could give a positive impact on the da'wah movement anywhere, especially in Indonesia. Suggestions and recommendations are expected for improving future researches. The content of this research hopefully sheds light all da'wah activities in Indonesia.

Surabaya, 2015

Team

ABSTRACT

By using qualitative method, this research focused on two questions; what are the prioritized da'wah messages in the present times in the Netherlands? How is the qualification of da'i that is aligned to da'wah in the Netherlands context? In relation to the questions, the paper then selected purposely some mosques and Islamic communities for data collection. The research result indicated that da'wah messages which most often delivered to the Muslim community in the Netherlands are related to Aqidah and Shari'ah. In between these topics, sha'riah matter has been da'wah messages which are often used in preaching contents. Aqidah topic has been usually delivered in certain moments and in the scheme of a personal consultation. Meanwhile, the topic of shari'ah particularly about Islamic Jurisprudence (Figh) has been very dominating in all mosques and Islamic community meetings. On the other hand, the topic of Akhlak (Islamic Ethic) was also discussed, but designed to reinforce Figh topic only. Such topic as Islamic ethic which is applicable and adapted to the context of the Netherlands is rarely delivered.

Keywords: Da'wah Messages, Aqidah, Shari'ah, Akhlak

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CHAPTER I

INTRODUCTION

A. Background

The development of Islam in Europe has been considered to be very good. Covering 50 countries and territories, Europe has about 38 million Muslim populations. The number has raised Muslim population figures to 5% of the total population of Europe; and has donated 2% of the total number of Muslims in the world. For Europe, the digit of 2% is significant enough as looking back at religious history in Europe. Therefore, a lot of questions may arise to find out what makes Islam in Europe has rapid development. From here, the da'wah model has been the answer in explaining the rapid development of Islam. European Muslims have their own way of da'wah, and it is also interesting to be known by all Muslims outside Europe.

The study of Islam in the Netherlands, according to Berger,¹ can be traced since the 16th century, and then at the end of the 19th century, the Netherlands became more special because of the scholarship in Islamic study from Dutch Colony for Indonesia. After that era, the development of Islamic studies and Muslim population is growing rapidly, especially after the 1970s. In fact, in 1988, the Islamic primary and secondary school was established, and has already reached 40 Islamic primary schools and two highs school in 2011. Islamic schools are also funded by the State, especially to evaluate its quality standards. Aid per student received by religious schools is also equivalent to that

¹ Maurits S. Berger (2015), "Islam as Postcolonial, Post-Second World War Religion in Europe: The Netherlands," in Jocelyne Cesari (ed). *The Oxford Handbook of European Islam.* Oxford: Oxford University Press.

received by public schools.² The reason of most parents who send their children to Islamic schools is because of considerations of personality development.³

The rapid development of typical Islamic education in the Netherlands is also giving more attention to the scholars to conduct dissertation research on the topic of Islamic education in the Netherlands. This also includes the increasing number of Muslim communities in the local areas, and at the same time, the growth of mosques became rapid which amounted to 453 mosques in 2010.⁴

The phenomena that exist in the Netherlands are the impact of the Da'wah carried out by a number of Netherlands Muslims; and this must have strong relation with the da'wah messages delivered by da'i including imams, preachers, local Islamic leaders, etc. The so dynamic development of Da'wah in the Netherlands is the reason why this research will be performed. It is designed to find out the 'curriculum' of da'wah containing some specific prioritized messages in the present. The findings of this study would be expected to be a strong framework in designing da'wah curriculum so that it can be used as a guide for other countries.

B. Research Questions

1) What are the prioritized da'wah messages in the present times in the Netherlands?

² Jap Dronkers (2014), "Islamic Primary Schools in the Netherlands," Maastricht University: Researchcentrum voor Onderwijs en Arbeidsmarkt (ROA), retrieved 19 Maret 2015 from http://apps.eui.eu/Personal/Dronkers/Lecture/Islamic%20schools.pdf

³ W.A. Shadid and P.S van Koningsveld (1992) "Islamic Primary Schools," in W.A. Shadid and P.S van Koningsveld, (1992) Islam in Dutch Society: Current Developments and Future Prospects. Kok Pharos, kampen, 107-123.

⁴ Maurits S. Berger (2015), "Islam as Postcolonial, Post-Second World War Religion in Europe: The Netherlands," in Jocelyne Cesari (ed). *The Oxford Handbook of European Islam.* Oxford: Oxford University Press.

2) How is the qualification of da'i who are aligned to da'wah in the Netherlands context?

C. Research Significances

In any country, the implementation of da'wah has evolved rapidly and used a variety of models for adjusting to social change in the community. Given this research, is expected to produce the map of da'wah model in the present context, particularly for the region of European continent with the Netherlands as a representative. The main objective of this research is to formulate da'wah model 'rahmatan lil alamin', the meaningful da'wah for all mankind.

Further, the research finding will also help Islamic University, especially the Faculty of Da'wa and Communication under the Ministry of Religious Affairs, in enhancing the curriculum and unit outline subjects in accordance with the needs of society. For an example, the science of da'wah, including the da'wah Management, is expected to be supported by new learning system, including a map of the stakeholder's network consisting of Islamic organizations around university.

CHAPTER II

RESEARCH METHODOLOGY

By taking a qualitative method, this research determines the source data based on purposeful sampling. Data collection techniques used are interviews, observation, documentation and extensive review of the literature. The research data will be retrieved from some selected mosques and Muslim communities in the Netherlands.

In relation to those data resources, the key informants in this research are imams in some selected mosques and local leaders of Islamic community. When using interview technique, the research will explore such data as follows:

- 1) The competencies of da'i
- 2) Training programs for da'i
- 3) The da'wah messages delivered by da'i
- 4) The preparation process of making speech

Further, in observation technique, the research will explore such data as mentioned below:

- 1) The pattern of communication in da'wah within community
- 2) The da'i behaviour and styles in the da'wah process
- 3) The mad'u attitudes in the da'wah process
- 4) The athmosphere of da'wah process within islamic community and mosques

By using observation techniques, the data will be explored by hearing such activities as jum'ah khutbah, short speech after dhuhr prayer and speech in islamic-cultural ceremonies. Within this methods, the response of audiences in da'wah process also become targets. The table below will be used as a guidelines and will develop further depends on the situation in the field. The list of mosques (18 mosques) here includes some mosques having relation with Indonesian, Moroccan, and Turkish communities; and also will cover some sects such as Sunni, Shi'ah, Ahmadiyah, etc.

- 1. Mosques in Leiden
 - a) Islamitisch Centrum Imam Malik, Leiden
 - b) Moskee Al-Hijra, Leiden
 - c) Mimar Sinan Camii Moskee, Leiden
- 2. Mosques in Tilburg
 - a) Süleymaniye Moskee, Tilburg
 - b) El-Feth Moskee, Tilburg
- 3. Mosques in Rotterdam
 - a) As-Salam Moskee, Rotterdam
 - b) Mevlana Mosque, Rotterdam
- 4. Mosques in Den Haag
 - a) Ass-Soennah Moskee, Den Haag
 - b) Mescidi-Aksa Camii, Den Haag
 - c) Al-Hikmah Mosque, Den Haag
- 5. Mosques in Amsterdam
 - a) Djamee Masdjied Taibah, Amsterdam
 - b) Fatih Moskee, Amsterdam
 - c) Euromoslim Mosque, Amsterdam
 - d) Al-Ikhlash Mosque, Amsterdam
 - e) Saada Moskee, Amsterdam
 - f) El-Tawheed Mosque, Amsterdam
- 6. Mosques in Utrecht
 - a) Ulu Moskee, Utrecht

7. Mosques in Maastricht

a) El-Fath Moskee, Maastricht

Besides interview and observation techniques, the research also uses documentation technique which will be utilized to obtain some data such as:

- The number of mosques and Islamic community in the Netherlands
- o The number of Muslim population in the last five years.
- The samples of da'wah messages delivered in the mosques such as brochures, khutbah moduls, etc.
- The profile of da'wah organizations in Netherlands.

After collecting data, the end of this research will analyze the model of da'wah in the Netherlands through the elements of da'wah namely da'i, resources, strategy, media, messages, stakeholder, and the targeted people of da'wah. Particularly about the data of da'wah messages, it wil be analyzed by content analysis technique.

The process of conducting research will be assisted by Tilburg University in Netherlands, particularly with Prof.dr. Herman L. Beck. He is professor of Religious Studies, especially Islam, at Department of Culture Studies, School of Humanities, Tilburg University, The Netherlands. From his earliest youth, he has been fascinated by religion. He is mainly interested in the question of why people 'have a religion' and how they express it in their lives. Beck's research focuses on the question of whether the increase in the religious diversity of Islam in the Netherlands is accompanied by a shift in the importance attributed to Islam for the individual identity and for the identity of the individual as a member of the Islamic religious community. One of his PhD students has been conducting a research about Da'wah in Indonesia.

Prof.dr. Herman L. Beck has been an executive board in the Netherlands Interuniversity School for Islamic Studies (NISIS). NISIS was officially launched on 16 April 2010 under the conference theme 'Studying Islam: Text and Context'. NISIS represents a multidisciplinary network of Dutch experts in the field of Islam and Muslim societies. As such, it aims at providing a platform for all Islam-related education and research in the Netherlands.

We have been working together with Tilburg University since last year in some areas, particularly in academic research about da'wah. They want to know a lot about da'wah in Indonesia, and in similar way, we also want to know a lot about da'wah in Europe, especially in The Netherlands.

CHAPTER III

THE THEORY OF DA'WAH MESSAGES AND THE COMPETENCE OF PREACHERS

The title of research is 'The Curriculum of Islamic Da'wah in the Netherlands.' The curriculum is basically the subjects comprising a course of study in a school, college or university. Yet, within this research, the term of curriculum can be used as da'wah messages as subjects delivered by da'i. Within extensive literatures, the word of da'wah literally comes from the Arabic, meaning the call or invitation. Meanwhile, in the perspective of terminology, da'wah is an invitation in the form of oral, writing, behavior, etc., which is performed deliberately and well-planned in trying to influence other people, either individually or in groups, in order to bring forth understanding, awareness, attitudes and practicing islamic teachings as a message delivered without any element of coercion.⁵ So, da`wah primarily refers to activities aiming at strengthening and deepening the faith of Muslims and helping them lead their daily lives in conformity with Islamic principles,6 for mankind's welfare in the world and the Hereafter.7 In every religion, a bit similar to the nature of da'wah must be existing. This is because of da'wah is considered as missionarity aspect which denotes propagation of the Islamic religion that aims to bring muslims to practice their own religious right and also invites non-muslims to embrace Islam.8

⁵ M. Arifin (1993), *Psikologi Da'wah*, Bumi Aksara, Jakarta, 6.

⁶ Johan Meuleman (2011), "Da'wah, competition for authority, and development," *Bijdragen tot de Taal-, Land- en Volkenkunde*, Vol. 167, no. 2-3; Abu Bakar Atjeh (1971), *Beberapa Catatan mengenai Da'wah Islam*, Ramadhani, Semarang, 6; Hamzah Ya'kub (1992), *Publisistik Islam*, Diponegoro, Bandung, 13.

⁷ Toha Yahya Oemar (1976), *Ilmu Da'wah*, Wijaya, Jakarta, 1.

⁸ C. Hedin and D. Westerlund (2004), "Da'wa," in RC. Martin (ed.), 2004, *Encyclopedia of Islam and the Muslim World*, MacMilan Reference, USA,170-174.

Basically, da'wah is not the simple concept. It consists of some elements. The theory on da'wah model refers to the synergy of da'wah elements that always appear in da'wah activity. Those elemens are the da'i, resources, strategy, media, messages, stakeholder, and the targeted people in da'wah process.

Regarding to those elements, this research will focus just on the da'wah messages. The topic of da'wah messages will be divided into some categories namely Aqidah, Syari'ah and Akhlaq. Aqidah will emphasize on how Muslim could understand the fundamental of religion and their relation pattern to Allah. Second, Syari'ah focuses on the fiqh and guidelines for daily activities (mu'amalah). Meanwhile, Akhlaq highlights on the relation of Muslim with another and with natures.

A. Three Messages of Da'wah: Iman, Islam and Ihsan

Da'wah is a work to communicate the message of Islam to human. The message of Da'wah is one of the main points to run Da'wah except da'i, mad'u, wasilah, thariqah. Dedy Mulyana interprets message is a set of symbol verbal and non-verbal which represents of feeling, value, idea, or the meaning of source. While the meaning of Da'wah is a material which is interpreted by Proselytizer (da'i) to mad'u, in this case, the material is Islam doctrine. Basically, every message could be created as message of Da'wah as long as it does not contradict with al-Qur'an and Hadith. Generally, there are two kinds of messages of Da'wah: two main messages (al-Qur'an and Hadith) and supplementary message (beside al-Qurán and Hadith).

In the book of 'Ilmu Dakwah', the message of Da'wah is divided into three parts which are based on types of Da'wah message, themes of

Dedy Mulyana (2005), Ilmu Komunikasi Teori dan Praktek, Bandung; Rosdakarya, 18.

Da'wah message and Characteristic of Da'wah. The characteristic of Da'wah message are the originally from Allah SWT, easy to understand, complete, balanced, universal, logic and giving kindness. In that relation, Mohammad Ali Azis divides types of Da'wah message which consist of Al-Qur'an verses, Hadith of Prophet, opinion of the Prophet, opinion of theologian, story and experience, news and event, literature work and art.¹⁰

Meanwhile, based on the delivery, Da'wah Messages are divided into two kinds; those are message of Da'wah in Verbal and message of Da'wah in non-verbal which is spoken or written. Non-verbal message is a message which can be felt through five senses like the meaning of the eye signal, face, hands, feet, gesture, lips, head and so on. Harjani Hefni on his book "Komunikasi Islam" divided verbal messages into three parts; those are *lafdz*, *qoul* dan sentence. ¹¹

Lafdz is understood as the simplest message that comes out from someone's spoken which their meaning could be understood. In Al-Qur'an, the word lafdz could be found in Surah Qaf verse 18.

Further, Qoul is lafdz which is spoken perfectly or not. Qoul in al-Qur'an is illustrated in Surah Al-Anam verse 93. In that verse, it is also illustrated that Qaul has meaning and come out from spoken which has based of deliberateness and consciousness from the speaker who say it. Qaulan in al-Qur'an is mentioned nine times. The word of qaulan has an own meaning of message in communication theme. Nine forms of qaulan are Qaulan Ma'rufan, Qaulan Karima, Qaulan Maysuran, Qaulan Balighan, Qaulan Layyinan, Qaulan Sadidan, Qaulan Tsaqilan, Qaulan Adziman, and Ahsanu Qaulan. The explanation of those forms are below:

¹⁰ Moh. Ali Azis (2008), *Ilmu Dakwah*, Jakarta; Prenada Media, 318.

¹¹ Harjani Hefni (2014), Komunikasi Islam, Jakarta; Rosdakarya, 79.

Qaulan Ma'rufan, implied in (al-Baqarah: 235, an-Nisa': 5, an-Nisa: 8, and al-Ahzab: 32. Those four verses could be meant that Qaulan ma'rufan is lafadz or expression that is kind, friendly, not hurting someone's feeling, clean, and having no meaning which can not inspire someone to do the bad thing.

Qaulan Karima is located in Surah al-Isra' verse 23. Ibnu Katsir interprets Qaulan Kariman as a soft spoken, civilized, well behaved and respect.¹²

Qaulan Maysuran, message of expression is found in surah al-Isra' verse 28. In that verse, there are good spoken, giving hope to people and not blocking people opportunities to get the good thing from us.

Qaulan Balighan is meant as spoken which has meaning to influence and has result to soul.¹³ It is found in Surah an-Nisa verse 63.

Qaulan Layyinan is an effort to communicate with other people softly, no verdict, remembers of something that has relation with the death, and calling people with the beautiful calling. It would be found in Surah Thoha verse 44 and Surah az-Zukhuf verse 51-54.

Qaulan Sadidan meant spoken which is exact with the condition like a shoot a bow and arrow to the appropriate target. In another word, it is appropriate spoken delivering the message very well. That expression is recorded in Surah an-Nisa' verse 9 and Surah al-Ahzab verses 70-71.

Qaulan Tsaqila is a word that has a complete meaning, has a deepest value, and needs comprehension to understand it and hold out for a long time. It is found in Surah al-Muzzamil verse 5.

¹² Abu al-Fida Ismail bin Katsir (1993). *Tafsir al Qur'an al adzim.* Madinah al Munawarah: Maktabah al-Ulum wa al Hikam, juz 3, 34.

¹³ Harjani Hefni, Komunikasi Islam, 80

Qaulan Adziman gives a statement which is not based and makes someone's faith is broken or society is the big spoken statement. It is expressed in Surah al-Isra verse 40.

As the last form, *Ahsanu Qaulan* has the highest level of words according to al-Qur'an which is defined as asking people to acknowledge the oneness of Allah SWT and motivating people to be pious. ¹⁴

Those nine words, in informing the message through symbol of word, have a big strength on communication and give the phsycological effect to them.

Generally, theory of Islam is the theory that consists of credo's system (faith order or conviction order), ritual system (religious duties and norms) and regulation that organizes the relation between humans with another and also between human with nature. It is then classified into three theories namely; Aqidah [Faith], syariáh [Islam] and Akhlaq [Ethic]. According to the themes, the message of Da'wah does not have a difference with those theories. The elaboration of those theories are described below:

1) Iman (Faith) or Aqidah

One of the Da'wah messages is Iman or faith which consists of belief in Allah SWT, belief in the angels, belief in the holy book, belief in The Messengers, belief in the Hereafter and belief in *Qadha Qodhar*. This *Iman* makes Muslim become different from other faith. It is strongly related to the topic of Aqidah. There are some important points discussed here. First, it begins with stating 'syahadat', thus every Muslim has a clear identity. Second, there is perspective that Allah is The God who does not belong to a certain group or nation.

¹⁴ Harjani Hefni, Komunikasi Islam, 95.

Third, clarity and simplicity; that all of the faith's teaching including divinity, the messenger concept, and so on is easy to be understood.

2) Islam or Shari'ah

The message of Da'wah regarding to Islamic problem is matters that relates with daily attitude and manner of worship. In the other word, it is said as Shari'ah. Shari'ah is usually divided into two kinds of topics, which are Fiqh Ibadah and Fiqh Mu'amalah. The first one could consist of the problem of worship, *Thaharah*, Pray, tithe, fasting, and hajj. Menwhile, Muamalah consists of court of justice [law of commerce, marriage law, law of legacy], public law [law of criminal, constitutional state, law of battle and peace].

3) Ihsan or Ethic

The Message of Da'wah about Ihsan or Ethic is related to every human attitude which consists of ethics to Allah SWT and ethics to creatures such as to human [herself, neighbor, and other society], and ethics to everyting which is created by Allah SWT except human, like plants and animals. ¹⁵

Basically, Iman is Aqidah, Islam is Syari'ah and Ihsan is Ethic. There are some relation emong three messages in Islam's theory. First, all those three components are placed hierarchical; which means that someone must strengthen his Iman, then start to reinforce his shari'ah and then build up his ethic. Second, all of them are placed equally. It means that Iman is placed in brain, Shari'ah is placed in the body, and ethic is placed in the heart.¹⁶

¹⁵ Moh. Ali Azis, Ilmu Dakwah, 33.

¹⁶ Moh. Ali Azis, *Ilmu Dakwah*, 337-336.

Except those three messages of Da'wah, there are some opinions such as Ali Yafie which categorizes the message of Da'wah into five main points. First, the problem of life; Da'wah introduces two kinds of life, those are worldy life and the beyond life which is lasting and permanent. Second, about human; Islam has placed the human to the sublime position which must be protected over all. In this case, the human's status is indicated to those who has right to live, right to have, right to get descent, right to think and right to follow the faith and belief. Third, about wealth; Islam teaches Muslim to use wealth for human life and benefit of human. Fourth is knowledge; it is about the importance of developing knowledge. *Fifth* is about Aqidah.¹⁷

In other discussion, 'Abdal-Karim Zaidan has an opinion that the message of Da'wah could be categorized into:¹⁸ 1] Come from Allah SWT; 2] including all topics of the life; 3] generally to all of human; 4] there is response of everything' and 5] balanced with reality and ideality. Further, Asep Muhidin categorized the da'wah messages into five parts, those are:¹⁹ 1] Islam as the religion of Fitrah or holy' 2] Islam as the religion which has a rationality and thinking; 3] Islam as the religion which is Scientific, wisdom, and fiqihiyah; 4] Islam as the argumentative religion (Hujjah) and demostrative (Burhan); 5] Islam as the religion of heart (qalb), awareness (wijdan) dan freedom.

Those themes of the da'wah message, in reality, always get changing according to human life in the world. So there shoud be a strategy to make it appropriate with the human needs. In this case, Asep Muhidin mentioned some strategies to developing message of Da'wah; those are:

¹⁷ Ali Yafie (1994), *Menggagas Fiqih Sosial*, Bandung; Mizan, 4-10.

¹⁸ Abd al-Karim Zaidan (1993), *Ushul al Da'wah*, Beirut: Muassasah al-Risalah, 45.

¹⁹ Asep Muhidin (2002), *Da'wah dalam Perspektif al-Qur'an*, Bandung: Pustaka Setia, 150-151.

- a) Aligning to the condition and human needs.
- b) Aligning to the degree of society's intellectual.
- c) Covering Islamic teaching universally, such theory of life and so on.
- d) Responsing the challenge and fundamental needs and secondary needs.
- e) Aligning to the general program Islamic Shari'ah namely *hifdz addin, hifdz an-nafs, hifdz al aql, hifdz an-nasl* and *hifz al-mal.* ²⁰

Also, for developing the message of Da'wah structurally, it is also necessary to organize the messages. The aim is to make the message of Da'wah become structural and systematic to make it in appropriate purpose. The types of organizing the da'wah messages can be ordered as below;

- 1) Deductive ordered. It is a series which is started by the presentation of the main ideas, then explaination of the supporting ideas and then concluding and giving the proofs.
- 2) Chronological order. It is a message which is ordered according to the timeline of an event.
- 3) Logical ordered. It is a message of Da'wah which is ordered by cases and effects.
- 4) Special ordered. It is a message which is ordered according to the place. This message has a direct relation with the geographical and physically of the place.
- 5) Typical ordered. It is a message which is ordered by the topic of speaking. The classification is from the most important to the lowest; from the easiest to the most difficult; and from the most familiar to the strangest.

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²⁰ Asep Muhidin et al (2002), *Metode Pengembangan Da'wah*, Bandung: Pustaka Setia, 139.

B. The Qualification of Preachers or Da'i

Da'i, sometimes called by preacher or Proselytizer, is the person who informs and teaches Islam and also tries to implement the Islamic theories into daily life. It is mentioned in Al-Qur'an, Surah Al-Ahzab verses 45-46.

Da'i is also one of the factors in Da'wah who has an important position to determine either successful or failed da'wah activities. Basically, a Muslim should convey Da'wah or to be Proselytizer. The position of the Proselytizer is important and magnificent because they are announcers of faith to Allah SWT and asking human to the good life. It is as illustrated in Al-Qur'an Surah Fushilat verse 33.

Ideally, the Proselytizer is a faithful which make Islam as their religion and Al-Qur'an as their orientation and Prophet Muhammad as good leader for them. Aboe Bakar Atceh make a requirement for a Proselytizer; that they must be faithful and believer in Islam; they are not fanatic to their community and group; the message which is delivered must be a complete fact without doubt and willingness to sacrifice their soul in the way of Allah SWT.²¹

The criteria of Proselytizer are the best to determine the successful of Da'wah, because Da'wah is not only the way to convey the Islamic theories but also providing a model which has to be proof to *mad'u*. In this case, the model which is meant is the model like Rasulullah saw as a ideal religious proselytizer. For that, an eye of proselytizer shoud be a good attitude like Rasulullah saw, as illustrated in Surah al-Ahzab verse 21.

About the pattern that is belonging to Rasulullah as Proselytizer, Mustafa As-Siba'i Simplified it into seven characteristics of ideally Proselytizer, Those are: first, a proselytizer should be from the good

²¹ Aboe Bakar Atjeh (1977), *Beberapa Tantangan Da'wah Islam*, Semarang; Ramadhani, 89

descent, because their sublime is one of the interesting to cath the society attention. Such as Rasulullah, he is born from the Inspirational family in Arabian, Quraisy clan. Second, a proselytizer should has a high humanism, because from that feeling, he could feel what is felt by the marginalized society as felt by Rasulullah when he was child as the orphan. Third, a proselytizer should has a good intelligence and sensitivity. In this case, Rasulullah has been known as a smart child since he was child and it makes all of the people loves him. Fourth, a proselytizer should live with their own money from their effort. Rasulullah has given an example where he has been a good worker as a goat shepherd, and then he helped Khadijah in trading business. Fifth, a proselytizer should has good historical life. Since he was child, Rasulullah never joined his friend for unimportant games or activities. Sixth, a proselytizer should has experiences about the tradition and big problem of the member of religious community. Seventh, a proselytizer should has time to pray which make him doing evaluation and introspection in choosing the message and method of Da'wah.

Basically, all of the Muslim has a role as the proselytizer of Da'wah. So, according to Toto Tasmara, it is grouped into:²²

- Generally, all of the Muslim who has been mukhallaf [mature] have an obligation to convey Da'wah to other people. According to the command in Islamic tradition, "deliver although it is only one verse."
- 2. Especially for them who take the special competence [mutakhasis] in Islam could be called as Ulama'.

A Proselytizer must has a good personality to take the success which is spiritually or Physically.²³ Based on a personality study, a

²² Toto Tasmara (1997), Komunikasi Da'wah, Bandung; Gaya Media Pertama, 41-42.

²³ Ali Mustofa Ya'kub (1997), *Sejarah dan Metode Da'wah Nabi*, Jakarta; Pustaka Firdaus, 226.

proselytizer is divided into to kinds. First, personality of spirituality. It means that a Proselytizer does not only convey the theory but also has to give the good example for the followers. This type of personality includes characters, attitudes, and abilities to be a proselytizer. Second, personality of Physic is about the performance or appearance of the Proselytizer.²⁴

If it is seen from Da'wah's ethic, a Proselytizer should has morality and those are norms of morals which is taught by Shari'ah which created the character of proselytizer. The Islamic Character can be derived from Al-Qur'an and Rasulullah as he explained in his Sunnah. It is said that there are two values of ethics which is sent from Da'wah by Rasulullah. First, the consistency value that Prophet demonstrated although there were a lot of challenges that he faced. Besides, what he said is always be congruent with all he did. There are the similarities of what he said and what he did. Second, providing to be a model (Uswatun Hasanah), Rasulullah always did what he had been said in his Da'wah.

According to the implementation of Da'wah, Tuty Alawiyah, as cited by Ali Azis, gives some qualifications of the character that is belonging to a proselytizer as the following:²⁵

- a. Akhlaq shidiq; honesty and it covers the intention, attitude and words.
- b. As-shabar; patience in faith to Allah SWT, patience to leave in violation of God's law and patience to face the disaster and danger.
- c. Ar-Rahmah; a lovely is necessary to give the love to each other and have an intention to give kindness and advice them. The symbol of love is to ask to join and believe in Allah SWT.

²⁴ Faizah and Lalu Muhsin (2006), *Psikologi Da'wah*, Jakarta: Prenada Media.

²⁵ Moh. Ali Aziz, *Ilmu Dakwah*, 112-116.

- d. *Tawadhu'* [humble] is the result of realizing to the greatness of Allah and the limitedness of himself, such as not arrogant, snooty and others.
- e. Like to assort; a Proselytizer should be able to build *ukhuwah Islamiyah*, sociable person and be able to teach Islamic theories in creative ways.

According to Abdul Al-Karim Zaydan, a perfect way in understanding knowledge in Islam and also has strength of Faith are some of the requirements to be a proselytizer. Those things are described by Al-Bayanuni, cited in Ali Azis, with the requirements as below:²⁶

- 1. Having a deepest faith about the messages of da'wah which will be delivered.
- 2. Having a good relation among the proselytizers.
- 3. Having knowledge and horizons about the material that will be delivered.
- 4. Istiqamah [his knowledge should be consistent with his attitudes]. Also, they must have strong sensitivity, be wise in selecting the method, having good attitude, having a good supposition to the Islamic followers and hiding other's badness.
- 5. Could be friendly with the society if it is good for da'wah activities and step back if it could give the bad effect for da'wah.
- Could place people in good order by knowing their excess, helping each other, having a good discussion and advising each other.

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²⁶ Moh. Ali Azis, *Ilmu Dakwah*, 341.

C. Mosque as the Central of Da'wah's Activities

Considering the role, mosque is the most important place in building an Islamic society. It could be seen from the function. Mosque is not the only place to pray (ubudiyah) but also the place to hold an event in relation to such matter as social, economy, medical and education. Historically, mosque has an important role for Islamic society since Prophet Muhammad era. Muslim community at that time grew up in madinah. When in Madinah, Muhammad SAW built a mosque as a foundation of Islamic civilization. Since the era, mosque has been looked as the central of Muslim's activities to pray and make any event which has relation with Islam. Indeed, it is also used as a venue for da'wah events and other activities within socio-cultural aspect. Imamuddin explained this added-value of mosque and its significance for Muslim world as below:

"Masjid or Mosque - an emblem of religious fervour and a veritable testimony of fraternal unity and solidarity of Muslim Ummah brings forth in a Muslim a host of feelings harmonising with his religious, social, communal and cultural aspirations. From the explicit words of our Prophet, "The earth has been created for me as a masjid and a place of purity, and whatever man from my Ummah finds himself in need of prayer, let him pray" (anywhere)! it is obvious that a devout Muslim does not require a defined space or structure for divine worship since the whole earth is his prayer house. Yet we see that from time immemorial man throughout the Muslim world has painstakingly erected innumerable mosques. The reason is that from the very inception, mosques have been looked upon not merely as congregational prayer places but as a nucleus of other socio-cultural aspects, and a symbol of identity, strength, peace and justice." 27

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²⁷ Abu H. Imamuddin, et al (1985), "Community Mosque - A Symbol of Society," In *Regionalism in Architecture*, edited by Robert Powell. Singapore: Concept Media/Aga Khan Award for Architecture, 60-69.

From the mosque, the central of the Islamic civilization has grew and developed because the Muslim society will be created only by holding up the Islamic value. Among the value of Islam which could be created by the Muslim's activities in the mosque are: first, it could strengthen ukhuwah and love among Muslim. Second, it may give similar spirit among Muslim, although they have a different background. Third, a group of Muslim can be united to hold up the law and Islamic Shari'ah if there is teaching about that in the mosque.

In addition, the role of mosque as a da'wah foundation could be seen as followed; a]. Mosque is the office to build the set of religious social order. b]. Mosque is the house for the group of proselytizer and social-politics engineering of Da'wah in Islam. c]. Mosque is the open place for all Muslim. d]. Mosque is the enjoyable place and also safe venue for da'wah events. e]. Mosque also ties up all Muslims' heart in responding the Hereafter. f]. Mosque is the effective place for consolidation of *ruhiyah*. g] Mosque is the combination between *shilah billah* and *shilah binnaas*. h]. Mosque is the effective and efficient place to enlighten Muslim. i]. Mosque in the usage should represent the unity of Islamic Theory (Syumuliyah).

As the central of Da'wah, mosque could be functionalized as the central of character building, central of information and central of human resource development. The strength of Muslim which is based on mosque could be looked after by consolidation of thinking, feeling, and people activities through: first, by strengthen the character and loving to Allah SWT and Rasulullah through reciting Al-Qur'an and understanding hadith. Second, by making the mosque's prosperity through praying five times together, especially in Shubuh and Maghrib prayer continued by discussion session. Third, by habituating to pay Shodaqoh and Infaq as a fundraising system for da'wah's movement.

According to Kriste Kessler, the mosque could be considered as 'one-stop shopping for spirituality' where Muslim can choose the type of activities. It is like a central of community, particularly in the Western countries context. Kessler argued:

"The mosque can be compared to a community centre. It used to be a place to teach religious and secular subjects, to settle community disputes, to use the library, to rest in a clean and safe environment and to have food, water and shelter for the poorest. It was also a place where news and regional or international information were announced as well as being a place for celebrations. In time, as Muslim nations and their communities became bigger and mosques started to be built in important numbers in each cities, their role started to change. Indeed, in Muslim countries those roles are only left to the largest mosques. In the West interestingly, while Muslim communities may have an abundance of 'Muslim friendly' or 'Halal friendly' facilities such as schools, shopping areas or restaurants, Mosques are the place that maintain their sense of identity forming an Islamic Centre containing religious, community and teaching facilities. They are places that bring Muslims together, to develop their sense of identity and belonging as well as enabling them to create a bond with God and to keep their spirituality alive."28

Mosques are a building and a functional space: The building is a prayer house catering for Muslim followers but essentially it carries out the functions of community centre for the Ummah. It is a grand building, a symbol of Islam and its teachings and consequently attracts people of diverse interest. Frishman and Khan gave the opinion, as cited in Kessler,²⁹ that mosques are composed of various elements which are important for religious rituals and are recognizable by their architectural features as per Figure 3.1. In general, mosques could consist of some components such as below:

²⁸ Kristel Kessler (2015), "Conceptualizing Mosque Tourism: A central feature of Islamic and Religious Tourism," *International Journal of Religious Tourism and Pilgrimage*, Vol. 3, Issue. 2, Article 2, 25.

²⁹ Kristel Kessler, "Conceptualizing Mosque Tourism: A central feature of Islamic and Religious Tourism," 25-26.

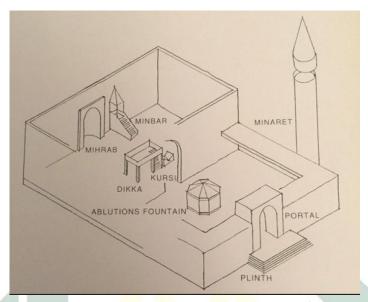
- The prayer hall: A demarcated space partly roofed and partly opened to the sky to accommodate the congregation at prayer times.
- o The Qibla wall: A prayer hall must have a wall facing Mecca.
- The Mihrab: A niche, which is the central and most decorated feature of the mosque, usually located in the centre of the Qibla wall.
- The Minbar: A pulpit positioned at the right of the Mihrab allowing the Iman leading the prayer to deliver his oration.
- The Qubba: A dome which is the symbolic representation of the vault to heaven.
- The Kursi: The lectern on which the Quran is placed for reading and recitation purpose.
- o The Dikka: A platform from where the prayer leader shows ritual postures and speaks the responses to be transmitted to the congregation.
- The ablution area
- The Minaret: A tall tower from which the call for prayer "adhan" is performed.
- o The pratan and the Plinth: Gateways to the mosque

Additionally, Mosques are decorated with calligraphy, geometric patterns and the use of Quranic quotations, which serve to indicate that the building is sacred and to convey a spiritual message to passers-by and people coming to pray. Geometric patters in decoration serve to enrich and beautify the interior. Such patterns create an atmosphere favouring meditation and prayer as well as having a metaphysical significance.³⁰

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³⁰ Kristel Kessler, "Conceptualizing Mosque Tourism: A central feature of Islamic and Religious Tourism," 26.

Figure 3.1.
The Standard Components of The Mosque



D. Da'wah by Muslim communities

The meaning of community is the small community in society which has a specific character. Community is originated from Latin "communitas" and "community", which means "similarities". Community is a social group from some organizators from the different circle, generally has the same interest and mullet. In a community, individual who lives there has a meaning, belief, source, preference, needed, risk, hobby, and other similar condition. Customer and behavior of community is heterogeneous, which consists from any group, and this inspire community to grow and develop in a society.

In sociology, community shows a group of people with the set of certain social structure, owning or spirit of community and placed or having a special geography. Based on an anthropology study, community life has a specific and strong identity, so they have communal character which could be seen in the ethnic community,

religious, and etc. In the very lasting development, community is used to point the identity which is bundled or not by the specific geography.

All types of communities are very important for da'wah. Either community which is conventional or unconventional, the place for Da'wah is necessary. Those communities become the target of da'wah which has the social order requiring a specific process to face it.

In a special term of religion, community can be looked with the ter of 'Jama'ah' (congregation). Congregation is a group of people or family in a staying place or social civilization. Congregation as a unity community is the important thing in a society because the place of the follower or society is depent on the congregation. There is a hadith from prophet that "Allah is with the Jama'ah (Congregation)" (Narrated by At-Tirmidzi).

Da'wah in a community has a special character according to its own character. Community as a small community of society has a characteristic and specific needs. Different community has different characteristic and different needs and, because of that, it requires a different da'wah's approach. The needs means are identity, economic access, prosperity vision, and ability of organization or mobilization.

Community Da'wah is a concept and strategy of Da'wah which is designed depends on the necessity of the community and their object of Da'wah. The important thing of the construction of community depends on the value of Islam. A good community will give the good effect in building bigger community. In the other word, a good civilization will be created starting from the small community which is developing themselves.

Da'wah as the open movement has been done by The Prophet since he was in Madinah. Consolidation of the prophet started from the mosque, supported by Muhajirin and Ansar and also made a fact decision between the multiple ethnics, clans, and religion. The romantic

of the prophet has been reconciled and become inspiration of the activist of Da'wah until now. The movement of Da'wah could interpret the movement of Prophet which born any kind of system of Da'wah. It was started from the movement of pattern which is fundamental, moderate, and unconventional. Media which is used can form many styles such as mass organizations, parties, educational institutions, Muslim boarding schools, and etc.

In a reality, da'wah with any styles is expected to bring the happiness, harmonious, and peacefull in the middle of society. According to Andi Faisal Bakti, in one of the Internasional symposium, he said:

"Da'wah definitely plays a central role in establishing religious understanding between human beings. It also is crucial in building peace between fellow citizens. Furthermore, Da'wah is significant in creating sustainable human development. One of the meanings of 'Islam' itself is peace. A modern interpretation of the Islamic values, such as Said Nursi's, should be conveyed to non-Islamic communities in order for the Muslims to be understood. Finally, as the modern communication approaches to development are responsible for the present destabilization (unpeaceful) of the world, Islamic communication strategies might be of help in ensuring success in the application of these strategies non-formal education or Da'wah, as well as in intra and extra-university activities when pursuing the goal of achieving peace." 31

Then, regarding to any kind of movement, spirit of Da'wah and social movement must be having better orientation. There is a conclusion about the value of Da'wah in relation to the concept of community in da'wah movement as Said Nursi said are aligned to: a) monotheistic worldview (ethic/aesthetic spirituality), is stressing on important thing in faith (tauhid) within community construction; b) Modern-traditional integration, there is combination modern and traditional to build the better community; c) Primacy of community, is

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³¹ Andi Faisal Bakti (2008), "Islamic Religious Learning Groups and Civil Society: How Do Muslims Contribute to Civil Society in Japan and the Philippines?," Confluences and Challenges in Building the Asian Community in The Early 21st, The Work of the 2008/2009 API Fellows, The Nippon Foundation.

the important thing for community to balancing and raising the religion values; d) self-reliance, is that the community would come up from the darkness if they have strong self-confidence; e) participant democracy, democracy which rest on participation of the society without and it means that a community runs with peaceful and enjoyable; g) brotherhood, a combination of lovely (ukhuwah) is the good construction of the best community; h) Social Responsibility, without any responsibilities in social, the community will not be better because the individualism will think about themselves.

In general, the developing of Da'wah for internal Muslim community can be performed as below:

- 1. To seek and to create the new congregation [mad'u]. For the example, by recitation of Al-Qur'an together in a certain community, formal meeting, informal discussion, and others.
- 2. To increase the discussion of the Islamic learning which are appropriate with Muslim needs.
- 3. To increase the quality of professional groups consisting of Proselytizers for da'wah movement.
- 4. To increase the media and appropriate material that is relevant to current situation and necessity.³²

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³² Asep Muhidin, *Da'wah dalam Perspektif al-Qur'an*, 142.

CHAPTER IV

THE DA'WAH DEVELOPMENT AND THE PROFILE OF MOSQUES IN THE NETHERLANDS

A. The development of Islam in the Netherlands

The presence of Islam in Western Europe, including in the Netherlands, is a relatively recent phenomenon, developing over the last 40 to 50 years. This is very different from the situation in other parts of the world where large Muslim minorities live. Muslims have for example lived in the United States for much longer than this; a sizeable proportion of the Muslim population in the US is African-Americans. In some Eastern European countries, Muslims have been part of the native population for centuries and Islam has become completely institutionalized within society. The situation in Western European countries is completely different. Muslims are generally migrants to these countries who arrived at some point in the past in order to work in industry. They originate from countries where Islam is the state religion and have ended up in a relatively secular setting where their religion is not interwoven in the host society.³³

In 1939, as cited in Maussen, the French scholar Georges Henri Bousquet began his A French View of the Netherlands Indies by recalling that "No other colonial nation governs relatively so many Muslims subjects as do the Netherlands".³⁴ In comparison with other European

³³ Mieke Maliepaard and Merove Gijsberts (2012), "Moslim in Nederland," Den Haag: Sociaal en Cultureel Planbureau, 187.

³⁴ M.J.M. Maussen (2009), "Constructing mosques: the governance of Islam in France and the Netherlands," PhD thesis, University of Amsterdam: Amsterdam Institute for Social Science Research (AISSR).

countries, the Netherlands is home to a relatively large Muslim community. According to the latest estimations, in the Netherlands, there are approximately one million Muslims, representing 5.8 per cent of the total population. The Western European average is around 3 per cent, with only France having a higher percentage of Muslims in the population, 6.8 per cent.³⁵ However, as in most other European countries, this number should be taken with some caution, because statistics are usually based on ethnic descent, they do not take into account differences in Muslim identity, belief, practice and respect for the various religious duties.

According to the Dutch Minister of Integration, between 20,000 and 30,000 of them are potentially attracted to Salafi ideologies, and yet another 2,500 might be susceptible to violent radicalization.³⁶ The latter figure represents only a mere 0.3 percent of the total Muslim population. Although radicalization of Muslims can have profound societal consequences, it is quite rare.³⁷

The largest groups are people with origins in Morocco or Turkey, who make up over 75 per cent of the Muslim population. Immigration from these countries started with the arrival of labour migrants in the 1960s and 1970s, but numbers subsequently increased through family reunifications. Other important groups are the Surinamese Muslims and particularly from the 1990s, refugees and asylum seekers mainly from Bosnia, Somalia, Iran, Pakistan and Afghanistan.

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³⁵ D. Douwes, M. de Koning and W. Boender (2005), *Nederlandse moslims. Van migrant tot burger (Dutch Muslims. From Migrant to Citizen).* Amsterdam: Amsterdam University Press/Salomé.

³⁶ R. Kloor (2007), "Radicale Islamstroming Islamisme Rukt Op (Radical Islam movement Islamism progresses)," Elsevier, 5 September 2007,.

³⁷ Tinka Veldhuis and Edwin Bakker (2009), "Muslims in the Netherlands: Tensions and Violent Conflict," MICROCON Policy Working Paper 6, Brighton: MICROCON, A Micro Level Analysis of Violent Conflict, Institute of Development Studies at the University of Sussex.

Official Dutch statistics do not include data on religious affiliation. However, there are official data on 'immigrants', allochtonen (literally 'non-natives'), people who have at least one parent who was born abroad, and who may or may not have Dutch citizenship. It should be noted, therefore, that terms such as 'Turks' or 'Moroccans' refer to people who have origins in these countries, and not exclusively to those who have Turkish or Moroccan nationality. Most Turks and Moroccans in the Netherlands are first or second-generation immigrants, and over half have Dutch citizenship. There is a marked difference in how the first and second generations perceive their religious identities. The first generation retains strong links to their national identity, while the second generation is more likely to view their shared religion, Islam, as being of more importance than a shared origin and language.

Non-Western immigrants in the Netherlands are traditionally concentrated in the four major cities (Amsterdam, Rotterdam, Utrecht and The Hague) where they make up an overall 30 per cent of the population. They tend to be concentrated in segregated neighbourhoods, which suffer from problems of deterioration and high levels of crime.

The educational attainment levels of non-Western immigrants in the Netherlands are significantly lower than for native Dutch. Turkish and Moroccan students are more likely to drop out of school and are overrepresented in the less academic strands of secondary education. However, the second generation is better educated than the first generation, and in the last 15 years, the average educational level of non-Western immigrants has increased faster than that of the native Dutch. There is some evidence of discrimination within the educational system, with issues relating to dress codes and the wearing of the hijab (headscarf) proving particularly controversial. Muslim denominational

schools are financed by the Government, and in 2006 there were 46 Muslim primary schools and two Muslim secondary schools.³⁸

Muslim faith-based schools, also called Muslim denominational schools, are financed by the Government. The first Muslim primary schools opened their doors in Rotterdam, The Hague, Eindhoven and Amsterdam. In 2006 there were 46 Muslim primary schools and two Muslim secondary schools in the Netherlands.³⁹ There are also two new Muslim "universities", one in Rotterdam, founded in 1997, and one in Schiedam, founded in 2001. These are still private institutions, but they aspire to become recognised as regular universities in the future.

In September 2006, a study was published on the educational activities of a number of mosque committees in Rotterdam.⁴⁰ The study found that their activities focus on strengthening Islamic identity. All of the teaching materials are in Arabic or Turkish, and no attention is paid to the fact that the pupils live in a secular country. The mosque committees hope to bridge the gap with Dutch society by teaching rules of social convention. The study also investigated the possibilities for collaboration with Dutch primary schools. The researchers concluded that the mosques should collaborate with other educational and youth institutions in the district. Focus on the Netherlands in the educational material should be increased, and the teachers should be re-educated.⁴¹

Muslim organizations have succeeded in becoming among the most important organizations of Turkish and Moroccan immigrants. In the Netherlands, Muslim organizations were initially mainly mosque organizations that tried to meet the basic needs of Muslim immigrants,

³⁸ F.A. Demant, M.J.M. Maussen, and J.C. Rath (2006), *Muslims in the EU. Cities Report. The Netherlands*, Institute for Migration & Ethnic Studies (IMES).

³⁹ G. Driessen and M.S. Merry (2006) "Islamic schools in the Netherlands: expansion or marginalization?" in *Interchange*, Volume 37 (3), pp. 201-223.

⁴⁰ Lahri Pels and El Madkouri (2006), *Pedagogiek in Moskee Al Wahda*, Utrecht: Verwey-Jonker Instituut/Forum.

⁴¹ W.A. Shadid and P. S. van Koningsveld (2006) "Islamic Religious Education in the Netherlands." in *European Education*, Vol. 38 (2), 2006, pp. 76–88.

such as for prayer rooms, religious leaders and teahouses. However, from the 1980s the mosque organizations broadened their activities and subsequently achieved a strong presence in civil society. This was thanks to the existing legislation and the protection of freedom of religion, as well as the right to claim municipal subsidies. From the early 1980s, a number of important measures were taken to allow for Islamic practice and rituals, including with respect to ritual slaughtering, the call to prayer, the recognition of Muslim festivals and dietary rules (notably in the armed services and prisons), and the adjustment of legislation on funerary practices to allow for Islamic traditions.

In most of the historical accounts of the development of Muslim organizations in The Netherlands, the construction of new mosques is regarded as representing the main milestones in this development. This also includes the increasing number of Muslim communities in the local areas, and at the same time, the growth of mosques became rapid which amounted to 453 mosques in 2010.⁴²

The mosque is in the first instance, the prayer of Muslims, who, like the church for Christians in the middle of the community of believers. More and more fills the mosque next to his religious duties also a social mission. Each mosque is seen as a link in the chain starting with the first mosque, the Kuba, by the Prophet Muhammad (PBUH) was founded after his flight from Mecca to Medina, called Hizjra, in the year 622. Hizjra applies as the beginning of the Islamic era. The key figures in the mosque, the predecessor (called imam or hodja) and governance. These governments are democratically elected and in turn employers for the imam.

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⁴² Maurits S. Berger (2015), "Islam as Postcolonial, Post-Second World War Religion in Europe: The Netherlands," in Jocelyne Cesari (ed). *The Oxford Handbook of European Islam.* Oxford: Oxford University Press.

Besides the prayer, the mosques still other areas such as a community center, classrooms and a library. Here people of different ages and backgrounds together, even outside the prayer services. So the mosque besides the religious function also a social function for the community. The mosques are for the most part financed by the believers themselves. For some educational and socio-cultural activities, the Dutch government gives occasional contribution. The mosque is a building whose direction in which one prays the 'kibla 'is. The Kibla is the direction to the 'Kaa'ba'.

The number of mosques in the Netherlands has different history. For Turkish case, at the present moment, there are more than 300 officially registered mosques in The Netherlands, of which 140 are Turkish. Besides that there are several non-registered prayer halls. There is little information about their size and number. There several Islamic organizations, mainly for youths, which do not employ a room for prayer. They organize meetings and other activities related to Islam. Apart from these more or less formal organizations, several Sufi orders are also said to be active among Turkish Muslims. Their influence and size is, however, not as big as is the case with Surinamese Muslims.⁴³ There are some types of Turkish Mosques which include Diyanet or Official Mosques having loyalty to Turkish State, Suleymanli emphasizing on mystical Islam and quranic course, Milli Gorus which has strong political interest and Fethullah Gulen community which strengthen on education and inter-religious dialogue.

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⁴³ Thijl Sunier (1992) "Islam and Ethnicity among Turks: The Changing Role of Islam and Muslim Organizations," in W.A.R. Shadid and P.S. van Koningsveld (eds.), *Islam in Dutch Society: Current Developments and Future Prospects*, KOK Pharos Publishing House Kampen, 144-162.

The greater majority of the 210 Turkish Islamic organizations in The Netherlands is part of one of four so-called umbrella organizations. The remaining organizations are independent, although some of them consider themselves followers of certain Islamic Turkev. The oldest of the four movements in umbrella organizations is the Foundation of Islamic Centres in The Netherlands (SICN), founded in 1972 and presently based in the city of Utrecht. The organization has about 16 mosques and three so-called boarding schools in The Netherlands. The amount of adherents is estimated to be 5,000 people. The SICN is better known as the Süleymanci-movement, adherents of the religious teacher Süleyman Hilmi Tunahan (died on 1959), although they themselves usually don't use this description.

Atacan, as cited in Sunier, describes the Süleymanci-movement as an "ideology-based Sufi order", because of their aim to change society and their missionary activities, something which is fairly non-existent in traditional Sufi orders. They propagate an alternative model for society as a whole. Most of the adherents in Turkey belong to the lower urban middle-class. Imams for mosques in Europe are recruited from and paid by their own rank and file. Until the second half of the seventies the Süleymancis had a disproportionate influence among Turkish Muslims, because they were among the first Turkish Muslim organizations which founded mosques in The Netherlands.

In 1979 the Turkish Islamic Cultural Federation was founded, mainly as a reaction to the activities of the Süleymancis. At the present moment some 90 mosques belong to the Federation. The Federation is backed strategically and financially by the Turkish state, through the 'Diyanet' and promotes the official version of Islam in Turkey. During Friday sermons Islam is merely presented as a moral code for personal behaviour. This moral code, it is said, runs parallel to love

for the Turkish motherland, mutual solidarity among Turks and, as a consequence, loyalty to the Turkish state and the constitution.

The Diyanet is a state institution that regulates the mosques in Turkey and a considerable number of Turkish mosques in Europe. The Diyanet was founded in 1924 by the new Turkish republic as an institute that resorted directly under the prime minister's office. The first aim of Diyanet was to control religious life in Turkey, a state that had applied a radical secularist policy. Secondly Diyanet had the task to facilitate religious life, to train priests and to issue religious educational material. Although the organization is officially meant for all religious denominations present within the borders of Turkey, the actual fact that over 75% of the Turkish population is of Sunni Islamic background means that Diyanet is de facto a Sunni institute. Since the new Constitution of 1982 Divanet has adopted the additional task to protect and endorse Turkish national identity. This makes Divanet into a pivot in the debate about the separation of religion and state in Turkey and the freedom of religion. Diyanet was primarily designed to control Islam and to prevent Islamic teaching and practice that was not monitored by Diyanet.44

Imams are sent and paid by the Diyanet, and since the beginning of 1988 members do not have to contribute to the exploitation of the mosque. The Federation claims to represent 60% of the Turkish Muslim population in The Netherlands, which are about 105,000 people. According to other organizations, this is a very strong overestimation. At least a part of their members join them not out of ideological, but rather out of practical, financial and strategic reasons. lt still bears some risks to be identified with

⁴⁴ Thijl Sunier, et al (2011), "Diyanet in Turkey and the Netherlands – Transnational politics and politicization of research," retrieved 25 December 2015 from http://religionresearch.org/closer/2011/05/10/diyanet-turkey-transnational-politics-research/

organizations which question the marginal role of Islam in Turkish society. Compared to other Turkish Muslim organizations only a very small part of the rank and file belongs to the second generation youth.

In 1981 the Federation of Islamic Foundations and Communities was founded. The federation was renamed in 1987 as 'Dutch Islamic Federation'. This organization is better known as the Milli Görüs Teskilatlari. Adherents of this umbrella organization, which claims to have some 15 mosques and several other organizations in The Netherlands, sympathise with the only legal Islamic party in Turkey, the Milli Selamet Partisi, which was renamed as Refah Partisi after the 1980 coup-d'etat. The rank and file of the Refah partisi is urban-based lower middle class.

The support for the Milli Görüs in The Netherlands is estimated to be about 8,000 people. It is one of the fastest growing Turkish Islamic organizations in Europe, especially among youth. Adherents are stimulated to obtain Islam and ethnicity among knowledge about Islam themselves, so as not to be too dependent on leaders who say what is right and what is wrong. The most radical among Turkish Islamic organizations are the ones resorting under the Federation of Islamic Taw'hid Movements. This organization is founded by the Cologne-based imam Cemalettin Kaplan, a former member of Milli Görüs. In The Netherlands they have some 8 mosques and an estimated support of 3 to 4,000 people.

According to some observers the Taw'hid movement is rapidly decreasing after a short period of success. To others, however, their influence is clearly growing. The organization is most critical about the secular system in Turkey and accuses other organizations of accepting this system in principle by participating in it. The aim of the Taw'hid Movement is to establish an Islamic community irrespective of national

boundaries. Further, their political activities and mass-meetings bear a strong resemblance to the ones organised by left-wing groups in the seventies.⁴⁵

Different from Turks Mosques, Moroccan people have such mosques as Loyaal aan Marokko, Neutraal of onbekend, Salafi, Tabligh and some diverse Sufi group. Meanwhile, Surinamese Muslims have such Sunni mosques as Brewlis, Deobandis and Minhaj Al-Qur'an. At the same time, Surinamese peopla also have Ahmadi mosques such as Lahori and Qadiani. Also, in different ethnic, Indonesian Muslims have at least three mosques. One in Den Haag and two mosques are located in Amsterdam which one of them is considered having affiliation with Salafi movement. Most Indonesian mosques in the Netherlands are managed by youth organization, PPME (Persatuan Pemuda Muslim Eropa).

The development of Islam in the Netherlands has been considered to be very good. In numerous public discussions about the development of a "Dutch Islam," the question emerges of whether an imam (a leader in the mosque) can be instrumental in Dutch integration policies by acting as a renewer of the Islamic tradition in a Western liberal secular context. Certainly the Dutch government expects that, within the local migrant mosques, the imams establish a connection between Dutch society and Islam and publicly show loyalty to civic values perceived to be at the core of Dutch identity. The imams base their message on the Quran, Sunna, and fiqh, and encourage believers to participate in society, to demonstrate a strong work ethic, to encourage one's children

⁴⁵ Thijl Sunier (1992) "Islam and Ethnicity among Turks: The Changing Role of Islam and Muslim Organizations," in W.A.R. Shadid and P.S. van Koningsveld (eds.), *Islam in Dutch Society: Current Developments and Future Prospects*, KOK Pharos Publishing House Kampen, 144-162.

⁴⁶ Ergun Erkocu and Cihan Bugdaci (2009), *De Moskee: Politieke, Architectonische en Maatschappelijke Transformaties*, Rotterdam: NAI Uitgevers.

to receive education at the highest level possible, and not to be too materialistic.⁴⁷

B. The Profile and The Religion Activities at the Mosques in Large Cities of Netherlands

1. The Main Mosques in Leiden

a) Islamitisch Centrum Imam Malik, Leiden

In 2012, The Leiden city received official in Imam Malik Mosque which has function as the Islamic Centre, Islamitisch Centrum Imam Malik. As one of the old cities having a university with the main focus in Islamic studies Indonesia, Leiden has three main mosques: Al-Hijra Moskee, Imam Malik Moskee, and Mimar Sinan Moskee. The two main of mosques are called Maroko Mosque by the local people while Mimar Sinan Moskee is known as Turkish Mosque. In Fact, labeling the name of mosque in the Netherlands tends to make affiliation of certain countries. It also happened in Al-Hikmah Mosque in The Haque or Al-Ikhlash Mosque in Amsterdam, when people call both mosques as Indonesias Mosque.

As described in the picture 4.1. The design of Imam Malik Mosque is well known very modern. Be a complex with Islamitisch Centrum Imam Malik or Islamic Center Imam Malik, this mosque well known as glorious and a cross road located which the situation is green. It is understandable; this mosque near with Noorder Green Park and adding the waterfall in made the pond.

This mosque is at the Nieuwe marnixxstraat 80, Leiden. About 30 minutes. The type road by people of Netherlad 'the type road by Dutch people' if want to achieved from Leiden's University

⁴⁷ Welmoet Boender (2008) "Imams in the Netherlands: Expectations and Realities," in *ISIM Review*, Spring 2008, 22-23.

or ten minutes by bicycle actually using 'Dutch people style'. The geography arrangement of this mosque is more eccentric because the entry road passed by fly over. If we use bicycle, until wake its exotic impression more success.

Picture 4.1.

The building of Imam Malik Mosque is viewed from highway



The establishment history of the Islamic Culture Imam Malik was very long. His foundation has been built in 1982. In one of the story, told that location of this mosque formed by taxi's garage with the smallest to use for pray. Finally, with the unyielding effort, now the mosque becomes the central of Islamic studies which is not only used for prayer place. It is also used as social activities, basic education for Muslims children, health training and rides discussion. In one of mosque website, said that:⁴⁸

The Islamic association founded by the first generation in 1982, grew at its previous premises at Bonaire in Leiden off her jacket. The building that once served as a taxi garage was too small for the growing number of visitors who daily visited the Mosque. Not only for prayers, but also to the larger social role played by this Islamic center is a larger building is essential. The mosque is more than ever a building where prayers are performed, but also serves

⁴⁸ Islamitisch Centrum Imam Malik (2015). *"Islamitisch Centrum Imam Malik Leiden."* Retrieved 19 October 2015 from http://www.icimleiden.nl/

as a facilitator for social services, courses, health training, meetings and discussions.

This big mosque has wide parking area and place in the left court yard and front mosque also in the basement. The part of basement is divided by two kinds of location; it is parking area for car and parking area for bicycle. In the two parts of the corner in parking area has the up stair to the pray room for men and women. The entrance door is made to separate because the pray room is not gather in first floor. The pray room for woman in second room.

Picture 4.2.
The entrance room only for men in Imam Malik Mosque
Also be the center of Islamic Culture



If we enter the part of pray room for men, we will receive a mount of banner about the event near the mosque. This information is also available on wall magazine which is paired on the wall entrance prayer room. In front of the pray room, there is an

administration room and there is an information room near the minimarket. The minimarket sells kurma, book, perfume, Muslims's clothes and food beverage. Beside that, there are toilets and place for wudhu are very clean. From seven toilets, a part of them use closed toilet like most of Indonesian people used.

In front of the toilet, there are many ways to the classroom which as the part of Islamic School and protected by Maroko people. The Islamic education is done in certain days and it does not focus on formal education in Dutch. It is like Elementary Education in a number of boarding schools in Indonesia. That is role Islamic Basic Education in this Imam Malik Islamic Centre.

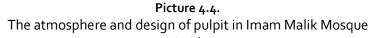
The Imam Malik Mosque is related to Maroko community. Many Maroko people are gathering after praying five times. They are talking in the minimarket, in small rooms which in the mosque or on the chair in front of the pray room that face at shoes rack. Actually, in front of pray room in the Imam Malik Mosque, there are racks that can get many poise's shoes. We never see slippers or shoes in a mess on the floor. Dutch Muslims usually to pray by wearing socks because of the cold weather in the Netherlands.



Picture 4.3.The entrance for prayer room (in the right) and minimarket (in the left)

If we see the pray room in Imam Malik Mosque, the front part there is a pulpit that is built very high in the right of Imam's pray room. The position of that pulpit is under the words of Allah which sticks to the wall, while in the left side, there is the name of Muhammmad. Pretend to state that Imam who is giving speech in this pulpit is khalifah of Allah in this earth.

Exactly in the Imam's room, there is a written Al-Quran verse using Arabic language that says: "confront your face to Masjid Al-Haram." This text is under the big clock as like the picture 4.4.





The people who pray are more than 500 Jema'ah (pilgrims). A line can reach 45 people. There are 11 lines who are coming in the mosque during Friday Prayer. In short view, there is no one who put their gadgets (like mobile phone, etc) in front of their place for pray. Perhaps, only the researcher may put the mobile phone and voice recorder in front of prayer place.

The prayer men's room can accommodate a thousand Muslims. Of course, it cannot be compared from the size of Indonesia's mosque that is usually very big. For European people,

the number of 500 Muslims in the mosques at the same time is very pleasure to see. This can happen during Friday Prayer on October 9^{th.} 2015. Praying together can achieve eleven lines which every line contain 45 until 50 people. While dhuhur prayer in everyday, it can achieve more than 150 pilgrims.

Before speech, aligned to preacher's instruction, there are two people go around and bring a small sack to collect money as charities or 'shadaqah' for mosque prosperity. We could not hope that we found a small wheel box go around during speech like we see in Indonesia tradition. The assignment of the committee in Mosque is looking for operational fees for mosque until in the detailed things, so the people (Jema'ah) do not need to move alms box. The people only focus to listen the Friday speech.

Picture 4.5.The atmosphere and design of pulpit Imam Malik Mosque



During delivering the speech, the pilgrims were very enthusiastic to listen the speech. All people looks like in relax sitting. In the left or right and the back of the mosque's wall, the people sat down and take their back on the wall and straight their feet. It is also in other activities beside Friday speech. The pilgrims are very relaxed to listen a speech from the preacher.

Picture 4.6.The speech religion situation on Sunday



This Imam Malik Mosque has a good website called http://www.icimleiden.nl/ for communication among Islamic community in Leiden. As the management network, this mosque also opens online donation for mosque prosperity and it is quite unique because it is used PayPal System. In the website, it is explained that:⁴⁹

The prophet "Whoever builds a mosque if it is the size of a bird's nest or even smaller, Allah will build him a house in Paradise" (Sunan Ibn Majah). Every donation is gratefully accepted regardless of its size.

So you can donate with PayPal

Please select the bank you want to donate via PayPal

Enter the amount without using the sign €

Click on the "Donate" button and you will be directed to a secure payment from your bank

In general, other religion speech conducted incidentally and regularly in this Islamic Centre and Imam Malik Mosque are counseling session and tutorial lessons of homework from school for the children and teenager, the education of Arabic language, Al-Quran and the basic of Islamic for children's level, the education of Figh and Agidah with Dutch language for teenager, social activities

⁴⁹ Islamitisch Centrum Imam Malik (2015). "Doneren." Retrieved 19 October 2015 from http://www.icimleiden.nl/doneren/

and learning about the Dutch language for all people, law consultation and also learning for managing Muslims corpse.

In one of the website, those activities are explained as below:

1) Homework assistance

Our society is characterized by an increasing diversity. This creates large differences in participation in society on social, economic, cultural or political. The basis for social integration situated largely in education. Despite the commitment to give all pupils regardless of their socioeconomic origin same educational opportunities, however, there remains a huge inequality.

A low participation of second and third generation immigrant youth in higher education will be lost abilities and hidden talents, which is a pity. A helping hand to these young people make the transition to higher education and consider them further support is definitely needed. However, it is shown that the role of the generation is extremely relevant. The young people from the second generation to do it across the board better than the first generation. This finding for the future is certainly encouraging.

The goal of this program is to try and ensure that the inequality in education is reduced to the minimum, by promoting the flow of our young people into higher education. In details, all benefits will be as followed:

- Youngsters helping with homework in the field of science;
- Youngsters advise and help in choosing the right college;
- Encouraging young people and motivate them (through) to go to college.
- Make young people aware that the mosque offers more than just religious affairs.
- Make young people aware that it is a great favor if you are committed to the community at whatever level.

The above objectives are focused on young people in the "main classes". This is the 1st year of secondary school, graduating classes and the 1st year of higher education.

Those will be conducted on every Sunday homework. As of September 20, 2015, we will again offer homework assistance for boys of high school. This year we offer the children of group 7 and 8 also homework to. The counseling sessions are on Sunday from 17:00 to 18:30 for group and 7.8 for the students of the high school from 19:00 to 18:30.

The program also include activities in tutoring girls. Soon also start the homework for girls. This guidance will be given to two groups:

- O High school students get from Sunday, October 11th every Sunday 13: 30-15: 00 hours homework.
- Pupils base (only pupils from year 7 and 8) will apply from Wednesday, October 14th every Wednesday from 13: 30-15: 00 hours homework.
- The homework at the Islamic Center Imam Malik is taught by nuns with experience in mainstream education. The girls receive support and guidance in making assignments, for preparing presentations and key and hear about them. During school holidays there is no homework.

Registration takes place by means of filling in a registration form and payment of a fee of \in 20.00 per year. To obtain the forms at the reception in the mosque. Please note places are limited.⁵⁰

2) Children's Education

"Read in the name of your Lord, the Creator" were the first words that revelation was opened. A Hadith of the Prophet # he says, "Gaining knowledge is a duty for every Muslim." In addition to this fresh and surrender are there in the Qur'an and Sunnah many similar revelations in which gain knowledge to the mandatory matters belongs.

Based on this, every Muslim, depending on his situation and circumstances, the right to receive education in our center, which aims to achieve two objectives:

- Learning the minimum level of the Arabic language so that the Muslim can read and write;
- Acquiring knowledge about basic issues within the faith and its practice of certain rituals to know the Muslim should be required regardless of intellectual knowledge.

Working on a successful education is the responsibility of all of us, both the government of the Islamic Center, the Imam, the education committee, parents and volunteers.

Because a well-organized structure within the education system, which plays a primary role in maintaining the Islamic identity of our generation, there is an education regulations drawn up setting out the rights and obligations of each party are set put bright. As a parent or student, we kindly ask you to read carefully the education regulations, so we must all be aware of our rights and obligations. Obviously you

⁵⁰ Islamitisch Centrum Imam Malik (2015). *"huiswerkbegeleiding."* Retrieved 19 October 2015 from http://www.icimleiden.nl/huiswerkbegeleiding/

at all times have the opportunity to report any questions or ambiguities in the Education Committee.

Number of pupils follow within the ICIM education is 560, half girls. The curriculum consists of: Arabic, Quran and basic knowledge of Islam.

The children get three hours per week on Saturday and Sunday. In addition to teaching the children enjoy at least one time per year a sports and / or an educational outing.

Until May 31, 2015 new students can be enrolled for Arabic lessons. Enrolment forms which are submitted after this date can no longer be taken into bra division before attending classes in the school year 2015-2016. Blank entry forms are available from the Board and the Education Committee.

Pupils this school year (2014-2015) lessons do not have to be reentered!

We ask parents who want their children to write out no later than June 30, 2015 report to us.

Classes for new students start on Saturday 10th and Sunday, October 11th 2015. The course fee is Euro 100, - per year, and must be paid at the beginning of the school year. The tuition fee for the 2nd child is Euro 80, - per year. Parents pay from the 3rd child Euro 60, - per year, so parents with three children pay a total of Euro 240, - per year.

Conditions enrollment of new students:

- The child is 5 to 7 years old at time of registration (ie from birth in 2008, 2009 or 2010).
- Children can be enrolled more than seven years, but placement of these children can not be guaranteed! Children under 5 years old can not be registered yet.
- The completed application form is submitted before June 1, 2015.
- School fees are paid at the beginning of the school year on Saturday 10th or Sunday 11th October.⁵¹

3) Youngsters Education

The Islamic Center Imam Malik (ICIM) will soon continue its activities and services after a long stop again. One of the services that start soon, the English lessons of Shaykh Said el Mokadmi. After last year's success,

⁵¹ Islamitisch Centrum Imam Malik (2015). *"kinderonderwijs."* Retrieved 19 October 2015 from http://www.icimleiden.nl/kinderonderwijs/

and the high demand for classes this year, Shaykh el Mokadmi will once again take care of the Aquedah and Fiqh classes to brothers and sisters.

The program is in Dutch-language education. the ICIM provides much attention to the religious, cultural and social education of its youth. This year we started the lessons Aqeedah and Fiqh brothers and sisters. As most brothers and sisters in this group do not speak the Arabic language, all these lessons taught in the Dutch language. accessible and understandable.

We are therefore very pleased to announce that these lessons va Monday, September 14th will start and which one can log directly for the benefit of the full lecture series Shaykh. So do not wait too long and sign up directly, because full

Lessons: Figh and Ageedah; By Shaykh Said el Mokadmi. This is for Brothers & sister va 17 years

Time will be on every Monday 19: 00-21: 30. The cost for these classes are € 99.- per year. 52

4) Social Activities and Free participation in Dutch language lessons

Since November 2014 we organize free class education for anyone who wants to learn to speak better Dutch, understanding, reading and writing. With all kinds of exercises and tools, we try to correspond as closely as possible to the educational needs of the participants. Put on a flexible and easily accessible way we speech and writing exercises, videos, listening exercises, gap-filling exercises and some homework in order to advance everyone as comfortable as possible. We see all students progress each week. That encourages us to reach an even wider audience with this project. If you have interest, or you know someone that you think this is right for him or her? Report it! We still have plenty of extra places available.

The program is the language lesson for every ability level, male and female, member or not a member of the mosque association, whether or not the integration requirement. We have a separate group for men (on Monday) and a group of ladies (on Tuesday morning and Wednesday).

Participation is free. For men is on every Monday and for ladies is on every Tuesday morning from 10:00-12:00 and Wednesday 19:00-21:00.⁵³

⁵² Islamitisch Centrum Imam Malik (2015). *"jongerenonderwijs."* Retrieved 19 October 2015 from http://www.icimleiden.nl/jongerenonderwijs/

5) Legal counter

Anyone who has questions can walk to the Legal Office during the open consultation. Every mosque visitor can walk. This office has been run by Brother Jamal Youssef. Recently, two sisters who have made it available on the women helping women with policy papers and / or other matters that have to do with bodies. The location for brothers is in the Library of Islamic Center Imam Malik Leiden and for sisters Location is on the 1st floor in the women. The program will be on Each Friday one hour before Zuhr prayer. The consultation is free.

You can appeal to the social work whenever you are not true, or like someone else might want to talk about your situation. Confidence plays a very big role, therefore, is not given to third parties.

We offer assistance in their own language when arranging the administration, by filling out forms and removing administrative backlog for people as the forest for the trees no longer see. Often must therefore be brokered between the person in question and various agencies, we hereby provide support.

The social worker can think along with you and some things before you translate, you may find that you are helped with a one-off advice, it could also be that you are benefited with multiple appointments. The social worker can then make sure that you land on the right spot.

Are you yourself someone who can use help or do you know someone who would benefit from aid? then come just drop.54

6) Funeral Services

One of the key services that would realize the Islamic Center Imam Malik for his community, was a good respectful funeral service. By the Will of Allah, we were able to achieve this and we have equipped the center of a:

- o Bewassingsruimte
- Cooling where the deceased is kept until it is buried or repatriated to the home country.
- o Space where the relatives of the deceased condolences may be.
- o Pitch for similar car or ambulance.
- Volunteers wash the male deceased.
- Voluntary esters washing the female deceased.

⁵³ Islamitisch Centrum Imam Malik (2015). *"sociaal-maatschappelijk."* Retrieved 19 October 2015 from http://www.icimleiden.nl/sociaal-maatschappelijk/

⁵⁴ Islamitisch Centrum Imam Malik (2015). *"juridisch-loket."* Retrieved 19 October 2015 from http://www.icimleiden.nl/juridisch-loket/

The process of Janaza prayer:

- Washing the deceased
- o Wrapping the deceased in a white robe
- o Perform Janaza prayer
- Condolences.55

b) Al-Hijra Moskee, Leiden

Every Muslims student in Leiden University must know about Al-Hijrah Mosque. This mosque is located in the direction of the road to Leiden campus especially in Humanities Faculty. Located in Rembrandtstraat 10 Street, this mosque is a central activities for Muslims in Leiden city centre, mainly for Moroccan people since 1982. The usage of the name Al-Hijra refers to the migration of Prophet Muhammad SAW and his best friends from Mekkah to Madinah. The name's election of Hijra also be metaphore for the migration of Muslims from Morocco to the Netherlands. In fact, this house for praying which called Moskee Al-Hijra has strong relation with the descendant of Moroccan citizens.

Picture 4.7.The simple architecture in Al-Hijra Mosque



⁵⁵ Islamitisch Centrum Imam Malik (2015). *"uitvaartdiensten."* Retrieved 19 October 2015 from http://www.icimleiden.nl/uitvaartdiensten/

The building of this mosque does not have big alteration since long time ago. To be noted, the building in Rembrandtstraat 10 street, from 1992 until 1969, had the function as a church for apostolic society, like de Hersteld Apostolische Zendinggemeente in de Eenheid der Apostelen (HAZEA). Then, this building had ever been as antiekhal place, and after that, it had been used as café ad culture centre. Then, in 1979, there was fire in this building and destroyed all floors. Years later, this building had modification as mosque architecture but it was still similar to the other building around it. The people having the idea was the group of Moroccan Muslims who are unsatisfied with small prayer room located on catering central. Actually, that small room was also used for learning and reading Al-Quran so they felt that they required more space for those religious activities. A little story of Al-Hijra Mosque is written official Mosque website as below:⁵⁶

Early 70s asked a group of Moroccan Muslims in Leiden to a prayer room where Muslims could perform their prayers. Initially, the group was given the prayer room a floor above a catering facility and where the Koran was taught to the children. This space was found not to be suitable, and then followed by a move to a location which is also quickly turned out to be not optimal. This moved the first Moroccan Muslims to try their chances in the congregation for help in finding a place of worship; this proved to be in vain. The group of Muslims had to rely on themselves and therefore decided independently to go looking for new housing and funds to finance this. Shortly thereafter, the group found an ideal location in center of Leiden. On the Rembrandtstraat 10 was a former church building sale that was completely extinguished by a fire. After purchasing the building with a lot of sweat completely rebuilt and renovated by the former volunteers. Funding was provided by their own supporters and outsiders project toedroegen a warm heart.

Through the passage of time began to increase the number of Muslims in Leiden, making the mosque simply got too small to be the growing number of mosque goers. It is not later than the early

⁵⁶ Al-Hijra Moskee (2015). *"Geschiedenis Alhijra."* Retrieved 19 October 2015 from http://www.alhijra.nl/over-alhijra-2/geschiedenis-alhijra/

90s that went to look for a larger space. After many options to have taken into account were themselves the opportunity to realize new housing in West Leyden. In good cooperation with the municipality of Leiden, housing associations, a health care plans were developed to give the District Development Southwest form and content. Meanwhile the ground for the new building at the former ROC-site purchased by the foundation and have been granted permits for construction. Today, 25 years after much searching and collecting, Allah (SWT) blessed us with the early realization of a new Islamic center in Ter Haar square one.

At this moment, started in 2014, Al-Hijra Mosque has been undergoing relocation process or rebuilding in the new location. If we see in the blue print design which is hanging on the wall of mosque (the wall that in front of the prayer room), the architecture of new Al-Hijra Mosque will look like elegant and luxurious, seems like Imam Malik Mosque as same as Morocco Mosque. The video of the mosque building process could be found in official website Al-Hijra Mosque in http://www.alhijra.nl/

Picture 4.8.The prayer room design from front side



There has been a long effort in the relocation process of Al-Hijra Mosque until Muslim community successfully gets wide land 2500 square meters. The process of building probability will be finished in 2016. In news, it was mentioned that:⁵⁷

After a long public debate the council of Leiden has approved on January 26, 2012 with a new zoning Haagweg Quarter Northwest and thus with new building on the corner of Ter Haar Quay with Haagweg. The new mosque will be 2,500 square meters, with as usual in soil that is allowed is sold by the municipality for social purposes, 40% supporting retail. Under the new Islamic center to realize an underground car park is realized with an overflow capacity of the square to the front. For the neighborhood will thus no additional parking problems arise. On June 20th, 2014 was beaten by the Muslim Foundation Group Lead the first goal. The inauguration of the mosque is scheduled for May 2016.

The rebuilding process of mosque is conducted because the current building is considered small. With approximately width only 10 meters, the building only has two floors, Al-Hijra Mosque look like the common houses in Leiden. It is also difficult to find parking place for cars.

If we see from the front, it is not like the characteristic of the mosque architecture. The building of the mosque is closed to the neighbor houses in the right and in the left. If there is not a sign "Moskee Al-Hijra", perhaps people will not know that this building is a holy house or 'house of God'. Further, the door of the mosque is not always open every time. When we visited it at 10 a.m. in the morning, the door of the mosque was still closed. The door will open when the five times prayers begin.

The interior design in the mosque is unique. If we enter through the front door, there will be three directions that we could choose. The left side is going to the up stair in the men prayer room, while in the right side is leading to a small room for Muslims children's learning place. And, if we walk straight, we will enter into

⁵⁷Leidsch Dagblad (2014). "*Bouw moskee Leiden start in 2014."* Retrieved 19 October 2015 from http://www.leidschdagblad.nl/regionaal/leidenenregio/article24119363.ece/Bouwmoskee-Leiden-start-in-2014

the wide room that has many doors and direct us to go to the bathroom, the administration mosque room, and the entrance for a group of women prayer room. The prayer room between men and women are different, like others mosque in the Netherlands. Al-Hijra Mosque separates a pray room for women and a pray room for men. The men are in the up stair while the women are in the down stair and near to Al-Quran learning place for children. In the entrance direction to women prayer, there is wudhu room which is designed with the model of closed toilet as general mosques in the Middle East. There are four toilets used for the men in the first floor.

In the top floor, before the prayer room for men, there are Muslims's robes hanging on the wall. The committee of this mosque or imam are used this to keep their clothes.

Ahmad, one of regular Jema'ah and the descendant of Moroccan citizens, explained with proudly about Leiden that have three mosques, one of the mosques related with Turkish citizen, while two are known with Moroccan Mosque. He narrated:

"The Morocco people are well known in building mosquea. In Leiden only, two great mosques like the architecture of Al-Hijra Mosque, are managed by Morocco people."58

Unfortunately, many Moroccan who are pious in here cannot speak English. They only use Arabic language and Dutch language. Those who are active in mosques are generally the old people. Yet, the Moroccan who are still teenagers and young, they can speak English fluently.

The interesting from this mosque is related with the line of prayer form. If the numbers of people who are praying are still little,

⁵⁸Wawancara dengan Ahmad di ruang shalat Masjid Al-Hijra pada tanggal 10 October 2015.

the more space would be made between the lines. The position of the people is still together in a line. But, there is an empty line between two lines so make the place for *sujud* becomes wider. This situation relates to the research finding which tried to analyze the distance of prayer line with the human health. When the distance to sujud is not wide with the front line, some time we feel uncomfortable to do sujud. This practice happens in the mosques which are mainly dominated by Moroccon and Turkish Muslims.

c) Mimar Sinan Moskee, Leiden

Mimar Sinan mosque is related to Turkish country and it is controlled by the government. In detail, this mosque has been under protection Islamic Culture Centre Netherlands-Turkey, Islamitische Stichting Nederland, which is a unit under the Sunni-Turkish directorate Diyanet. Dinayet itself has function like the role of Religious Affairs minister in Indonesia. Diyanet is a government department which manages all mosques in Turkey and also Turkish mosques in Europe. Diyanet was built in 1924 by Turkey Republic under the prime minister office. The first purpose of Dinayet is to control the existence of religion in Turkey because that country has applied the radical secularism policy. The second, Dinayet has an assignment for facilitating the religious activities in daily life by training Imams, preachers and also publishing written works in relation to religion education.⁵⁹

⁵⁹ Thijl Sunier, et.al (2011), "Diyanet in Turkey and the Netherlands – Transnational politics and politicization of research." Retrieved 17 October 2015 from http://religionresearch.org/closer/2011/05/10/diyanet-turkey-transnational-politics-research/

Picture 4.9.The situation behind the mosque (the shopping complex)



This mosque is located in one office block with Islamic school for children. It is at one area with shopping central in Surinamestraat area which is surrounded by shopping localities such as Albert Heijn, AH Kooilaan Supermarket and Akin Market. This mosque also has minimarket selling the necessity food, beverage, as usual. The back door of minimarket is connected with the mosque.

Picture 4.10.The front part of Mimar Sinan Mosque



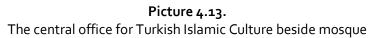
Picture 4.11.The architecture of prayer room



Picture 4.12.The pulpit ornament in Mimar Sinan Mosque



From the entrance door, there is a central office for Turkish Islamic Culture which receives the questions related to the development of Turkish Islam in the Netherlands. The room is very representative and has a waiting room in terrace with some comfortable chairs.





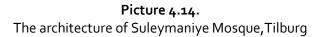
2. The Main Mosques in Tilburg

a) Süleymaniye Moskee, Tilburg

The Süleymaniye Mosque (Suleymaniye Camii) is a Turkish mosque in Tilburg which is part of the Islamic Foundation Netherlands (Islamitische Stichting Nederland). The building is located on the Wandelboslaan 2, near Sand in Tilburg West.

The Turkish community already had a space at the Wilhelmina 117, but it was too small. Ending 80 years of the 20th century created a need for an Islamic Centre. It was decided to build new premises, which in 1994 was given permission. Construction began in 2001 and was realized in the new building on October 5th, 2003.

The building was designed by Bert Toorman and Hilmi Şahin. It has the shape of a crescent, surmounted by a five-pointed star and surmounted by a dome. A star point protruding outside the building, gives the direction to Mecca. The dome is 18 meters high and the minarets have a height of 38 meters. The whole is covered with geometric patterns and calligraphic texts.





The architectural design of mosque is very unique. The starting point for the design of the new mosque was: modern building with an Islamic appearance. A prominent member of our community has created the first design with moon and star for our new mosque. Architect, Ir. Bert Toorman from Schiedam, in collaboration with Hilmi Şahin (Turkish architect) design developed into the current design. The building is symmetrical and has the shape of a crescent, topped by a five-pointed star (both Islamic symbols), topped with a dome again.

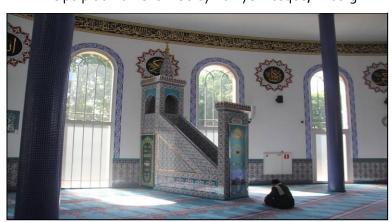
A star point protrudes outside the building; this point indicates the direction of Mecca again. The building is symmetrical on either side, as distinguishing features, the Minarets.





The central to the prayer room is located on the ground floor for men and exalted above, for the women. The building houses in it, besides the prayer areas, which include the following functions: Social spaces for young and old, male and female; library, classrooms, recreation rooms, conference room, mini market and a hairdresser.

Picture 4.16.The pulpit ornament in Suleymaniye Mosque, Tilburg



Some dimensions of The Süleymaniye Mosque are below:

Ground floor : ca.1,20 meters above ground level

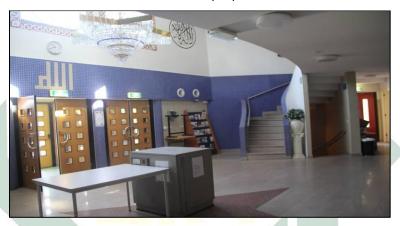
The mosque square: approx. 0.30 meters above ground level

Height of dome : approximately 18 meters above ground level

Minarets height : about 38 meters above ground level

Parking places : 150 places

Picture 4.17.The entrance of prayer room



At the moment, there is a process to construct the Turkish Islamic Cultural Center. It is mentioned in the Moskee's sites as below:

The need to arrive at an Islamic Centre in Tilburg emerged as the late eighties. Our current rising in the Wilhelmina 117 in Tilburg did in the beginning no longer meet the requirements of the community. The entire existing space did after some years even more.

Even as religious space; family reunification space soon became too small. After some wandering in search of existing space was clear that the objective of the existing sites was difficult to realize.

A number of principles in the demands for the Islamic Center, the preferred regional location, the land requirements and the required zoning, made us realize that this was only achievable by means of a new building. When in 1994 the green light was given by the city council of Tilburg for the current construction site, the Turkish community was very pleased with this fact. For the settlement

procedures, the need to take another seven lean years before in July 2001 could eventually be begun the construction of the Islamic Centre. The Islamic Centre will also serve as an information center on issues related to Islam. It will serve as a bridge between natives and immigrants, and make a positive contribution to the integration of our community. The Islamic Centre will operate down barriers with regard to various issues and misconceptions among the peoples. With its activities for young and old, men and women, the new building will achieve the social activation of Muslims and ultimately ensure that the integration of the target group will be a success in our contemporary multicultural society. 60

The issue has been also raised to the communities by the board of the Islamic Center Tilburg at the next page of the sites as indicated below:

Dear readers,

We would like to inform you about the construction of the Turkish Islamic Cultural Center.

The first immigrants, then called "guest workers", his early 60s came to the Netherlands. It was then the intention to return after several vears of residence in the Netherlands back to the homeland.

Meanwhile, these views have changed.

The current (second, third or even fourth) generation fellow countrymen trying to integrate with maintaining their own identity in Dutch society.

The Turkish Islamic Cultural Association aims to play an intermediary role for its target audience. This means that in exercising this role as intermediaries to facilitate the threshold lowers omintegratie and participation in Dutch society.

From a well-equipped location, offers all comforts and technology capabilities, we will expand our target range of social, cultural, social and sporting activities.

The current location was dependent established to develop religious activities only; therefore satisfies them for some no longer

⁶⁰ Süleymaniye Mosque (2015), "Moskee," retrieved 15 December 2015 from http://www.suleymaniye.nl/moskee.htm

meet the needs of the community, so that a new shelter for years is necessary.

Activities

The new location will be better equipped for activities to assist and promote the integration process for young and old; for both men and women.

Below, some activities are listed:

Youth:

An expert group of college graduates and university trained volunteers will take care of counseling to children and / or adolescents. This includes, inter alia activities in the framework of homework assistance, information meetings with educational background, sports activities, etc.

One and the other will be developed and / or are shorted with various institutions, including the municipality of Tilburg.

Elderly:

The new building will be many opportunities for social contact for this group are present.

After analyzing the needs of the elderly, will together with bodies representing the interests of this group, mentoring programs are developed and implemented.

Women:

By a group of experts and various activities begeleidingsprogramma's be prepared to assist immigrant women.

These activities will lead to gaps be filled in training and development of minority women and that they will better find their way in Dutch society.⁶¹

61 Süleymaniye Mosque (2015), "Informatie," retrieved 15 Desember 2015 from http://www.suleymaniye.nl/informatie.htm

b) El-Feth Moskee, Tilburg

Officially, the Moroccan association Masjid El-Feth early 80s of last century founded to represent the interests of the Moroccan Muslim community in Tilburg. The association, however, was much more active in order for the Muslim community to offer a space where they could practice their religion. The association was always a closed community that was only focused internally.

Picture 4.18.The entrance way to El-Feth Mosque, Tilburg



With the closure of the mosque because of the fire insecurity in May 2006 change here came in. After the closure came a new board which was next to the task of realizing a new mosque also aims to create a new culture within the mosque. A culture of openness and innovation that respects the Islamic ideology is central.

The government has set itself the task of not only changing the physical environment of the mosque, but also the position of mosque within civil society. Muslim in Tilburg believe that at a time when everyone finds everything about Islam, the mosque as a representative of the Muslim community must make its voice heard and should take its social responsibility. The Moskee founders therefore deliberately choose to the association that was largely domestic oriented, active participation come out.

El-Feth Moskee board currently consists of 10 members. The board members have their own responsibilities within the Board. They meet weekly over the affairs of the mosque. An important weekly recurring item on the agenda of the board meeting is currently building the new mosque. They are there to serve the interests of the association inside the mosque like that. They are transparent in their actions. They can be contacted via email bestuur@el-feth.nl

Located in Academielaan 9 Tilburg, the mosque has members of different ethnic origins. From the mosque, the board tries to provide assistance on religious and social issues to people who need it. Meetings and open days are held to promote mutual understanding. At the request of geintereseerden (schools, associations, etc.) tours are available.

Picture 4.19.The design interior of El-Feth Mosque, Tilburg



The mosque is funded by its members through donations, gifts and or members contribution. If necessary, (extra) collections held not budgeted activities to finance. The mosque has ANBI status

which means that the donations as possible to the mosque (partially) tax deductible.⁶²

Some routine agenda in the moskee is Women Ramadan program. For an example, in 2014, For women, several courses are given in the mosque. It is mentioned in the sites as below:

For more information about the Women Ramadan program classes please email: vrouwen@el-feth.nl

Information for the new Muslim. Lately, several women expressed their creed in our mosque. Because we find that our new sisters in need of contact with other Muslim women, we are working to organize a point of contact for them.

On Sunday, December 15th, 2013 from 15:00 to 17:00 will be a meeting for the new Muslim women to share experiences and talk. We are hoping to welcome you.

Doubt you or if you want to speak the creed, please contact the mosque of the board under: bestuur@el-feth.nl63

At the moment, there is process to construct the new mosque. In the mosque website, there is information about this as indicated below:⁶⁴

New construction

The El-Feth Mosque Tilburg is busy collecting funds for the construction of a new mosque. We need your (financial) support for the construction of the mosque needed. Our association is as ANBI institution recognized by the tax authorities. That means you can deduct your donation to our association with the tax if you meet the requirements of the tax authorities.

Occasion

The El-Feth Mosque Tilburg is busy collecting funds for the construction of a new mosque. On May 19, 2006, the mosque by

⁶² El-Feth Moskee (2015), "Huidige Situatie," retrieved 20 December 2015 from http://el-feth.nl/huidige-situatie/

⁶³ El-Feth Moskee (2015), "Wie Zijn Wij," retrieved 20 December 2015 from http://el-feth.nl/wie-zijn-wij/

⁶⁴ El-Feth Moskee (2015), "Onze Nieuwe Moskee," retrieved 20 December 2015 from http://el-feth.nl/onze-nieuwe-moskee/

the municipality closed since the mosque did not comply with fire safety regulations. At the site of the old mosque A new mosque is being built.

Modified plan

The association has submitted a planning application in 2010 to come to the building of a mosque with about 1500 places of worship. End of 2012, the State Council has an unfortunately for the mosque negative ruled since the municipality of Tilburg was not able to motivate how much and where the benodiogde 91 parking spaces would come in the railway zone. Therefore, the Board decided to submit a building plan with a smaller capacity. The number of places of worship in the mosque is therefore reduced from 1500 to 920 places of worship places of worship. This adjustment is possible because the two annual peak times (salat ul-Aid) no longer be kept in the mosque, but in a remote location. On November 4, 2013, the mosque board the amended plan presented to the district.

The architect

Frans van den Hout is an architect engaged to design the mosque. (for reference see http://www.charcoal.nl/). We deliberately for a Tilburg architect chosen because the Board believes that the location lends itself only to the development of a contemporary building. It is also interesting that the architecture of mosque in the world varies from country to country. In the Netherlands the last few years several new mosques erected which are often copies of a mosque in the country of origin. The challenge in this design is mainly in fact that there will be a mosque that fits the city of Tilburg. A contemporary building does not mean that the building has no religious character.

The building plan

The mosque will consist of two floors and a semi-underground car park. On the ground floor the social and community functions are arranged:

- o classrooms;
- o office spaces;
- library;
- meeting space for women;
- o meeting place for men;
- o sanitation;
- washing facilities for the dead.

On the 1st floor a separate male and female prayer room will be realized.

An important improvement over the current situation is that the women are also amply meet their needs. They can now participate in a similar way to the prayer services and other provisions in the mosque.

The financing of the mosque

The mosque will be funded entirely by voluntary donations. We therefore call upon every Muslim in Tilburg or abroad to contribute to the construction of the mosque. Our Prophet Peace be upon him said: "The one who builds a mosque if it is the size of a bird's nest or even smaller, Allah will build him a house in Paradise" (Sunan Ibn Majah)

Abu Barzah narrates that the Messenger of Allah said: "A servant of Allah will remain standing during the Day of Judgment until he is questioned about his age and how he spent it; and his knowledge and what he has done with it and about his wealth and how he did it; and about his body and how he has used it "(Tirmidhi: Hasan Saheeh)

Allah the Exalted says in the Holy Quran:

"Verily, the mosques of Allah are only handled by those in Allah and the Last Day, and that gives the Salat and Zakat and maintains that no one fears Allah. Hopefully they are the ones who will be among the rightly guided. " (Surah At-Taubah 9:18)

But Allah, the Verheve also says the following in the Holy Quran: "... and hold their hands tightly to their purses; they forget God, and so he forgets them. " (Surah At-Taubah 9:67)

So dear brother and sister, hasten to make your contribution to the mosque. We do not know when there is an end to our life in this world. And the only thing that can help us after death is our good deeds. Many have already gone before and have already given their contribution to the mosque.

ANBI status

The Moroccan association Masjid El-Feth holds an ANBI status (public benefit organization). That means you can deduct your donation to our association with the tax if you meet the requirements of the tax authorities. For more information, visit the IRS website.

How can you contribute to the construction of the mosque?

Your contribution for the construction of the mosque, you can transfer the account NL41RABO0152365559 under vermeldingvan

"contribution new mosque." For proper registration is also important to include your first and last name. It is possible to meet your contribution all at once or spread over several periods. The choice is yours.

There are various possibilities to satisfy your contribution:

- You pay your contribution in cash at one of the board members. You will receive a receipt as proof of payment along;
- You deposit your donation directly into our special bank account for the new building. Your bank statement is your proof. At the end of the year you will receive at the request of our annual list showing how much you have donated that year to the mosque;
- You fill our special authorization card (see downloads) for construction in an amount of your choice. You send the authorization card to: Moroccan Association Masjid El-Feth, Academielaan 9, 5037 ET Tilburg. You can also hand in the mosque permission. We will make sure that there is a periodic fee from your bank account will be debited;
- You donate your jewelry for the construction of the mosque.
 After selling the jewelry you will receive a receipt showing what was the value of your donation.

What else can you do for the mosque?

Besides the above features, it is of course also desirable that each of us from the community's commitment to the construction of the mosque. Do you own your contribution been met, but you know other people within your own family or circle of friends who have not paid their contribution, talk to them and convince them of the necessity of the new mosque.

The Prophet, peace be upon him, says in this case that "anyone who has introduced a good Sunnah in Islam, the reward for that and also getting the reward for the fact that others imitate, without anything of it reward of those who follow the sunnah sounds. Hopefully then you belong to those who have called others to do good for their own religion.

In another Hadith, the following states: ... Touba (good news) for those enjoying a key to a lock for good and evilWith convincing people you are hopefully a key to good. Allah will reward you for your effort.

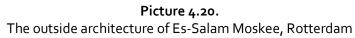
The mosque currently has a shortage of volunteers who collect at other mosques. Almost monthly volunteers go on the road to other mosques in the Netherlands, Belgium, France and Germany to collect money for the construction. You can make your contribution by giving you volunteered to collect or by making contact with other mosques to arrange an appointment for a collection. For further information, please contact the board of the mosque.

With the effort of all of us for this noble cause will be the end result, the construction of a new mosque, with Allah's will soon be visible.

3. The Main Mosques in Rotterdam

a) Es-Salam Moskee, Rotterdam

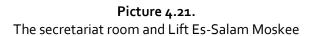
The Es-Salam Mosque is a major mosque in Rotterdam with the address Colosseumweg, Peace Square in Feijenoord district in Rotterdam is the largest mosque in the Netherlands. The mosque has an area of 2600 m² spread over the ground floor and three floors with a prayer room for 1,500 pilgrims, men and women, but also space for many social and cultural facilities. The prayer house is the largest mosque in the Netherlands. The mosque is its size strongly vital to the district. The dome is 25 meters high and the minarets are 50 meters high. The original Es-Salam moskee was founded in 1987 but soon proved too small for the 2500-strong community. [2] The construction of a new house of prayer lasted from 2003 to 2010 and has been accompanied by many problems with the building regularly fell silent. The Es-Salam moskee was finally inaugurated on December 17, 2010. One misconception is that the mosque would be the largest in Europe. In Western Europe stand in Rome, Paris, Evry and greater London mosques.





The Es-Salam mosque was designed by the Dutch architect Wilfried van Winden. The design is based on the so-called medina concept (to the architecture of the Grand Mosque in Medina) in style and builds upon the tradition of, among others, the fifteenth-century Mamluk architecture in Cairo. The building consists of three moved to another space: the prominent entrance portal on the west side, the main room in the middle and the semicircular mihrab (prayer niche indicating the direction of Mecca) on the southeast side. The three rooms are crowned with cupolas. The facade is covered with colored stone slabs and accents in subtle blue-gray stone.

The construction of the new house of prayer lasted from 2003 to 2010 and was accompanied by many problems with the building regularly fell silent. The Es-Salam mosque was inaugurated on December 17, 2010. It was designed by architect Wilfried van Winden.

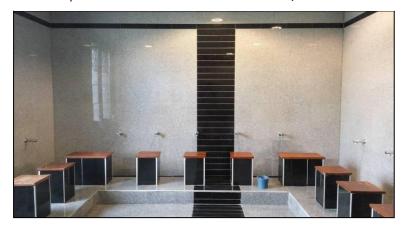




The Es-Salam mosque consists of three moved to another room. The prominent entrance portal on the west side (development district Feyenoord), the main room in the middle and the semicircular mihrab, this is a prayer niche indicating the direction of Mecca, on the south-east side (stadionweg). The roof of the middle gedeel includes a large central dome 25 meters high. The two minarets on the sides of the Mosque are 50 meters high.

The result counts levels. The ground floor has a non-religious destination and washrooms for men, a shop, a kitchen and rooms for common activities.

Picture 4.22.The place for wudhu of Es-Salam Moskee, Rotterdam



The mosque is based on the so-called medina concept (to the architecture of the Grand Mosque in Medina). The style of the design builds on the tradition of 15th century Mamluk architecture in Cairo, but also the modern Jumeira Mosque in Dubai is an important source of inspiration. The mosque is lined with colored stone slabs and accents in subtle blue-gray stone.

The arrival of the mosque took in 2000 already much unrest among the residents of Feyenoord. Former councilor Marco Pastors of Liveable Rotterdam did everything to convince the board that is too pompous and ostentatious building would cause commotion in the neighborhood. He made sure that the color of the mosque would be modest, but stop did not work anymore.

Picture 4.23.The Entrance of Es-Salam Moskee



The construction of the mosque of 2003 t/m in 2010 took was seriously delayed. The first stone of the Es-Salam mosque was laid in October 2003. The prediction was that the mosque would be ready in 2005. Delays ensured that until June 2006 the highest point was approached. In 2008, the municipality of Rotterdam threatened to revoke the building permit for the Es-Salam mosque. The construction of the prayer house was then again stopped after twenty weeks of quarrels between the government and lenders.





In June 2009 the construction activities were stopped by the contractors working on the Es-Salam mosque because they were already four months is not paid by the client was in Dubai. Until early 2010 by not built until the city of Rotterdam to dissolve the board of Es-Salam mosque threatened the land exchange agreement.

Mosque Es-Salam offers children aged between five and 15 years the opportunity to learn Arabic language. Also, students will learn the Quran by Quran lessons, the Islamic faith and upbringing.

b) Mevlana Mosque, Rotterdam

The Mevlana Mosque (Dutch: Mevlanamoskee Turkish: Mevlana Camii) is a mosque in northwestern Rotterdam, Netherlands which serves mainly Turkish-Dutch Muslims. The mosque, named after Rumi, was built in 2001 and benefits from two minarets [is a distinctive architectural feature of mosques, generally a tall spire with a conical or onion-shaped crown, usually either freestanding or taller than associated support structure. The basic form of a minaret includes a base, shaft, and gallery. Styles vary regionally and by period. Minarets provide a visual focal point and are used for the call to prayer (azan).

Picture 4.25.The architecture of Mevlana Mosque, Rotterdam



Located in Mevlanaplein 1 Rotterdam, The mosque was voted as Rotterdam's most attractive building in 2006. The Mevlana Mosque (Dutch: Mevlana moskee Turkish: Mevlana Camii) is a mosque in northwestern Rotterdam, Netherlands which serves mainly Turkish-Dutch Muslims. Genuine love of this exotic architecture, an Internet hype or a sign of emancipation of the Muslim part of the population? Anyone who has ever visited the interior of the mosque can confirm that it is a special building anyway.

The Mevlana Mosque is an isolated piece of no man's land at the end of the Essenburgsingel where Beukelsdijk becomes the Stolkweg of Abraham, near the overpass of the railway line. The building was constructed a spacious parking area. This site follows the mosques policy of the municipality of Rotterdam: a mosque is built preferably on a main road and not in a central residential area, in order to prevent stigmatization of the district. Although there were more than 30 mosques in Rotterdam, located in existing buildings, this was the first newly built mosque in Rotterdam. The first (Turkish) mosque was inaugurated in 1974. Rotterdam traditionally

has many overseas churches for sailors and refugees. However, these are generally modest in size.

Picture 4.26.The front design of Mevlana Mosque, Rotterdam



The Mevlana Mosque with its 42 meter high minarets and dome seems flown directly from Turkey, but has been designed by a Dutch architect, built by a Dutch contractor on a Dutch site and tested by the Dutch prosperity. The translated by the client desired traditional forms of a Turkish mosque in the Dutch situation and contemporary materials and construction technology. In the interior, thanks to the painting by Turkish calligraphers talk of an authentic Asian atmosphere. The team painters travel around the world to paint mosques with Koran texts.

The building is symmetrical and facing Mecca. On either side of the entrance are two minarets. On Friday are from the balconies believers called with megaphones. The building has both a religious and cultural function. There are separate prayer rooms for men and women. The main component is the great high prayer room for men on the first floor. This is covered with a dome. Women can via a separate entrance and a private circuit stairs to the balcony.

On the ground floor is located near the entrance to the ritual washing for men. Finally, there are the residence of the Imam, some service areas, a shop, an elderly and a youth room with a club function and an auditorium for meetings and gatherings.

The building is designed as a concrete structure. The walls are plastered and colored with pastel shades. The slender minarets are also concrete. The concrete dome is clad with copper. Domes, arches, columns, minarets and crescents define the exterior. In the interior tiles, wooden parapets and murals for the oriental atmosphere.

In the 60s were Turkish Muslims to Europe and especially to the Netherlands were immediately find work. They were here then come on purpose to make money. This worked well but in their home country anyway, there was a provision that they could not find here. In their own country they heard five times a day the call to prayer, a sound that she had known from birth. They had the opportunity to go there to the mosque when they needed it or when the need existed to do so. This is one of the duties of the faith but also certainly a right; at least attended Friday prayers and sermon of the Imam. From 1966 the number of Turkish workers increased, and yet they began to look for opportunities to meet the needs of the Turkish community. The first step was renting rooms for the religious service. The devotions were led by people who had some experience in the doctrine. For the Friday prayers were not done yet, this was mainly due to the fact that everyone was at work during Friday prayers.

At the end of the 60s and early 70s were by the Directorate of Religious Affairs in Turkey Imams sent to the Netherlands to serve in the Turkish consulate in Rotterdam. They tried to help us, but despite their good intentions were not enough. Partly because of

their opinions about possible options with regard to the realization of a personal prayer began, the demand for them to be getting bigger. Initially met a few people who had the same thoughts about together to discuss this topic. Later, these discussions led to ideas. Eventually, the idea to establish an association was accepted by everyone in 1970. After that, this group of people came together to discuss how to establish this association.

4. The Main Mosques in The Hague

a) As-Sunnah Moskee, The Hague

As-Sunnah Moskee has been managed by As-Sunnah Foundation. The foundation was founded on February 5, 1990 by a group of young Muslims from a scientific approach to Islam wished to not settle for cultural confusions about Islam Prophetic faith. They wanted to give their life meaning on the basis of a pure Islam. Those are the vision and mission of foundation.

To date, the foundation is still based on this scientific approach to the study of the bases and sources of the Islamic faith. Meanwhile, the foundation has become one of the leading Islamic institutions in the Hague region and beyond. With thousands of visitors every week we are so central to the Muslim community in The Hague region. The foundation serves as a social center organizes many activities for young and old. The foundation has a large education division and is a foundation within the team that deals with the www.al-yaqeen.com website.

Picture 4.27.The Entrance gate of As-Sunnah Moskee, Den Haag



The growth of the foundation and the increasing number of visitors, the foundation needs more space. That is why this foundation has just had a new building with three floors.

Within the Foundation, there is a dedicated team of volunteers engaged in the (editorial and technical) management of one of the leading Islamic websites in the Netherlands: www.al-yaqeen.com. It is called Al-Yaqeen studio. Which lists, among other columns, Islamic scientific articles, lectures, films and documentaries set. The website is not only designed to meet the information needs of the Islamic community in the Netherlands, also for non-Muslims, the site offers interesting information.⁶⁵

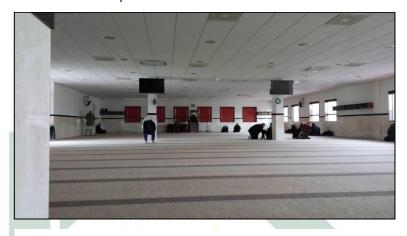
Also, it is written in one of their sites, http://www.alyaqeen.com, that the network expansion of Islamic community can be done by using effective mosque;

"Dawah is a carrier and contribute to our Dawah activities. Using your monthly contribution, we can lift the Dawah to the next level and give them more voice. We can safeguard the future of our children and the Muslim family provide a secure base. We can offer our young people an outcome and our elders return their respect and dignity. Using your contribution, we can show the world the beauty of Islam and put it firmly

⁶⁵ Stichting As-Soennah (2015), "Missie en Visie," retrieved 15 December 2015 from http://as-soennah.nl/de-stichting-2/missie-en-visie/

on the map. Step therefore accede to this extraordinary company and join now for this great goal, because you can not stay behind.⁶⁶

Picture 4.28.Prayer Room in As-Sunnah Moskee



Picture 4.29.Ablution Room and Toilets in As-Sunnah Moskee



Within As-Sunnah Foundation activities, in every week, there are dozens of people, both volunteers and professionals working to shape their activities. In recent years, they have started many activities and that is why they divided the foundation in various departments, namely da'wah, social activities and education.

In da'wah department, within the Foundation, there is a dedicated team of volunteers engaged in the (editorial and technical)

⁶⁶ Stichting as-Soennah (2015), "Dacwah-dragers," retrieved 16 October 2015 from http://www.al-yaqeen.com/drager/

management of one of the leading Islamic websites in the Netherlands: www.al-yaqeen.com. Which lists, among other columns, Islamic scientific articles, lectures, films and documentaries set. The website is not only designed to meet the information needs of the Islamic community in the Netherlands, also for non-Muslims, the site offers interesting information.

Then, in the social activities, As-Sunnah Foundation is also active in the social field through one specific unit which is Al-Hidayah. By Al-Hidayah, As-Sunnah Foundation focuses on health and welfare of the Netherlands community and environment. Every Friday, their volunteers organize community center in 'The Castle' recreational theme nights for young people, occasionally with something relating to education. Weekly visits to the Schildershoek whereby a chat with the elderly is made and activities are undertaken. Al-Hidayah also a social center, one can go there for all legal and administrative questions.

Picture 4.30.Al-Hidayah, Social Activities Center of As-Sunnah Moskee



The third department focuses on education section. Given the proper knowledge needed to practice Islam according to the Sunnah, As-Sunnah Foundation provides many years' weekly lessons in Arabic and Dutch. Different topics are discussed such as aqiedah,

fiqh, tafsir and more. These classes are attended by brothers and sisters of all ages. More than 10 teachers, different classrooms, teaching materials and administrative staff are made available from the foundation to lead this everything runs smoothly.⁶⁷

The history of As-Sunnah is started with the creation of As-Sunnah Foundation on 05 February 1990. On this day, the foundation gets its first property on the Rijswijkseplein. Then, on 01 January 1996, it moved or there is relocation of the Rijswijkseplein to its current location on the Fruitweg. After that, it starts rebuilding on 18 January 2003. The building is no longer adequate. There is hardly any place during the Friday sermon and not at conferences at all.⁶⁸

In their websites, they actively manage open fundraising system to get more funds for da'wah benefit. So, every person can easily donate money for foundation activities. It is written there:

To realize our big ambitions, we desperately need your financial support. After all besides Allah is nobody on whose help we can count our beloved brothers and sisters. We therefore call on you all to do our bit.

Word Bearer

Support As-Sunnah Foundation in his ambitions to vekondigen Islam in the Netherlands. Please register as donors. Fill in the form below and become a solid support in the way of Allah.

Comments or questions are welcome.

For detailed organization profile, the As-Sunnah Foundation, which has been managing the As-Soennah Moskee, posted the full profile in their sites as below:

⁶⁷ Stichting As-Soennah (2015), "Afdelingen," retrieved 15 December 2015 from http://as-soennah.nl/de-stichting-2/afdelingen/

⁶⁸ Stichting As-Soennah (2015), "Geschiedenis," retrieved 15 December 2015 from http://as-soennah.nl/de-stichting-2/geschiedenis/

Organization : As-Sunnah Foundation

Commerce number : 41156115 RSIN : 8031.07.535

Address : Fruitweg 9, 2525 KE Den Haag

Phone : 070-3896960
Internet : www.as-soennah.nl
Email : info@as-soennah.nl

Our aim

The foundation aims to acquire, provision and maintenance of places of worship and activiteitens- and counseling centers for Muslims, guiding Muslims in the field of interpersonal relationships, teaching and organizing cultural activities for men, women and children, organizing traditional festivals for Muslims living in the Netherlands and guidance to individuals, religious, social and cultural fields.

The foundation seeks to achieve its objective by:

- Organizing activities that fit into the objective;
- To appoint professionals to support as part of the objective, stimulating, coordinating and where possible executive working;
- Attract skilled workers for activities requiring specific expertise;
- Volunteer recruitment and training for the (joint) activities performed;
- Working together with institutions, pensions and press groups working wholly or partly on the foundation of the site;
- Liaising with and encouraging and realizing communication between agencies and persons moving in a similar field;
- All other legal means related in the broadest sense with the purpose of the foundation.

Capital:

The foundation expects most of its revenue by attracting donations, gifts, grants, bequests and inheritances other acquisitions and income.

The foundation operates a Web shop and a bookstore, but last mentioned revenues are marginal. The foundation will also seek out people and institutions that can financially support the foundation. The resulting funds are used for both the fixed costs and, secondly, to finance all activities within the foundation.

Our current policy

At a time when various movements with different ideologies and beliefs are present and which meet or collide, it is important to find a basis for dialogue with the aim to correct vision to reach differences. We do this by employing modern means.

Therefore, Organization as-Sunnah make sure to answer some questions and clarifying religious and theological themes. This return to the Islamic references that are based on the fundamentals of proper understanding, which are known by the Muslim scholars. And also by building bridges of cooperation and targeted dialogue with theological and rational principles. This involves showing the tolerance of Islam and compassionate attitude toward dissenters.

As-Sunnah Foundation itself as the center of knowledge and students and will work to develop the means of Dawah by setting down appropriate programs to produce a generation that then the responsibility for the cool thing Islam will assume, on the one hand. On the other hand As-Sunnah Foundation seeks to play its part in the social sphere by organizing different activities for different population groups, for more information about this referring to our other sites:

- o www<mark>.al-yaqeen.c</mark>om
- o www.al-hidayah.nl

Directors Composition

The board of the foundation has six formal functions, in addition to the basic tasks associated with the functions of the different board members are responsible for portfolios which can be divided annually. Based on these portfolios are board members responsible for the policy. The members of the Board are as follows:

Mr. A. Taheri, Chairman

Mr. R. Naji, Secretary

Mr. A. El Haouzi, Treasurer

Mr. F. Lamaakchaoui, Board member

Mr. J. Ahajjaj, Board member

Mr. N. Oulhani, Board member

The members of the board are not remunerated and therefore enjoy no remuneration for their work. They are entitled to compensation by them in the performance of their duties incurred. The board members are jointly responsible (with other director (s), see articles). As-Sunnah is a foundation that carries out activities with the help of volunteers. The Foundation has no employees (wage) service. The foundation will reimburse volunteers actual

costs (such as material procurement, travel, etc.) incurred directly serving the foundation.

A current report of the activities carried out by the foundation can be found in the folder "as-Sunnah Dawah Foundation-Education education".69

It has been said that one special unit which always support As-Sunnah Foundation is Al-Hidayah. The purpose of Al-Hidayah is to perform in a professional manner, coordinate and promote good works in the name of Allah. It thus follows the command of Allah as it is found in the Qur'an and Sunnah, which are: "Worship Allah and join none with Him and do good to parents, relatives, orphans, the needy, the unrelated neighbor and the related neighbor, the companions and travelers and those who are under your control. Surely, Allah has proud and boastful." (Surat an-Nisa ': 36). And also from hadith; "Aishah told that the Messenger said (peace be upon him): "(The angel) Gabriel continued to recommend us so friendly and polite to be to the neighbors that I thought he was going to recommend them to us and our heirs to assume." (hadith from Al-Bukhari)⁷⁰

Al-Hidayah sees it as his task to ensure that brothers and sisters in a well-organized manner will deploy correctly and responsibly active for their environment. The youth leaders of Al-Hidayah organize activities for young people. Additionally, everyone can always visit the mosque. The youth is also an advocate.

In Schilderswijk everybody can go to the mosque. Al-Hidayah has its own space here. Here everyone can find the youth workers,

⁶⁹ Stichting As-Soennah (2015), "Organisatie," retrieved 15 December 2015 from http://as-soennah.nl/organisatie/

⁷⁰ Al-Hidayah: Zorg and Welzijn (2015), "Home," Retrieved 25 December 2015 from http://al-hidayah.nl/jongerenwerk/

participate in activities or get help, for example, look for school or work. Many young people growing up have to deal with all kinds of major or minor problems. Think of problems at home or school, ask about drugs, alcohol, sex, profession, etc. If a young person needs help in solving problems, the youth worker can help them. The youth worker ensures that young people with questions end up with the right people. And of course the youth is also a counselor to whom every guest can spend their story.⁷¹

b) Mescidi-Aksa Camii, The Hague

The Mescidi Aksa Mosque or Aksa Mosque in The Hague is a mosque situated on the Wagenstraat number 101 in the former Jewish quarter Hague, today's Chinatown. They can accommodate about 1500 people, including the upper galleries where the women perform the prayer. The mosque has a prayer house and meeting place for the entire Islamic Turkish community in The Hague and is not intended for a specific neighborhood.

Picture 4.31.The Image of Mescidi Aksa ahead the Main Road



⁷¹ Al-Hidayah (2015), "Jongerenwerk," Retrieved 25 December 2015 from http://al-hidayah.nl/jongerenwerk/

The neoclassical building was designed by architect Roodenburg and inaugurated in 1844 as a synagogue. This was seen closed in 1975 the number of Jewish Copenhageners by the persecution of Jews during World War II decreased by 17,000 to 2.000 tight.

Due to the increase in the number of Muslims in the Netherlands, the Oostduinlaan the Mobarak Mosque was opened in 1955. Due to the further increase of Muslims in the 70's were some Muslims in talks with the municipality of The Hague to open a second mosque, but did not succeed. For this reason, in 1978 several dozen Turks occupy the empty synagogue. On July 7, 1979, the first salat place. In that period the cracked synagogue called Fatih Mosque (Mosque Conqueror).

Picture 4.32. Front Gate of Mescidi Aksa, The Hague



After three years of negotiations, the building was eventually sold in 1981 and passed into the hands of the Turkish Islamic Association, and the synagogue was converted into a mosque. When given the mosque its current name, which refers to the al-Aqsa Mosque in Jerusalem. In 1987 the mosque two blue-white minarets placed more than 26 meters high.

The mosque has strong relation with the Islamic foundation. The Islamic foundation is managed by the executive committee for a period of two years. The Executive Committee consists of seven persons and is responsible for the management of the foundation in accordance with the goals of the foundation. The Executive Board consists of the chairman, secretary, treasurer and members.⁷²

Picture 4.33. Interior of Mescidi Aksa, The Hague





c) Al-Hikmah Mosque, The Hague

Al-Hikmah mosque is located in Heeswijkplein 170 (Medlerstraat), 2531 HK The Hague, Netherlands. This mosque has two floors which are just across the tram line 16 towards Wateringen. Al-Hikmah mosque is one of mosque founded by Indonesian Muslims or Muslims who have an attachment with Indonesian in Netherlands. Previously, there is Al-Ittihad Mosque in Daguerrestr 2, The Hague and Moluccas An-Nur Mosque in Balk founded by Muslims former KNIL troops in the 1950s.

⁷² Mescid-i Aksa Moskee (2015), "Raad van bestuur," retrieved 25 Desember 2015 from http://www.hdvmescidiaksa.nl/nl/raad-van-bestuur/

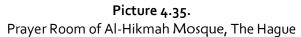
Picture 4.34.The Building Design of Al-Hikmah Mosque, The Hague



At the beginning, the Al-Hikmah Mosque The Hague is a church that was bought by a businessman Probosutedjo in 1996, and then be transferred to the Indonesian Embassy in The Hague with Dutch Indonesian Muslims community. In this case, Probosutedjo, an Indonesian businessman, bought the church and salaries on behalf of his brother Haris RH Sutjipto, who died in Leiden, in December 1995 after being treated in that city. Al-Hikmah Mosque is handed over by Mr. Probosutedjo for Muslims on July 1st, 1996. The Al-Hikmah Mosque The Hague is the second mosque owned by the Indonesian Muslims community in the Western, exactly Europe. The other is a mosque named Al-Hikmah Mosque in the New York; located in Queens, one of New York City area.

The process of establishment and development of the Al-Hikmah Mosque is quite interesting. One of its stories can be seen from one of the blogs that talk much about the mosque's profile abroad.⁷³

⁷³ Hendra Jailani (2011), "Masjid Komunitas Muslim Indonesia di Den Haag, Belanda (Bagian I)," retrieved 26 December 2015 from http://bujangmasjid.blogspot.co.id/2011/01/masjid-komunitas-muslim-indonesia-di 08.html





From the outside, the building is similar to the mosque in general; Long two-storey house, without the dome. The situation of the mosque is just seen when entered into. There are chamber and prayer rug. Al-Hikmah Mosque in Heeswijkpein, Moerwijk city of The Hague is originally an Immanuel church.

At the end of 1995, when the Indonesian Muslims was working hard to raise funds to build a mosque, after Al-Ittihad musholah can no longer accommodate the growing of congregation. Mr.H.Probosutedjo, an Indonesian businessman who bought the church for about 1,350,000 golden and salaries on behalf of his brother RH Haris Sutjipto, who died in Leiden in December 1995 after being treated in that city.

The mosque was handed over by Mr.Probo to the Muslims on July 1st, 1996 or 15 Safar 1417 H. At the beginning this mosque will be named Al-Ikhlas, but then by Probosutedjo, the name was changed to Al-Hikmah. The selection of this name is directly delivered by Mr. Probo while inaugurating the mosque.

The chosen of former church building for the mosque could not be separated from the case that is not easy to build a new

building in the Netherlands, while at that time, many churches that no longer functioned and sold to the public. According to Ahmad Fan Sulchan, cofounder of PPME, the community around the church was happier if the church turned into a mosque than being used for other purposes, eg discotheques. Immanuel Church is now a mosque. The downstairs is used to study Islam and youth activities and the top floor is used for praying. In Ramadan, Al-Hikmah Mosque is filled with citizens of Indonesia, which is estimated at over 5,000 people.

Al-Hikmah Mosque The Hague itself is a blessing for the Muslims of Indonesia in The Hague, because now there is news that the Dutch government has issued a rule prohibiting the sale of unused church to be converted into a mosque. Disused churches are used to the conversion into an office or place of residence. Moreover, if the purchase of the building is carried out today, it is undoubtedly that the price has soared far.

Because the building was originally a church equipped with a pulpit and balcony, so firstly it should have some renovations. Even the floor was uneven due to be tilted to the church as the theater. Therefore, it needs to have renovations. The second floor which is now used for Friday prayers, Tarawih, as well as Eid, is flattened by closing with a special cork. Even heating is under the floor, so that when winter, the room temperature stays warm for the pilgrims. Besides renovating the floor, Al Hikmah Mosque also clean up to make it looks more Islamic places of worship as Muslims.

The founding of building in Netherlands is not easy, let alone to build new buildings or to build a mosque, just to make painting the dome in every window of Al-Hikmah Mosque when the renovation to transform it from a church into a building worthy of a mosque, the board of the mosque had to ask permission to the

municipality or Gementee. Even dome's image that will be used should also be approved in advance. It can not arbitrarily add anything seen from the outside of the mosque.

In addition, when in villages of Indonesia, we often hear chanting verses from the Koran from the loudspeakers at mosques, then in the Netherlands, we will never hear it. Mosques are not allowed to install a loudspeaker outside. The speaker only uses in the room. In 2009, Al-Hikmah Mosque interior adorned with calligraphy paintings worked by Indonesian calligrapher, KH Ali Mahfouz Buyat, M.A, which is deliberately brought to The Hague in Netherlands to embellish the mosque. He also later becomes a priest and preacher of Eid prayer in Al-Hikmah Mosque in 2009.

Al-Hikmah Mosque is a two-storey building which can accommodate about 800 pilgrims. On Friday and during Ramadan, usually a number of pilgrims can reach about 400 people. The ground floor is used for youth activities Youth Association of Muslims Mosques throughout Europe (PPME) The Hague, and other learning activities, while the upper floor is used for prayer. At the weekend, the mosque is usually held teaching activities, Taman Pendidikan Al-Quran (TPA) and break the fasting together with Muslims that followed from the various communities, not only Indonesian Muslims, but also Morocco, Turkey, Somalia, and the Netherlands.

Al-Hikmah mosque in The Hague is managed by PPME [Association of European Muslims Youth] in coordination with the Indonesian Embassy in The Hague. Al-Hikmah Mosque is not only enlivened by the citizens of Indonesia but also enlivened by the Muslims of various other nationalities in The Hague, including from Turkey, Morocco, Netherlands and Muslims around Al-Hikmah Mosque in The Hague.

Picture 4.36.The enormous pilgrims when Eid prayer



In religious proselytizing (da'wah) and social activities in Al-Hikmah Mosque, the activities undertaken are recruited, organized hajj / umrah, marriage, and family solidarity. It also provides educational services of al-Quran for Muslims children.

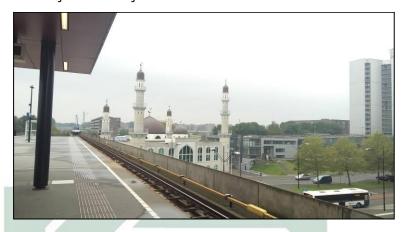
5. The Main Mosques in Amsterdam

a) Djamee Masdjied Taibah, Amsterdam

In southeast part of the Amsterdam area there is a mosque which is quite rare in the Netherlands because it is dominated by a community of Pakistan, Suriname and India. This mosque called Djamee Masdjied Taibah. The spelling of the mosque's name itself was quite different when checked at a number of the Internet, because it uses the word Djamee and Masdjied.

Masdjied Taibah located on the street Kraaiennest 125, 1104 CH Amsterdam Zuidoost. When we depart from Amsterdam Central Station, then simply take Metro 53 toward Gaasperplas but we drop off in Kraainnest Metro Station, one station before Gaasperplas.

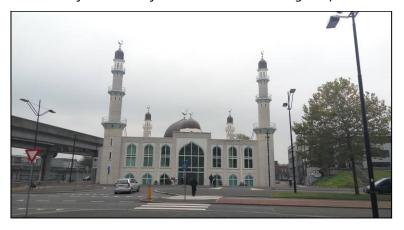
Picture 4.37.Djamee Masdjied Taibah from above Metro Station



When we got off the Metro, the mosque is directly visible from the Metro station which is on top. Kraainnest Metro station exit directly deal with the mosque across the street. Taibah mosque is located almost under the Metro's flyover.

The atmosphere was quite crowded around the mosque. Across the street in front of the mosque, there are many shopping complexes including restaurants that sell Halal meat and fish. This restaurant named Fish & Chicken Corner is known for its product prices enough to reach students. A small piece of fried chicken thighs with models such as Kentucky Fried Chicken is priced 0,50 Euro.

Picture 4.38.Djamee Masdjied Taibah ahead the highway



Taibah mosque architecture is very stricking and shows the hallmark of the mosque of the Eastern. There are four minarets that are mounted high. There are two domes in the middle of the mosque. One is large and the other one is small. The domes and minarets have a bulge of stars and a crescent moon on the top of it.

This white mosque has three floors and a basement. If you enter the main door of the mosque, we will find writing on the wall outside the mosque that shows the opening of the mosque on January 19th, 1985. There is a name which also mentioned in this mosque that is Z.E.Hazrat Moulana Shah Ahmad Noorani Siddiqui.

The biography of this character is very strongly bound to the existence of the mosque. Briefly, Shah Ahmad Noorani has a profile as follows:⁷⁴

Shah Ahmad Noorani (Urdu: حمدن وراني في الحمدن وراني الحمدن وراني في الحمدن وراني الحمدن وراني الحمدن وراني في الحمدن وراني ور

Shah Ahmad Noorani was the great Sunni scholar, spiritual guide, political leader, founder of the World Islamic Mission, inviter to Allah's Religion, leader of the Jamiat e Ulama e Pakistan (JUP) and lately President of the MMA, His father, Hazrat Shaykh Abdul 'Aleem Siddiqui Meerathi), who was a khalifa (spiritual heir) to His Eminence Imam e Ahle Sunnat Ala Hazrat Imam Ahmad Riza Khan Barelvi and one of the greatest Islamic scholars of the twentieth century and spiritual had of the Qadiri and Chishti Sufi orders. Abdul 'Aleem Siddiqi was also an Islamic scholar and had accompanied him on Islamic missionary tours to various parts of the world. After the partition of India, his family settled in Karachi, Sindh.

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⁷⁴ Imamnoorani.net (2015) "Qaid-e-Ahl Sunna: His Eminence Maulana Shah Ahmad Noorani Siddiqui al-Qadiri RA Rahmatullah alaih (1926-2003)," retrieved 18 October 2015 from http://www.imamnoorani.net/bibliography2.html http://www.imamnoorani.net/

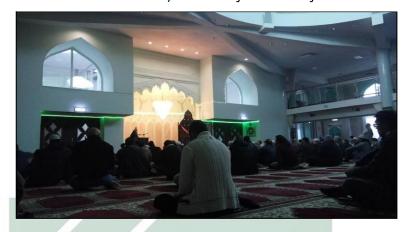
Allama Noorani believed that since its inception in 1947, Pakistan has played and will continue to play a pivotal spiritual and sociopolitical role in the Islamic world. He maintained that the "Quran was revealed in Mecca, it is recited in Cairo and studied and put into practice in Pakistan".

In 2003, Allama Noorani suffered a massive heart attack when he was preparing to leave his residence situated in F-8/4 sector for the Parliament House to address a press conference along with other opposition leaders at 12 noon. His death was condolences by country's elite political science circles, and is now buried in Abdullah Shah Ghazi Mausoleum in Karachi.

Being a descendant of Syedinna Hazrat Abu Bakr Siddiqui RA, he bore the marks of his blessed forefathers which is, undoubtedly a living mu'ijizah (miracle) of Syedinna Rasoolulaah Salalaahu 'alahi wa Sallam derived from the event of al-Hijra.

The mosque's door made of glass that is designed to resemble a dome. There is a huge crystal chandelier hanging in room after the entrance. From there, there will be two roads to choose. Right direction means that the staircase is leading us to a prayer room for men. While the left leads to the ablution room which can also penetrate the congregation prayer man through another door, and a small shop selling groceries and Islamic books and perfume. On this floor there is also a meeting room that is designed to permanently such as a seminar room. Many chairs lined up and there is a large table in the front of which is positioned as a guest speaker lectures. In the back room there is a small seminar provided to the congregation of women.

Picture 4.39.The Situation of Friday Sermon Djamee Masdjied Taibah



If we want to enter a congregation praying man, and we have to climb the stairs; we will get something that is rarely found in the mosques of Turkish or Moroccan community. On the wall of the mosque, especially near the entrance to the prayer room and the stairs, there is a writing "Mobile phones off during the pray" that organized the prayer congregation to turn off the phone when do the prayer. Perhaps this is adapted to the character of the Indians who love to play gadget, as ever Indonesian.

Man congregation prayer room is very large. A series of rows can be filled between 35 and 40 people. The capacity of the mosque can accommodate a thousand people more. There is a special room for elderly congregation with wheelchair that is in the back.

Picture 4.40.Elderly congregation who do prayer while sitting in the edge of the room



In front of the prayer room, there is a small lectern and pulpit that can be shifted relatively high and permanent. At the top of the pulpit, there are two windows which are placed on the right and left; and both shaped dome.

When the congregation was listening to a sermon on the front, then at the top of the head will see the chandeliers are very large, much larger than the lamp that hang at the entrance of the mosque.

Management of this mosque is very professional. Although in fundraising during the sermon still use traditional media, such as a mosque should rounds congregation prayer sermon carry a sack with a small number to receive charitable donations for the mosque, Djamee Masdjied Taibah still has a professional management system. There are regular donors who regularly contribute and mosques are also in constant communication with the congregation through an intense media online.

The mosque has http://www4.taibah.nl/ site and shows more connections with India which is similar mosque in Europe. On its website, there is a background of the establishment and expansion of the mosque. It says in the site:

Taibah Mosque is since 1985 has been included in the Amsterdam Society. The white mosque, with large domes and high minarets stands in contrast with the surroundings.

The Taibah mosque is a mosque for Muslims, mainly from Suriname, India and Pakistan. The building is adorned with round domes and high minarets. The architecture is inspired by the mosques in Pakistan and India. The building is a combination of foreign Islamic features and modern materials and forms. The mosque was designed by the Dutch architect Paul Haffmans and was completed in 1985. Many visitors and residents are proud to call the building and therefore 'the pearl of the Bijlmer'.

However, soon after opening showed the current space, where about 500 visitors were in, too small. The number of visitors increased in the nineties significantly. In 1998 therefore took a major refurbishment place. In addition, three additional domes and minarets placed rebuilt. The extra domes provide better acoustics in the building, so the imam a bigger crowd without raising your voice can speak. After the renovation, the mosque offers space for a thousand visitors. On an average day, the number of visitors for the noon prayer on the seven hundred, with holidays that there are always more.

Characteristic of the Taibah mosque are the onion-shaped domes and four minarets emphatically present. These minarets referring to the four companions of the Prophet Muhammad SAW: the caliphs Abu Bakr Siddiqui RA Hazrat, Hazrat Umar Farouk RA, Hazrat Uthman RA and Hazrat Ali RA. They have had much influence on the cultures of certain countries, such as Pakistan and India. The Taibah Mosque is one of the few mosques in Amsterdam with prominent minarets.

As you of a mosque of this magnitude can expect to find all kinds of activities take place, especially for families, women and/or children. 75

b) Fatih Moskee, Amsterdam

It is a mosque on the Rozengracht in Amsterdam-Centrum. It is located in the former Roman Catholic St. Ignatius Church, also known as 'De Zaaier' or The Sower. Because the building and the former parsonage still completely intact, they are considered representative of the construction period in the 20s and they were placed on municipal monument in Amsterdam.

⁷⁵ Moskee Taibeh (2015), "Over Moskee Taibah," retrieved 18 October 2015 from http://www4.taibah.nl/moskee-taibah/

Picture 4.41.Fatih Moskee from The Highway Side



The history of building is very complicated. It was started with the story narated that the socialist Constantia union building was bought in 1899. It was the place where Domela Nieuwenhuis kept anarchist speeches. A churchwarden bought the building at auction which was held because of a mortgage and then sold it to the church council of 'De Zaaier'.

De Zaaier was on the Rozengracht established Jesuit hidden church from the seventeenth century. This was from 1663 located in the attic of a house on De Sayer Keizersgracht. The name of this house went to the new church on the Rozengracht.

St. Ignatius Church was built on the site of Constantia and commissioned in 1929. The church was designed by H. W. Falcon, could accommodate 600 worshipers and had a double tower front of 40 meters. It was operated by the Jesuit Fathers and was dedicated to their founder, St. Ignatius of Loyola.

In 1971 the church was last used for Roman Catholic worship. In 1974 it became a carpet and music hall until the building was bought in 1981 and converted into a mosque by the Islamic Foundation Netherlands Fatih Amsterdam. Since then, its official name Fatih Mosque, named after an Ottoman Sultan.

Picture 4.42.Front Wall of Prayer Room and the Pulpit of Mosque



The change from church to mosque made some changes in the building with. The prayer direction is opposite to the original construction. During the prayer the participants turn to the former main entrance, where a mihrab is applied above calligraphy of God's name. With this change, one enters the prayer hall through a small side entrance. In the former main entrance, some shops are located. On the outside, the replacement of crosses on the towers by crescents has been the most notable change. Together with the Western Church, there have been joint celebrations of Liberation Day.

The idea of changing church to the mosque is because the congregation of church decreased. The 1920-built church serves the most luxurious parts of the city before. It worked until 1975. Then they had to put a lock on the door like many other western rapidly declining church congregation. First used as a carpet warehouse or something to take one, but in vain. They could not continue. Then come homesickness apartment has been recognized by expatriate workers to save their generation with six mosques. Required interviews were conducted in 1981 and purchased here. So this is a very old story. The purchase and renovation of the church was full 1

million euros. At that time, churches can pick buy legally. A year later, this old church opened for worship, new mosque. During the conversion of the church into mosque, especially during the revelation of the Cross says many emotional moments experienced congregation. Mosque then on to begin operation in Europe has been submitted to the Ministry of Religious Affairs of Religious Affairs.⁷⁶

c) Euromoslim Mosque, Amsterdam

One of the formal communities dominated by Indonesian citizens in Amsterdam is the Community Euromoslim. In one of his writings, Widoyoko who is a secretary Euromoslim, telling the profile of the organization is as follows:⁷⁷

Euromoslim mosque is affiliated with the Indonesian Muslims community who actually own history since the 1970s. After changing the name and forming of organization, then ultimately Indonesian Muslims community organization to use the new name "Euromoslim - Amsterdam". The inauguration of this community performed on Saturday, May 21, 2011 and was attended by representatives of the Indonesian ambassador to the Netherlands, Umar Hadi, representatives of Indonesian Muslims organizations in the Netherlands, representatives of the city government Amterdam, and of course EuroMuslims citizens.

In its history, starting from the spiritual needs of some Indonesian Muslim students who are studying at the windmill

⁷⁶ Muzaffer Badem (2011) *"Fatih Camii (Fatih Mosque), Amsterdam, Hollanda,"* retrieved 25 Desember 2015 from http://dunyacamileri.blogspot.co.id/2011/02/fatih-camii-fatih-mosque.html

⁷⁷Widoyoko (2011). "Organisasi Da'wah Muslim Indonesia, Euromoslim, Diresmikan di Amsterdam," retrieved 19 October 2015 from http://www.republika.co.id/berita/jurnalisme-warga/kabar/11/05/23/lln6cp-organisasi-Da'wah-muslim-indonesia-euromoslim-diresmikan-di-amsterdam

country, then formed a study club in the early 1970s that organizes regular lectures from house to house. At the time, the facilities of worship for Muslims are still very minimal, so the formation of the club for the mutual benefit greatly helped to organize various activities of worship.

Besides holding religious activities, the club also helps those who have just arrived in Amsterdam by providing various assistance and valuable information about the way of life in the Netherlands, particularly in Amsterdam. That is why precisely when this club calling itself "the Mutual Cooperation".

This club is growing rapidly and the members grow much, so it needs to be organized formally. Therefore, in about 1975, the club joined the religious proselytizing organization existing at that time, namely the Union of European Muslim Youth or PPME. The club was renamed and the status to "PPME - Amsterdam".

As time goes by and their specific needs in the course of his preaching, the end member PPME - Amsterdam decided to become an independent organization. This intention was confirmed in a meeting of members which took place in 2010 and the subsequent caretaker PPME allow PPME Netherland - Amsterdam to secede. After the administration process is complete, so in early 2011 this organization is legally calling itself Euromoslim.

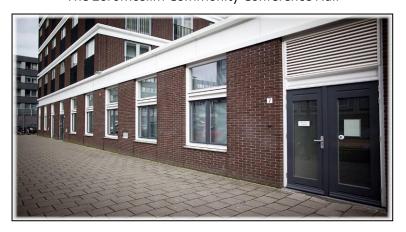
Activists and members of the organization Euromoslim currently consists of residents of Indonesian descent, a native of the Netherlands and some migrants from Javanese Surinamese descent. Friday and Sunday is the peak activity of Euromoslim citizens. On Friday, people carry out Friday's prayer and on Sundays all members from toddlers to adults gather to learn about the religion of Islam, ranging from learning to read the Quran to Aqidah lesson.

Picture 4.43.Training Activities of Manasik Umrah 2016



Euromoslim building used since 2005 purchased comunally. Euromoslim building has six classes and one main room that serves as a mosque. One class is used to study by Islam converts and five classes used by the next generation that are children and adolescents, to explore a variety of religious knowledge as a valuable life provision in a country where the majority of non-Muslims. Furthermore, ladies and gentlemen do teaching activities in the main room.

Picture 4.44.The Euromoslim Community Conference Hall



Euromoslim conference hall is at No. 3-7 Ekingenstraat and very easy to reach by public transport. From Amsterdam Central station, the Euromoslim address is reachable by tram with a catchy number that is tram No. 17. From Schiphol airport, Euromoslim is reachable by city bus no. 192. At the present, Euromoslim is regarded as an Islamic education center, located on the Ekingenstraat 3 in Amsterdam Osdorp. Its beautiful building (in treasury, and free loans and grants) can accommodate 300 people, and has its own prayer room, washrooms and a total of six classrooms. In addition to daily prayers and the Friday sermon, they teach students, men and women, young and old, beginners and advanced.

In addition, to support the intense communication, Euromoslim community also has a website titled www.euromoslim.org and also Facebook account with the name 'Masjid Euromoslim Amsterdam'.

d) Al-Ikhlash Mosque, Amsterdam

In the distance that is not far from the Euromoslim Community, there is also a Muslims community of Indonesia and Netherlands which has also a lot of activities. Due to several factors, including differences in understanding the technique and the Jurisprudence of Worship, Amsterdam produces some Muslims communities affiliated with the Indonesian people. Communities are also prominent, apart from Euromoslim community, is a community PPME affiliated with Al-Ikhlas Mosque Amsterdam. Briefly, this branch organization named PPME Al-Ikhlash Amsterdam.

In some versions of the story, a number of painful stories are experienced by some elders PPME in the birth of the organization and also the Al-Ikhlash Mosque. The point is Al-Ikhlash Mosque is a fraction of the Indonesian community in Euromoslim. Differences

factors related to the application of religious practices and traditions of Islam which lead to the separation of the two communities. Allkhlash Mosque known as the congregation with a strong set of Nahdlatul Ulama traditions that exist in Indonesia. It is not surprising, considering one of PCINU (Pengurus Cabang Istimewa Nahdlatul Ulama or Nahdlatul Ulama Special Branch Executive) in Europe is also in the community's Al-Ikhlash Mosque. Meanwhile, Euromoslim Mosque has been known by their affiliates of the Salafi movement. Lots of alumni Saudi Arabia College have been living in this mosque. Stories feud which gave birth to the Al-Ikhlash Mosque is revealed by one of the senior administrators:

"Hmmm firstly ... we have actually come from the mosque there too (Euromoslim). However we were expelled from there, just because we have different idea with a religious tradition that we do. We're closely related to the tradition of Nahdlatul Ulama, so many activities such as Tahlilan, Shalawatan, and Istighatsah. But, they (Euromoslim) dislike and expel us. Most of them are Indonesian people who graduate of the Saudi, while we are here (Al-Ikhlash Mosque), mostly graduated from Al-Azhar University in Egypt. Therefore, we are more comfortable to set up our own community. Yes finally born this Al-Ikhlash Mosque."

The other board of Al-Ikhlash Mosque, which is also one of the international reciter, also reinforces this opinion. He says:

> "There are two mosques in Amsterdam. The one which is in this Al-Ikhlas Mosque, and the second is that they are close to the Salafists. They include many get financial support for the activities. If we here, more in the direction of mutual cooperation and sincerity dues."

The same thing also delivered by other mosque's board who are active in Al-Ikhlash Mosque;

"At the moment, Al-Ikhlas mosque is still renting at Moroccans by paying hourly rates. Back in 2004, we asked to move away from the mosque, so now renamed Al-Ikhlash PPME Amsterdam. While

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⁷⁸ An Interview with the senior member of PPME Al-Ikhlash Amsterdam on October 18th, 2015.

the old mosque remains there, the difference is due to differences in understanding between the Sunnist and the Salafist. The debate is what eventually became a separation. The old mosques, the concepts which embraced is a lot closer to the Salafist. Moreover, many organizers are alumni of Saudi Arabiyah. They change their name into Euromoslim Amsterdam mosque. Now, we ourselves are still in the process of purchasing land for Al-Ikhlash Mosque for 400 thousand Euro. With that price we can only buy the land and the original building. Not including the cost of renovation."⁷⁹

If traced, the activities of Al-Ikhlash Mosque has existed since decades ago, especially when PPME first formed. But because it does not have a permanent location, the meeting between the Indonesian Muslims community finally occurs only in individual homes of Indonesian people in turns. Officially, one of the senior board at the Al-Ikhlash Mosque, Mr. Budi, said that in 2005's, the branch of activity PPME Al-Ikhlash Amsterdam Mosque started the operations. The figure of Mr. Budi is a very loyal figure in managing the activities of Al-Ikhlash PPME. He is not uncommon to sacrifice time and financial for the purposes of the mosque as bring in speakers from outside or teachers for teaching the Qur'an. Al-Ikhlash Mosque was founded by many donations from people like Mr. Budi.

Picture 4.45.The Ablution Room of Al-Ikhlash Mosque



⁷⁹ An Interview with the board of Al-Ikhlash Amsterdam mosque, October 16th, 2015.

However, up to now, the existence of Al-Ikhlash mosque is still invisible. PPME activities and Al-Ikhlash mosque are still renting a room in a school owned by Moroccan citizen Breede El-Amien School, which is located on the street Saaftingestraat 312, 1069 BW Amsterdam-Osdorp. Whenever there are events such as lectures, then PPME must rent a room a few hours for the convening of such religious activity.

This room can accommodate a congregation of about a maximum of 300 people for prayers. Located on the second floor, part ground floor of this building is the school-run Moroccan. There are also many children of Indonesia that study about basic Islamic education here. The school is functioning optimally only on Saturdays and Sundays. In certain events, such as recitals or *tahlilan*, the number of pilgrims in attendance could reach a hundred people. They all do not just come from Amsterdam, but also from other areas such as Leiden.



Picture 4.46.The activity of Religious Lecture in Al-Ikhlash Mosque

Therefore the problem of the location of the activity that is currently PPME Al-Ikhlash Mosque community is in the process of purchasing land for the construction of mosques. All funding comes from contributions and donations of Al-Ikhlash Mosque, both in the Netherlands and in Indonesia.

The struggle of the Islamic community in Al-Ikhlash Mosque is quite remarkable when you see the funds needed for the purchase of land. Referring to the financial report published on its website PPME as attached in proposal development, the amount of money needed to buy the land and buildings amounted to € 495 000 or about more than 7 billion rupiahs. From the beginning, the funds owned PPME Amsterdam and also the congregation of Al-Ikhlash Mosque is equal to € 100,000; so that funds are lacking for the purchase of land at the same time renovating buildings amounted to € 295 000, - or worth approximately Rp. 4.425 billion-⁸⁰

Picture 4.47.

A Building bought by PPME for Al-Ikhlash Mosque Relocation



The plan, the building will be used for the activity of Islamic culture, because it is rather difficult to manage licensing use of places of worship in the Netherlands today. In the end, the land and the building have successfully purchased entirely by PPME and Al-Ikhlash

PPME Al-Ikhlash Amsterdam (2015), "Proposal Pembelian Gedung Masjid," retrieved 13 December 2015 from http://www.ppmealikhlashamsterdam.nl/Gedung/Proposal%20PPME%20AlA%20untuk%20Masjid%202015%2013jul15%20%28edit%20Hansyah%20FINAL%29.pdf

Mosque. The lack of funds at the last time is furnished by a businessman from Indonesia who feels indebted to the kindness PPME in the care of the corpse of his brother's death. One of the Leiden student from Indonesia who often invited community PPME Al-Ikhlash, Syahril, recounts:

"Thank God, I just heard from a friend in Amsterdam, said the cost of purchasing the land for the mosque has been closed by a wealthy businessman from Medan. You know, who still had relatives with the artist Raline Shah. According to the story, the businessman felt indebted to PPME for PPME never took care of his brother's corpse and did prayer for his brother who died while in Amsterdam."81

e) Saada Moskee, Amsterdam

Saada mosque located on the street Amsterdamseweg 24 and Amstelveen area is one of the small mosques because it is located on the outskirts of the city center of Amsterdam. When viewed at a glance, the shape of this mosque does not seem like many other mosques. This mosque's architecture is similar to the existing building shops around the highway.

Picture 4.48.The Design's Building of Saada Moskee across the Highway



⁸¹ An Interview with Syahrir on 21 October 2015.

Generally, this mosque is dominated by Moroccan citizens who have long been living in Netherlands. The activities of the mosque are not so much. Sometimes, learning the holy book of the Qur'an becomes a regular activity in this mosque. In addition, the Friday sermons also become a main activity of this mosque for being the peak time to attract the number of the congregation of the mosque. Among Muslims present in the mosque are mostly from Amstelveen area itself. Lately, the mosque congregations feel the influence of the Salafist movement in this mosque. It is seen in religious proselytizing materials which become an issue in the priest talks before the implementation of the Friday prayers sermon.

f) El-Tawheed Mosque, Amsterdam

The El Tawheed Mosque is a mosque in Amsterdam, Netherlands. The foundation that manages the mosque was founded in 1986. The mosque is on Jan Hanzenstraat 114 in the Old-West section of Amsterdam. Aside from its normal function, the mosque is used for social work, and for lessons in the Arabic language. It also houses a book store and a publisher of religious videos and DVDs.

Picture 4.49.
El-Tawheed Mosque ahead from the Main Road

The mosque is managed by the El Tawheed Foundation which has website updating information about the foundation, the activities and Islamic knowledge. Five daily prayers are performed at the mosque and there are also weekly lesson activities instead. In addition, there is also Islamic books shop in different languages and other products such as clothing, perfumes and toys. In short, the foundation has three major activities which are mosque, classrooms and bookshop.

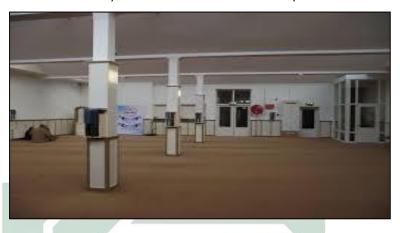
Picture 4.50.Dhikr Banner on the Wall and Drinking Machine



The prayer hall can accommodate a large number of people who are daily invited to perform the five prayers. The entrance to the men is located at the Jan Hanzenstraat 114. Once inside every Muslim can find the right for the entrance to the prayer room and left the door of the bookstore. For the sisters, the mosque has a separate prayer room. The entrance there of is located on the side of the water. The prayer room is meant to pray, attend lectures and read Quran. If every Muslim wants to socialize with someone else, they can do that in the great hall or upstairs in the cafeteria.⁸²

⁸² El-Tawheed Moskee (2015), "Moskee," retrieved 25 December 2015 from http://eltawheed.nl/moskee/

Picture 4.51.Prayer Room of El-Tawheed Mosque



The foundation has a number of classrooms where courses such as Arabic, Aqidah (creed), Sirah (Prophetic biography) and Fiqh (jurisprudence) are taught. Classes are for both weekdays and weekends instead. A complete list can be found on the events page. The first floor contains one of the classrooms is also a cafeteria where people can drink during breaks at their leisure tea or coffee. Apart from the classrooms, the foundation also has a library on the top floor where every Muslim can take knowledge (books) from the library's large collection.⁸³

Picture 4.52.Bookstore inside El-Tawheed Mosque



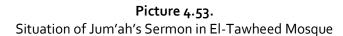
⁸³ El-Tawheed Moskee (2015), "Lesruimtes," retrieved 25 December 2015 from http://eltawheed.nl/ lesruimtes/

El-Tawheed Foundation has its own bookshop, where Islamic books for sale in the Arabic, Dutch and English. The books and translated by El Tawheed Foundation itself. Also, the foundation has monthly magazine and books in English and Arabic, among others of Dar-us-Salam Publications in Ar Riyadh, Saudi Arabia. The opening hours are from Monday until Friday from 11:00-18:00. Outside these hours and on weekends, the bookstore is always open before and after the prayer. The stuffs sold in this shop are books, journals, cassettes, Audio CDs (eg. Qur'an), Islamic clothing for men and women, Islamic or Arabic software, and toiletries.⁸⁴

The mosque at one time had been cited by the Dutch government as a potential propagator of extremism. According to Manfred Gerstenfeld work, an earlier report dealt with Saudi influences in The Netherlands, mentioning a number of mosque organizations that originated from Saudi missions and financing. The Amsterdam Tawheed mosque, which in the past has put extreme anti-Semitic statements on its website, is linked financially, organizationally, and personally with the Saudi Al Haramain Foundation. Several other mosques are also supported financially by Saudi charities.⁸⁵

⁸⁴ El-Tawheed Moskee (2015), *"boekhandel,"* retrieved 25 December 2015 from http://eltawheed.nl/ boekhandel/

⁸⁵ Manfred Gerstenfeld (2005), "Radical Islam in The Netherlands: A Case Study of a Failed European Policy," *Jerusalem Center for Public Affairs*, Vol. 4, No. 14 2 January 2005, retrieved 20 December 2015 from http://www.jcpa.org/brief/brief004-14.htm





6. The Main Mosques in Utrecht

a) Ulu Moskee, Utrecht

The Ulu Mosque in Utrecht is located at the Mosque square; the first square or street in the Netherlands named after an Islamic religious building. Besides the Islamic prayer hall, the building also hosts a room for contemplation for people from any other denomination. The board of the mosque decided to create such a room, unique in the world, since the neighborhood surrounding the mosque has also a substantial Christian and Jewish population.

Picture 4.54.The Building Design of Ulu Utrecht Mosque



There are some shops at ground floor level. The mosque is maintained by the Islamitische Stichting Nederland (a branch of the Sunni-Turkish directorate Diyanet). Funding is however based on donations from the Turkish communities in the Netherlands, Belgium and Germany. The main prayer room is at the second floor, and has two large balconies for women. The glass brick minarets are lighted with green light after sunset. The mosque was formally opened in October 2015.

Picture 4.55.The Place of Wudlu and Shoes Locker



Picture 4.56.Congregation Prayer Room of Ulu Utrecht Mosque



One of the daily newspaper in the Netherlands narated the behind story of Ulu Moskee:

It is more than six years since the groundbreaking ceremony for the mosque designed by the architect Ishak Onen went into the ground. During the economic crisis that followed was years of uncertainty as to whether the building would ever be finished. But then on June 2015, the 1500 members of the Ulu Mosque, the building could finally catch up, those were difficult years forgotten in an instant.

With specially designed for this mosque pulpits of marble, a special light all around and a sea blue carpet of tulips, dominated by all the "wow" feeling when they entered the huge prayer room on the second floor. " That was exactly what was intended, " said Alpay Demirci secretary of the mosque board. " If you build something great, of course it should also be good at one time, so that we can make here very long use."

To furnish the mosque administration left chastened interior Semih Irtes from Istanbul, who designed mosques worldwide, flown in.,, There is a lot of attention he paid to light. We find it important that the building radiates openness and transparency. It is not just a building for Muslims but for non-Muslims."

There is on the first floor quiet room equipped for other faiths, for example, where Jews, Christians and Buddhists are welcome. According Demerci is unique. "In view of the multicultural character of the neighborhood with many nationalities would be really selfish if we had this building built just for ourselves."

The mosque, with five floors, therefore, for the most part public. Thus, there are shops on the ground floor and a restaurant, including kebabs and salads. On the first floor there are conference rooms, classrooms and rooms where women can come together. Also in the basement may meetings or (language) courses are held. Demerci therefore prefers to speak of a "socio-cultural" building instead of a 'mosque'.

40 percent of this building is religious, the rest of anything and everything, where everyone is welcome. A multifunctional building alone or with two minarets and a dome on it. In terms of area, the Ulu Mosque, which will be officially opened in October, the largest in the Netherlands. Protests during construction have not been there. "We get nothing but positive reactions," says Demirci. "This building is also across from the existing mosque. Everyone is accustomed, especially the people from the neighborhood. We also get many good comments about the design on the outside. In

recent months I've been twenty curious passers individually guided."

The 8.5 million euro cost of the building, according to Demirci has been largely met by members of the mosque and other donors. The board has also a loan from the umbrella Islamic Foundation Netherlands. "In the prayer room with two balconies, a total of 1500 people there to pray. Everyone is very happy that it's ready." ¹⁸⁶

7. The Main Mosques in Maastricht

a) El-Fath Moskee, Maastricht

In the address St Luke Singel 70, Postcode: 6217 JC and within Land Registry: Maastricht L 3741; El-Fath Moskee is the Moroccan mosque which is located in a residential area that includes condominiums. Behind the mosque there is a Turkish cultural center, located in a converted gymnasium, but it has no further connection with the mosque. The mosque is a parking lot. The mosque design indicated rectangular room brick building on three floors with a square minaret, the tower front, which also acts as the main entrance.

Picture 4.57.The Picture of El-Fath Moskee across the Highway

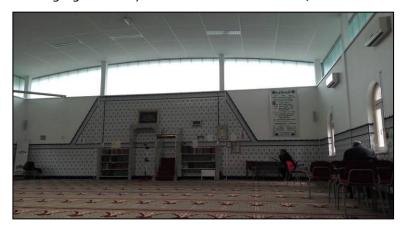


⁸⁶ Algemeen Dagblad (2015), "Ulu-moskee verguld met gebedshuis 'voor iedereen," 25 juni 2015; retrieved 21 December 2015 from http://www.ad.nl/ad/nl/1039/Utrecht/article/detail/4087725/2015/06/25/Ulu-moskee-verguld-met-gebedshuis-voor-iedereen.dhtml

The building history showed that there was an emergency Mosque behind the existence of mosque. The Moroccan Islamic community had available for some time had a temporary building in the St. Lucas Street. However, this structure was too small and subject to wear. Therefore, the community itself decided to build a mosque.

The current mosque has a unique design. The board of the Association El Fath contacted architect, Ir. Marten de Koning, because he had already built a mosque. The Koningh made three designs, the last with the date October 13, 1999, was performed. The planning application went smoothly. At the site there was a kindergarten, so the plot was already suitable for special buildings and no zoning change was needed. The cost of building the mosque El-Fath (freedom) amounted to approximately two million guilders, which have been raised entirely by Muslim community. It was also collected in mosques in the Netherlands, Belgium and Germany. From the government they received no subsidies. The mosque was commissioned in late 2002. The opening ceremony attended by the mayor of Maastricht took place on May 24, 2003.

Picture 4.58.Congregation Prayer Room of El-Fath Moskee, Maastricht



The mosque is made of white brick with application of brown stone ornaments among the series of windows and arch structures. Central to the façade of the mosque is square minaret, which on three sides of basket arches. On the sides are glass doors at the front hangs the double entrance door, which is the main entrance to the mosque. Above the entrance were made to the façade of the minaret narrow vertical light slits, which extend to the cornice. On the roof is a small recessed square building topped with a onion. This is topped by a sphere with crescent. These are made of goldcolored plastic. The façade on the ground floor has four rectangular windows, four arched windows are arranged on the second floor. This pattern is repeated in the rear. The side walls have no windows. His ongoing plexiglass window sections located under the eaves. The side wall of the Luca Singel has garden doors. The other includes side wall, beneath a small canopy entrance for the women. This allows them to come directly to their own washing facilities. The rear has nine rectangular and four arched windows. The fascia boards of the curved plastic-coated plywood roof are of green sheets. In the middle of the roof is a Plexiglas dome, crowned by a sphere with star.

The ground floor of the mosque is occupied by service rooms. At the entrance hall is on the left a shop. Straight leads into a community space. A door leads to a hallway which two classrooms little lay as well as toilets and washing facilities. From the hallway a staircase leads to the prayer room. The prayer for the men throughout the first floor occupies. In the wall is the mihrab (prayer niche) with the addition mimbar (pulpit). The stands for the women are the second floor, which is also accessible via a staircase. The grandstand is smaller because there is generally more men than women attend prayer services. The ceiling is slightly curved and

finished with system boards. In the side walls are mounted arched windows.⁸⁷

C. Profiles and Religious Activities of Muslims Communities in Large Cities of Netherlands

1) The Muslims Communities in Leiden

a) Moroccan Community

Leiden has a community dominated by women Muslims of Moroccan citizens. Moroccan Muslims community in Leiden is a small community which held *Halaqoh* every Tuesday and Thursday after the Dhuhr prayer. The agreement of *halaqoh* time is formed by mostly Muslims Moroccan who live in Leiden located in the office area, so *halaqoh* is held when they are having break during their work. Because of its incidental and the time is also limited, sustainability *halaqoh* is also determined by how long they take the lunch break. Halaqoh is in the form of Mujadalah or small discussion about Islam in daily life, so that the material of religious proselytizing that much talked is about the lives of their families. The number of Moroccan Muslims is limited to just five and seven people, and all of its members are women. This Islamic form of discussion groups is flexible and informal. It is narrated by a regular participant of *halaqoh*, Fatikhah, as follows:

"It's actually a small meeting consisting of some Moroccan women who coincidentally work and do the activities around here, no less than five to seven people. So we are only sharing when the break of day and because time is limited, then the conversation is fairly brief, mild and discussed only with regard to religion. So this activity is not every day; only on Tuesdays and Thursdays in accordance with time agreement from all of us. When the small halaqoh, each of us are very enthusiastic and be open with each other and we are freer to express our problems even though we are talking about small things. Here we also can share the

⁸⁷ Kerkgebouwen in Limburg (2015), "El-Fath Moskee," retrieved 20 Desember 2015 from http://www.kerkgebouwen-in-limburg.nl/kerken/caberg/moskee-el-fath

information about the religion or the other. Well ... our weakness, usually a topic that we are discussing is not deep and not systematic. But it is enough for us to share with others. Our strengths are our background which nearly the same, so this activity just flows and the important thing is to increase the ukhuwwah between us. '88

Fatikhah also added that the women Moroccan Muslims community in Leiden is more often affiliated with a community of Imam Malik Leiden Mosque. The women community of this mosque does not have a name that is specific and more on following the groups around the mosque. However, Imam Malik Mosque communities also exist, and move to follow the activities that are programmed by the Mosque. The activities organized by Imam Malik Mosque are obviously more crowded and more organized, especially in moments of festivities and traditions among Dutch Muslims. In this case Fatikhah said:

"Normally we will get together on Friday, although it is possible on certain days. Here, the priest will deliver tausiah on Friday sermons or certain activities such as the celebration of Islam, Maulud of Prophet Muhammad, Muharram, Eid al-Adha, Isra' Mi'roj and so on."89

b) Indonesian Community

In addition to community-based Moroccans, there are also community-based citizens of Indonesia and Malaysia. This community was first formed on the basis of binding of silaturrahim or ta'aruf event for students or wives of Indonesian students who are studying in Netherlands. Form of the community is flexible which means ther is no standardized management structure among the members. The meeting is held every night of the week after the Maghrib prayer. The place is in an apartment or residence of one of

⁸⁸ An Interview with Fatikhah on 16th October 2015.

⁸⁹ An Interview with Fatikhah on 16th October 2015.

the community members and held in turns from one apartment to another apartment. The amount of the members is not much, which is only about 11 to 13 people and some of them are from the Malaysians who join it. The timing of these activities is around three to five-thirty. Usually, they bring along their children.

The form of community activities is same as the majlis taklim teaching activities in Indonesia. What distinguishes is the Indonesian community in Leiden is more flexible in the timing aspect, religious proselytizing material and the place. However, one thing is for sure, a series of community events is always preceded by studying or reading the Quran together and then followed by a discussion or chat on matters relating to Islam. Rahmi, one of the participants, tells the situation of the agenda:

"Kita biasanya berkumpul setiap malam minggu yang sebelumnya telah dilakukan komunikasi sesama anggota, atau pada minggu sebelumnya sudah ada kesepakatan tentang di apartemen siapa akan diadakan pertemuan ini. Sebenarnya acaranya tidak jauh berbeda dengan acara pengajian di Indonesia, cuma lebih sederhana saja. Rangkaian acaranya, pertama adalah pembukaan, yang kemudian diisi ngaji bareng ayat-ayat pendek; istilahnya iqra' saja. Tidak sampai pada tahap "yasinan" karena masih banyak kemampuan mengaji para anggotanya yang terbatas. Di pertemuan ini, selain mengajari dalam membaca al-Qur'an; juga terdapat diskusi kecil tentang seputar kehidupan sehari-hari yang berkaitan dengan agama. Biasanya rujukan diskusi adalah mereka atau anggota yang sudah memiliki kemampuan agamanya seperti mereka yang belajar Islamic studies di Leiden atau dari alumni Perguruan Tinggi Islam di Indonesia."

"[We usually get together every night of the week that has previously been carried out a communication among the members, or in the previous week has been agreement on whose apartment will hold this meeting. Actually, the agenda is not much different with the recitation event in Indonesia, just simpler. The series of the agenda, the first is the opening, which is then filled with short verses of the Quran; the term is Iqra'. Not reached the stage of reading Yaasin because many members that the ability of reciting Quran is limited. At this meeting, besides teaching in reading the Quran; there is also a little discussion about everyday life relating to religion. Usually reference of the discussion is those members

who already have the ability in religion such as those who studied Islamic studies at Leiden University or alumni of Islam in Indonesia.]**90

Regarding to the material discussed is mostly about how to respond to daily life experienced in an Islamic way. As expressed by one of the pilgrims' recitation, Rahmi;

"Topik yang kita bicarakan sebenarnya mengalir dan hal-hal seputar kehidupan yang bersifat insidentil, sehingga bahan pembicaraaannya banyak didominasi seputar fiqih keluarga. Contohnya bagaimana memberi pemahaman dan mendidik anak kepada anak-anak tentang Islam seperti pentingnya sholat, walau kadang juga disinggung masalah bagaimana menanamkan keimanan atau aqidah pada anak-anak di lingkungan non muslim, bagaimana cara berlaku dengan orang yang non muslim dan sesama muslim yang berbeda budaya dalam bertetangga, cara beribadah yang benar shalat, wudhu dan lain-lain. Jadi intinya topik-topik pe<mark>mb</mark>ah<mark>a</mark>san dal<mark>am p</mark>engajian kecil ini lebih banyak bahasan sesua<mark>i p</mark>eristiwa ke<mark>hid</mark>up<mark>an keagamaan selama kita tinggal</mark> di sini. Pada <mark>int</mark>inya ti<mark>da</mark>k t<mark>erf</mark>okus pada masalah-masalah tertentu. Contohnya jika kemarin kita membahas seputar silaturahmi, kemungkinan minggu depan karena bertempatan dengan tahun baru hijriah <mark>Islam [Muharam] bisa</mark> saja topik yang kita bahas mengenai itu dengan pembahasan yang ringan, semisal apakah itu tahun baru hijriyah, dan sebagai muslimah, bagaimanakah kita harus menyikapinya. Ini sifatnya sangat ringan dan kadang mengalir begitu saja."

"[The topic we're talking about is actually flow and the things about the life of an incidental life, so that the material of discussion dominated by the jurisprudence surrounding the family. An example of how to give understanding and educate the children about Islam such as the importance of prayer, although sometimes it is also touch on the problem of how to instill faith or Aqidah to children in the non-Muslims environment, how to behave to people of non-Muslims and fellow Muslims of different cultures in the neighborhood, the ways to worship well, ablution and others. So, essentially the topics of discussion in this small study are fit to the religious life during we stay here. The thing is not focused on specific issues. For example, if yesterday we discussed about the silaturahmi, it is likely next week as coincide with an Islamic new year of Hijra [Muharram], it can be the topic that we discussed is about it with a light discussion, such as whether it is a new year

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⁹⁰An Interview with Aida Rahma on 9th November 2015.

Hijra, and as a Woman Muslim, how should we react to it. It is very light and sometimes just let it flows.]"91

Since its inception up to now, this community is still running and its members continue to increase every year. Total membership is fluctuating abreast number of Indonesian students who lived in Leiden. So far, members who are not from the students seem rare because the time and place only ranges in the student apartment. The study participants' responses in general are very good, as expressed by Halimah;

"Hampir dua tahun saya mengikuti pengajian di Leiden ini walaupun tidak aktif. Dari yang saya tangkap, respon para audiens/Jema'ah di sini sangat antusias mungkin karena latar belakang mereka yang senasib di negeri rantau, dan jarang ada pengajian rutina<mark>n di</mark> Leiden da<mark>la</mark>m skala besar seperti di Den Haag dan Amsterda<mark>m de</mark>ngan mendatangkan ustadz. Selain itu, sebenarnya di manapun kita berada, selama masih hidup, kebutuhan akan agama akan terus ada sehingga keberadaan kegiatan spiritualitas yang seperti ini perlu diadakan. Dengan berkumpulnya komunitas kecil ini, kita bisa bercerita tentang kultur kita di kampung dan bernostalgia. Pada akhirnya nanti apa yang telah kita diskusikan dari pertemuan kecil ini kita terapkan dalam kehidupan sehari hari kita di keluarga. Materi yang sering muncul adalah masalah keluarga seperti bagaimana menanamkan pendidikan agama sejak dini di lingkungan keluarga dengan lingkungan yang non Islam secara mayoritas, bagaimana mengajari kehidupan islami dalam anak-anak terutama menanamkan budaya Islami dalam mengimbangi budaya di lingkungan yang tidak sesuai, dan sebagainya."

"[Almost two years I follow the teachings of the Leiden though inactive. From what I get, the response of the audience / congregation here are very enthusiastic probably because of their background with the same boat in the land of shoreline, and it is rarely exists routine recitation in Leiden on a large scale as in The Hague and Amsterdam bringing a teacher. Additionally, in fact wherever we are, as long as they live, the need for religion will continue to exist so that the existence of spirituality that such activity should be held. With the gathering of this small community, we can tell you about our culture at our hometown and reminisce about it. Finally, what have been discussed on this little meeting, we apply it in our daily life in the family. The material that often arises is a family matter like how to instill

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⁹¹ An Interview with Rahmi on 9th November 2015.

religious education from an early age in a family environment with the Non-Muslims environment which is the majority, how to teach Islamic life to children, especially inculcate Islamic culture in balancing the culture in an environment that does not fit, and so on.]"92

2) The Muslims Communities in Amsterdam

Amsterdam as the capital city of the Netherlands has a lot of Muslim communities. One of the Muslim communities which is active and see worthy is a community of PPME Al-Ikhlas Amsterdam. Although the age of the community which is nearly 10 years, it is quite active in religious proselytizing, especially to the Indonesian who is living in the Netherlands. But, this community still does not have its own building.

As an extension of PPME Netherland, PPME Al Ikhlas Amsterdam was founded in 2006. Routinely, they facilitate the needs of worship of Muslims in Amsterdam, including festivals, the prayer, religious instruction, and coaching to convert to Islam.

Structurally, there are three main areas of activity center PPME. These areas are education, religious proselytizing (Da'wah) and youth. In 2015, the board's management of PPME Al-Ikhlas Amsterdam are as follows:

Main Board / Hoofdbestuur

Chairman : Hansyah Iskandar Secretary 1 : Rudi Kosasih Secretary 2 : Shirley Alexander Treasurer 1 : Muktisjah Ramli Treasurer 2 : Dina Heilhof

Field of Da'wah / Geloofszaken
Chairman : Muhammad Tamsil
Secretary : Opang Kamal
Treasurer : Dani Hazrah

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⁹² An Interview with Halimah on 9th November 2015.

Educational / Onderwijs

Chairman : Fatimah Dijo Secretary : Amalia Santoso Treasurer : Liliek Santoso

Field of Youth / Jongeren

Chairman : Dimple Sokartara
Secretary : Rizal Santoso
Treasurer : Bobby Trimo

Currently, in order to accommodate the needs of the Muslims community in Amsterdam, the Union of Muslim Youth as Europe (PPME) Al Ikhlash Amsterdam plans to purchase the building for mosques. Besides functioned as a mosque, the building will be a center of religious proselytizing activity of PPME Al Ikhlash Amsterdam. According to the Chairman of PPME Al Ikhlash Amsterdam, Hansyah Iskandar Putera, as quoted from the official website PPME Al Ikhlash Amsterdam, the main obstacle Indonesian Muslims community in Amsterdam is the lack of building facilities as a representative for the mosque and the center of religious proselytizing activity. PPME Al Ikhlash has been renting a building from the Moroccan Islamic organizations for the implementation of various activities. The building is located at Breede El-Amien School, Saaftingestraat 312, 1069 BW Amsterdam-Osdorp. They often have to move from one building to another, even one house to another.

The development of Muslims in Amsterdam which grow rapidly lead the board of PPME Al Ikhlash to find a building for their own mosques. After seeking last year, they found a building that is quite representative. The building is located at Jan van Gentstraat 140, 1171 GN Badhoevedorp over a total land area of 375 square

meters. Total costs for the purchase of the building amounted to 395 thousand euros (USD 5.8 billion Rupiahs).⁹³

3) The Muslims Communities in Rotterdam

Rotterdam is including major cities in the Netherlands that has a unique story related to the dynamics of Muslims. The mayor of Rotterdam, Ahmed Aboutaleb, was a Muslim born in Morocco. In Rotterdam, there is also an Islamic college, as can be seen in the case of Islamitische Universiteit Rotterdam. According to research from the Open Society Foundation, Rotterdam has at least 58 Muslims communities. 94 One that stands out is Ettaohid Association.

Ettaouhid Association is an independent socio-cultural association with an Islamic foundation in the heart of Rotterdam. Ettaouhid was founded over 25 years ago by the Rotterdam Islamic community. The Association is committed enthusiastically to both members of the Muslim family, as well as neighbors in the district. Ettaouhid is committed to a transparent and democratic organization. Diversity is embraced and new ideas are always welcome.

Ettaouhid has an active Jongerentak in Youth Committee Ettaouhid Association atau Jongeren Commissie Vereniging Ettaouhid (JCVE), the first Islamic scouting in the Netherlands, Ibn Battuta, and Al Wahda choir for nasheed and giving Arabic lessons to 2,000 children. Besides Ettaouhid provides training, workshops and courses aimed at development and self-development, for both young and old.

PPME Al-Ikhlash Amsterdam (2015), "Proposal Pembelian Gedung Masjid," retrieved 13
 December 2015 from

http://www.ppmealikhlashamsterdam.nl/Gedung/Proposal%20PPME%20AIA%20untuk%20Masjid%202015%2013jul15%20%28edit%20Hansyah%20FINAL%29.pdf

⁹⁴ Open Society Foundations (2010), *At Home in Europe: Muslims in Rotterdam*, Hungary: QED Publishing.

In relation to JCVE, it is already more than 10 years strong for young Muslims in the Netherlands, and especially Rotterdam via activities such as workshops and classes, lectures, debates, entertainment and much more. Meanwhile, Al Wahda Foundation aims to raise awareness of art education among a broad audience. They do so by giving workshops, classes and giving performances. Foundation is now a nationally known and can be booked for performances. The last unit, with fun responsibly, Scouting Ibn Battuta is the first and only Islamic scouting in the Netherlands. For years, is responsible for scouting activities for youth, with the forms of discipline, confidence and respect for nature, the red thread through the activities. Playful learning is the motto.95

D. The Messages of Da'wah at the Mosques in Large Cities of Netherlands

- 1. The Main Mosques in Leiden
- a) Islamitisch Centrum Imam Malik, Leiden

Da'wah or Religious Proselytizing's activities in Imam Malik Mosque are very much, especially when combined with existing activities at the Islamic Cultural Center of Imam Malik. In this mosque, there are learning the Quran, Arabic and consultation schoolbooks for children, learning Jurisprudence and Beliefs for teenagers and also the Dutch language tutorial for everyone.

In addition, there must be regular activities such as Lectures of Friday Sermon and incidental activities such as religious lectures by inviting speakers from outside. Topics discussed in the lecture are very varied, but generally they range in faith, jurisprudence and practices of leading in worship.

⁹⁵ Ettaouhid Association (2015, "Organisatie," Retrieved 20 December 2015 from http://www.ettaouhid.nl/organisatie/

In a Friday sermon on October 9, 2015, the topics were about the superiority of the congregation in prayer. At that time, the number of male congregation is around 500 people. The room itself can accommodate a thousand Muslims. Of course, this is not to be compared with the size of the mosque in Indonesia, which is very big. For Europeans, the figure of 500 congregation Muslims is very worth seeing. Congregation prayer could reach eleven rows, each rows filled around 45 to 50 people. While in Dhuhur prayer in a typical day, the men congregation could reach 150 people.

When starting Friday sermon, the congregation listened enthusiastically although their sit style is various. There are congregations who are squatting, sitting as 'tahiyyat awwal', sitting with folding chairs, or sit while straightening leg, leaning against the wall. All wall on the right, left and back of the prayer room are always filled with congregation who leaned casually. Even, some congregation sit with one leg lifted to fold, as we often find in the stalls in Indonesia. According to their understanding, we should listen to religious lectures with a relaxed atmosphere. If we forced them, just it must impose a sitting position that is considered polite, the lecture material will not be well received.

The preacher spoke with Arabic because it is the basis of this mosque Moroccan community. But at the end of the session, ahead of the prayer in congregation, there is someone standing up and speaking with Dutch with the purpose of summarizing and repeating the lecture material for the local congregation who may not speak Arabic.

In his lecture, the preacher began with the importance of prayer in congregation in the mosque. He quoted the verse, "And do the prayer and bow down with those who always compassionate." Khotib also quoted Imam Ibn Kathir regarding the interpretation of

the verse is always congregation because we have to bow together with other Muslims.

Then, the preacher also quoted surah An-Nur verse 36, which says, "Fi buyutin azinal lahu an turfaa wa yuzkara fihas muhu yusab bihu lahu fiha bil guduw wi wal asal." (In houses which Allah has permitted to be raised to honor; for the celebration in them of His name: in them is He glorified in the mornings and in the evenings). In other words means "It is in the houses that were given permission by God to be exalted and called the His name. That is houses consecrated His name in it, either morning or evening." The best place (fi buyuutin) is mosque or the house of Allah. Only in the mosque, Muslims can do tahiyatul mosque. The mosque belongs to the people, although built by a person or family. Truly, the mosque is home to everyone who believes in.

The preacher also remind to all the congregation of the reward pray in congregation in the mosque. People who always pray in the mosque will have emotional bond to the mosque, and then Allah shall give the promise of paradise in the Hereafter. Prophet sallallaahu 'alaihi wa sallam said: "Seven people will be protected by Allah in His shade namely: righteous Imam (leader); the young man who grow up in the worship of Allah; people whose hearts are always bound to the mosque; two people who love each other for Allah, gathered and separated because Allah; a man who is seduced by a woman who has a position and beauty, but she refused by saying 'I fear Allah'; the charitable people so that his left hand does not know what the right hand does; and a dhikr of Allah alone and then shed tears." (Reported by Bukhari Muslims)

Among the seven groups who have Allah's protection on the Day of Judgment is a young man who is always tied to the mosque. People who will not miss any opportunity to pray in the mosque to

worship and pious deeds are right, especially the obligatory prayers in congregation. And his heart is always restless when away from the mosque, and feels sad when he can come to mosque to do prayer in congregation. On the Day of Judgment, when many people are not getting the auspices of protection, then a young man bound with mosque will get preferential treatment.

Furthermore, the preacher also quotes Imam Nawawi remarks regarding this authentic hadith. Imam Nawawi said that what meant by those who bond himself to the mosque is a person who always enters the mosque to pray congregation in it routinely.

After that, the preacher continues his lecture with plated hadith of the Prophet narrated by Muslim says, "Shall I tell you about things that will remove mistakes and also raise some degree?" They replied, "Certainly, O Messenger of Allah?" He replied, "do ablution thoroughly, many go to the mosques and wait for prayer after praying. So, that is ar-ribath (fighting in the way of Allah)." (reported by Muslim). This Hadith also shows the importance of doing congregation prayer in the mosque.

The preacher then tells about the merit of prayer in congregation that is 27 degrees. Therefore, this worship should be done by every Muslim, wherever they are. After that, the preacher prays for each congregation in every a couple of minutes (in the sidelines of the sermon) that each congregation is shaded by light of Allah. Every time, the preacher quotes hadith indicating the primacy of prayer in congregation, many listeners of sermons say 'Allah' repeatedly as an expression of amazement.

In the next process, the preacher tells about the example of the Prophet Muhammad who always prays in the mosque and never ibreak it from time to time. This story is intended to encourage every Muslim to always come to the mosque with the intention of praying in congregation every time.

One of the other priorities of the prayer congregation who also told by the preacher is a prayer that is requested by the angels. As the Prophet said, "No one of you sit and wait for the prayer, as long as it is in a state of purity, unless the angels will pray for him: 'O Allah, forgive him. O Allah, have pity on him.'

The preacher then continues the story about the reward of prayer congregation, especially for those who are in the forefront row. While quoting the hadith of the Prophet saying, "Allah and His angels send blessings among older (people) who are on the front row;" the preacher then recommends to the entire congregation for always competing to occupy the front row in the mosque. "What for you have come to the mosque, if only to find the back row? It is also associated with manners to enter the mosque. Do not be the last, especially in seeking a reward," said the preacher at the end of the hadith of the Prophet.

After that, the preacher prays for the entire congregation and invites all people to pray. From here, the respite between two sermons occurs. The preacher then sits for a while, and then gives the lecture again.

The preacher starts the second sermons with invocation and then explains again about the importance of prayer. The preacher discusses the importance of saying 'Amen' at the end of Surat Al-Fatihah which is read aloud by the priest in congregation prayer. Prophet Muhammad said, "If the priest said Ghairil Maghdubi 'Alaihim Walad Dhaallien, so say amen. Because indeed anyone says amen, then the angels will pray to Allah to be forgiven his sins of the past."

The preacher continues his lecture by talking about anyone who does not break the congregation for 40 times and do not miss when the priest do takbiratul ihram, it will be saved from hell and also the characteristic of hypocrisy. Imam at-Tirmidhi narrated from Anas bin Malik Radiyallahu 'Anhu, he said, the Prophet said, "Whoever do congregation prayer because Allah for 40 days and does not miss the first Takbiratul (when the priest do takbiratul ihram), it was written for him two freedoms: freedom from the fire (hell) and freedom from hypocrisy."

The preacher then prays for the entire pilgrims, and also the priests of the past, from the Prophet to his companions. After that, the preacher closes the sermon preceded by telling the importance of giving some of our wealth for orphans. The preacher wants to raise money for orphans who are in the mosque community. The preacher quotes the sayings of the Prophet, "I and those who bear orphan (his position) in Paradise like this," then the Messenger of Allah hints his index finger and middle finger he and somewhat alienate them." (reported by Bukhari).

After the preacher giving lecture in Arabic, then comes someone who speaks briefly with the Dutch while reading the text. If the preacher uses white rimless cap and white robes, then the person who speaks with the Dutch language only wear trouser and do not use headgear at all. After giving Dutch lecture, who do not exactly as lecture, because it is reading quickly like reading news, then begin the congregation Friday prayers in Imam Malik Mosque.

Besides on sermon Friday prayers, a religious proselytizing lecture in Imam Malik mosque can be found in the incidental learning that invite outside speakers. One event that could be seen was a public lecture and discussion regarding how to build a happy

family on Sunday October 11, 2015. The invited speakers were Doctor Abu Yasir and Doctor Ibrahim.

In that event, the activity was formed like panel seminar. Two speakers spoke alternately and mediated by a moderator between them. The seminar was enriched by the use of LCD projector that can help the audience to understand the lecture's material. After two speakers provided the material, moderator provided an opportunity for the audience to give questions.

The material covered in that event was about a guide building healthy family bonds between husband and wife. Here, the first speaker began a lecture with a story to illustrate the harmony of the household of the Prophet Muhammad and his wife, Aisha. Speaker reviewed the story of the Prophet's household to be replicated by the public. Tips provided to have harmonious household was always multiply gratitude and no physical violence in the family, whether it is wife, children or other close relatives. By studying the story of the Prophet Muhammad, he never once did rude, verbally or hit to his wife. Even when he got angry, he treated her in a special way, only with silence, did not need to be rude.

After the first speaker, the speaker in the second session also went on the same theme, namely, troubleshooting in strengthening sakinah family. The second speaker was emphasizing the audience to be able to balance the time for family and for the society. Here, the speaker was quite good at connecting with family Jurisprudence theme to the needs of modern society which always tended to deal with more people outside of the family structure. The analogy used was quite attractive. The speaker, assisted by two audiences, practiced himself as if he was a man who put a necklace around his neck with a long string. One end of the rope held by his wife, and the other end of the rope is held by someone described as people

who are not family (a friend, work partner, people, etc). If both are equally pulled end of the rope, without proper management by turns, the neck will be ill.

Other material provided was about building a good relationship between mother-in-law and wife or husband. Parents-in-law was like our parents who must be treated well. Indeed, there must be a smart communication when household filled not only by the husband and wife, but the mother-in-law also lived at the same home. Conflict should be handled when the communication among the family members was very controlled and in the corridors of modesty.

The speakers also gave dhikr and prayers so every Muslim's household experiences happiness. Husband and wife should remind each other when one of them is likely to do something that breaks the *syari'ah*, because if there is a contemptible act that is done, then the blessing of the household will be lost. Each household will face particular difficulty, and it needed an Islamic solution to overcome it.

b) Al-Hijra Moskee, Leiden

Al-Hijra mosque is very routinely in spreading the writing of dhikr that is read after the five daily prayers. The taught dhikr has relationship with Sunni doctrine. The paper sheet distributed to the congregation come to the mosque can read it routinely.

In addition, the activity of 'Eid al-Adha prayer, besides Eid prayer's sermon, it also carries out religious proselytizing activities that is sadaqah fund-raising of the women congregation. The previous activity is organized by a coordinator with the allurement of charity which is devoted to dead parents; and then proceeds with

the second phase of the charity devoted to orphans, and the poor; and then the charity to build a mosque.

This activity occurs gradually. First, there will be some of the committee who walk around and invite the people to do charity for parents who have passed away. They will walk around from one congregation to another with providing information that charity or alms given by the congregation is allocated to their parents who have passed away. In the second round, they do the same activities, but it is intended for charitable purposes or charity for orphans and the poor. The last round is a charity dedicated to perpetual construction of mosques. The form of charity is not only in the form of money but can also be in the form of jewelry such as rings, necklaces and so on.

c) Mimar Sinan Moskee, Leiden

One of the special features of the mosque run by the Turkish government through the Diyanat unit is the distribution of the booklet that is placed in a closet or on a table in front of the prayer room. One of the books that can attract Muslims attention while visiting the mosque Mimar Sinan Camii Moskee is a pocket book titled "De Islam" by Dr. Fahri DEMIR of Hollanda Diyanet Vakfi Yayinlarui.

This book talks about knowledge of Islam in general. Sub topics discussed are the beliefs of the Islamic faith to Allah, the meaning of faith and also about the ethical questions that discuss general guidelines for positive behavior in everyday life.

In one chapter, the book covers topics such as the following excerpts:

General knowledge about Islam: The Islamic faith

The Qur'an invites all people re believe in and pray to the God who created all things (Qur'an 2:21).

O people, your Lord is you and those who were before you has created -maybe you will be God-fearing.

In the language of the Koran is called the creator Allah. Allah is in the 112th sura, sura Al-Ikhlash presented as follows:

Say: He is God alone, God is the proof. (So he does not need anyone, everyone and everything needs Him). He begets not and is not begotten and no one is like Him.

According to the Koran is believing in such a creator reasonable and logical, because we know that nothing by itself. If something is a work of art, there is certainly also an artist who created it. This is only logical. There are people, there is a world and universe is there ... so there must also be a creator. This Creator is Allah, the One God:

In the creation of the heavens and the earth in the difference of day and night, in the ships that sail the sea with what is useful for the people in the water which God sends down from heaven therewith revive the earth after she was dead, the fact that he kinds of animals has spread out in driving the winds and the clouds which are driven between heaven and earth are signs (indicating the greatest strength of God) for those who are wise . (Qur'an, 2: 164)

The Qur'an calls people to believe in God, His angels, His books, His prophets, in the day of Judgement and in predestination:

The envoy believes in what his Lord come toward him was sent down and the faithful, only believe in God, His angels, His books, and His messengers. We make no distinction between any of His messengers. They say: We hear and obey. Grant us Your forgiveness, our Lord. With you is the destination. (Qur'an, 2: 285)

Piety is not that you turn your faces towards the East and the West, but righteous is he who believes in God and the last day of the angels in the book and in the prophets and who owns how much he that has indicates the relatives, the orphans, the needy, to him who is on the way, to the beggars and for (the free sale of) the slaves, and who performs the Salat and give Zakat, and who fulfill their commitment, as they have a commitment committed and who are persevering in tribulation and adversity and time of struggle. It is they who are sincere and that the righteous. (Qur'an, 2: 177)

According to the teachings of the Koran, the Muslim believes not only in the Koran, but also in all the previously revealed scriptures. He not only believes in the Holy Muhammad but all the prophets, because they are only sent by God and proclaim His message:

He has a book with the truth sent to you confirming what was previously though, and he also has the Torah and the Bible revealed, once already, to guide the people and he has the saving award means (to distinguish faith from superstition) sent down. Those who disbelieve in God's signs, for them there is a severe punishment. (Qur'an, 3: 3)

... In the Islamic religion attach great importance to ethics. If there basically states that all religions aim to bring people ethics, this is correct. Indeed, all the prophets from the holy Adam continually taught the people how ethical values.

For example, actions like another torture, Theft, Dishonesty, Lie, Defamation and Rape in all religions represented as evil deeds. Acts as Recognizing the Creator and worship Him, Honoring and obeying mother and father, Maintaining good relations with family, With neighbors, And with friends, Are welcoming, Singles and help poor, Respect the elderly and young people love ... however, in all religions good deeds.

Also, the last prophet, the Holy Muhammad is saying: I'm just sent to complete the high ethical value pointed to this fact.

2. The Main Mosques in Tilburg

a) Süleymaniye Moskee, Tilburg

As Turkish mosque that refers to the control of the Diyanet, the site of this mosque embosses on fundamental of Islam, especially those article from the reference of Dr. Fahri DEMIR entitled "De Islam." The article discusses the foundation of Islam which includes the Five Pillars of Islam and the Pillars of faith. Developing tradition within Islam also briefly discussed ranging from ethics to get along

with others, Muslims weddings, cultural and religious culture that involves the presence of mosques in Netherlands.⁹⁶

In addition, the mosque site also provides propaganda writings, though it is not quite as updated from time to time. Most of the texts are in the form of Turkish written website. One of the texts that appear on the site is written about the virtues of prayer Tarawih. In Turkish, the text snippets are listed as follows:⁹⁷

Teravih Namazı (Taraweeh)

Eén van de sterk aanbevolen daden in deze gezegende maand is het verrichten van de Taraweeh (nachtgebed) gezamenlijk in de moskee. De profeet vrede zij met hem zei:

"Wie het nachtgebed in Ramadan verricht met geloof en hoop op de beloning, van diegene worden zijn voorgaande zonden vergeven." [Bukhari]

Ook is het aanbevolen om het gebed volledig te bidden, totdat de imam klaar is. De profeet vrede zij met hem zei:

"Wie met de imam staat (in gebed) totdat hij klaar is, krijgt de beloning van het bidden van de hele nacht." [Tirmidhi]

Ontneem jezelf deze grote beloning niet door vroegtijdig de moskee te verlaten. Kijk niet naar de mensen die vroegtijdig weggaan, maar naar die blijven.

Gedenk dat onze nobele profeet vrede zij met hem stond in het nachtgebed totdat zijn voeten opzwollen! Aicha – moge Allah tevreden met haar zijn-, vrouw van de profeet, verbaasde zich hierover en zei: "Allah heeft jouw voorgaande en komende zonden vergeven, waarom doe jij dit?" Hij antwoordde: "Mag ik geen dankbare dienaar zijn?!"

Dankbaarheid aan Allah uit zich in daden en niet slechts in het zeggen van 'alhamdolilah'.

⁹⁶Suleymaniye Moskee (2015), "De Islam," Retrieved 20 December 2015 from http://www.suleymaniye.nl/nl/?page_id=19

⁹⁷ Suleymaniye Moskee (2015), "Teravih Namazı (Taraweeh)," Retrieved 20 December 2015 from http://www.suleymaniye.nl/?p=605

Het luisteren naar de recitatie van het boek van Allah, gezamenlijk in de moskee met jouw medemoslims, is rust en ontspanning. Wie heeft daar vandaag de dag geen behoefte aan?

Één van onze vrome voorgangers moest huilen toen hij op zijn sterfbed lag. Vervolgens zeiden de mensen om hem heen: "Wat doet jou huilen?" Hij antwoordde: "Ik huil niet uit angst voor de dood en ook niet omdat ik in deze wereld wil blijven, maar ik huil omdat ik de dorst van de hete dagen (tijdens het vasten) en het nachtgebed zal missen."

Zo beste broeders en zusters, houden de vrome mensen van het aanbidden van Allah. Zij ervaren het niet als een last, maar als verlichting.

Tip

Misschien dat het een idee is om vóór het bijwonen van de Taraweeh, het gedeelte van de Koran dat zal worden gereciteerd in de avond, door te nemen middels bijvoorbeeld de Nederlandse vertaling van de Koran. Dit kan je doen door naar een opgenomen recitatie te luisteren van het deel van de Koran dat aan bod zal komen in de Taraweeh, en vervolgens lees je tegelijkertijd de vertaling. Door deze voorbereiding te treffen, kan je de imam redelijk volgen tijdens het gebed en raak je minder snel afgeleid. Tevens is dit heel goed voor het versterken van jouw Arabische taal.

Beste broeders en zusters:

Wellicht dat we overdag druk zijn met allerlei aangelegenheden, zoals het voorzien in ons levensonderhoud. Daar is niks mis mee. Allah zegt:

"En wij hebben de dag gemaakt om levensonderhoud te zoeken." [78:11]

Maar wat voor excuus hebben wij dan om de nachten van deze gezegende maand niet goed te benutten met o.a. het reciteren van de Koran en het bijwonen van het Taraweeh gebed? Allah zegt:

"Wanneer jij dan klaar bent (met jouw wereldse zaken), streef dan (met de zaken van het Hiernamaals)". [94:7]

Moge Allah de meest Verhevene ons helpen bij het nuttig besteden van deze gezegende dagen en nachten en ons vergeven voor onze tekortkomingen.

For more details, the excerpt's translation in English is as follows:

Taraweeh prayers (Taraweeh)

One of the highly recommended deeds in this blessed month is to perform the Taraweeh (night prayer) together in the mosque. The Prophet peace be upon him said:

"Whoever performs the night prayer in Ramadan with faith and hope forgive to pay, are those of his previous sins." [Bukhari]

It is also recommended to fully pray the prayer until the imam finishes. The Prophet peace be upon him said:

"Whoever stands with the imam (prayer) until it's done, gets the reward of praying all night." [Tirmidhi]

Do not deprive yourself this great reward not prematurely leave the mosque. Do not look at the people who prematurely leave, but at that remain.

Remember that our noble Prophet peace she was with him the night prayer until his feet swelled! Aicha - may Allah be pleased with her are-, wife of the Prophet, about astonished and said, "Allah has forgiven your previous and future sins, why are you doing this?" He replied: "May I not be grateful servant?!"

Gratitude to Allah manifests itself in deeds and not just in saying 'alhamdolilah.

Listening to the recitation of the Book of Allah in the mosque together with your fellow Muslims, rest and relaxation. Who today has no need for it?

One of our pious predecessors cried when he was on his deathbed. Then the people said to him, "What makes you cry?" He replied: "I'm not crying from fear of death, and not because I want to stay in this world, but I'm crying because I thirst of hot days (while fasting) and the night prayer will be missed."

So dear brothers and sisters, keep the pious people of worshiping Allah. They see it not as a burden but as lighting.

Tip

Perhaps the idea is to before attending the Taraweeh, the portion of the Qur'an will be recited in the evening, through means such as the Dutch translation of the Koran. This can be done by listening to a recorded recitation of the part of the Qur'an that will be addressed in the Taraweeh, then you also read the translation. By taking this preparation, you can follow the imam during prayer reasonable and touch less distracting. This is also very good for strengthening your Arabic language.

Dear brothers and sisters:

Perhaps we are busy during the day with all sorts of issues, such as providing sustenance. There's nothing wrong with that. Allah says:

"And we have made the day to seek livelihood." [78:11]

But what excuse do we have for not properly utilizing the nights of this blessed month, including reciting the Quran and attending the Taraweeh prayer? Allah says:

"If you then are ready (with your worldly affairs), seek (with the affairs of the Hereafter)." [94: 7]

May Allah Most High help us spend in the useful of these blessed days and nights, and forgive us for our shortcomings.

b) El-Feth Moskee, Tilburg

El-Feth mosque organizes class of several classic books on a particular day. It is raised by Sheikh Qaloen. This class can be followed by anyone. The detailed material taught in the class adjusts to the schedule of that day. Here are the detailed religious proselytizing materials in teaching classroom in El-Feth Mosque:

- On Sunday, from 10:00 to 16:15. Here, the following subjects are covered:
 - o Tafseer of the Quran
 - Arabic grammar (book Adjroemiyya)
 - o 40 Hadith of Imam Nawawi
 - o Riyadh as-Salihien of Imam Nawawi
 - o Figh, book of al-Wajiez
 - o The Three Principles (Usool at-Thalatha) of sheikh Mohammed Abdel Wahab explaining sheikh Oethaymeen
 - Life of the Prophet Muhammad (peace be upon him). Ar-Rahieq al-Makhtoum of sheikh Almubarakpuri

- Behavioral Characteristics of the student's knowledge (ilm-Hilyat Talibul)
- o Wednesday: Figh lesson from Maghrib to Isha.
- o Thursday: Rules regarding the inheritance of Maghrib to Isha.
- o Friday and Sunday: Koran and Tawjeed from Maghrib to Isha.
- o Saturday: Koran and Tawjeed from Maghrib to Isha.98

Besides taught by Sheikh Qaloen, teaching classes at the El-Feth mosque also enlivened by Ustadz Abdelkader and Abdurazaq which is one of them delivers religious proselytizing material in Dutch. The class taught by them held on every Friday. The class taught by Ustadz Abdelkader starts at 17:30 until 19:00. This class focuses on learning about the 'Arabic for beginners.' The class taught by Ustadz Abdurazaq starts at 19:00 until 20:30. This class talks about 'Biography of the Prophet Muhammad' and delivered in Dutch.99

3. The Main Mosques in Rotterdam

a) Es-Salam Moskee, Rotterdam

In the official website of Es-Salam Mosque Rotterdam, http://essalammoskee.nl/, stated that the objective of the establishment of this mosque is "to spread the light, the love and peace of Islam." That is why, within the site, materials presented ranging about how to understand Islam properly. As well as on the home page of the site there are two interesting materials that are maintaining cleanliness and also general information about Islam and the Qur'an as well as the following text:¹⁰⁰

⁹⁸ El-Feth Moskee (2015), "Qaloen," Retrieved 1 December 2015 from http://el-feth.nl/qaloen/

⁹⁹ El-Feth Moskee (2015), "Arabisch Islamitisch Instituut," Retrieved 1 December 2015 from http://el-feth.nl/arabisch-islamitisch-instituut/

¹⁰⁰ Es-Salam Moskee (2015), "Islam," retrieved 20 December 2015 from http://essalammoskee.nl/islam/

Islam

Islam's 1.3 billion Muslims, the second largest religion in the world! And Islam is the fastest growing religion in the world! But what is Islam and that Muslims believe anyway? In this article you can read more about Islam, if one can call himself a Muslim and where a Muslim than believe.

To learn to understand Islam, it is important what it means. Islam is Arabic and means submission or surrender to the will of the one true God, who alone has the right to be worshiped. Someone who thus surrender to the will of the one God is called a Muslim. The word "Muslim" means "obedient to God," but it also means "peaceful."

Islam is not named after a person as in the case of Christianity which was named after Jesus Christ, Buddhism or named after Gotama Buddha, Confucianism or named in Cunfucius or Marxism named after Karl Marx. Nor is it named after a particular tribe like Judaism is named after the tribe of Judah and Hinduism is named after the Hindus. Islam is in fact not invented by man but by God himself chosen as the name for his religion. Allah has clearly mentioned in His final revelation to man. In the last writings of the Divine revelation, the Qur'an, Allah states: "This day have I perfected your religion for you and completed My favor upon you, and I have chosen for you Islam as religion." (Qur'an, Surah 5: verse 3)

The Five Pillars of Islam

The belief in Islam is based on five pillars. These pillars are the foundation of a house; if you remove one of the foundations then the house collapses. When following the right path in Islam and to say: 'I am a Muslim, "it is therefore necessary that in your faith, in addition to believing in the six basic elements, also fulfills all five pillars of Islam. Below are the five pillars: (1) Sahada (Declaration of Faith), (2) Salat (Prayer), (3) Zakat (alms), (4) Sawm (Fasting), and (5) Hajj (Pilgrimage).

The Holy Quran

The Holy Qur'an is the true word of God, sent a message to humanity. The Holy Quran was revealed to our Prophet Muhammad sallallahu 'alaihi wa sallam. Make your choice below to read more about the Holy Quran.

"Book which We have revealed unto thee, full of blessings that they may ponder over its verses and the understanding may take heed." (Surah 38: Ayah 29)

The Koran is like no other book stores remained. For Muslims, this is nothing new because Allah (Glorified and Exalted is He) has said himself that He will preserve and protect. In the Qur'an (interpretation):

"Verily, it is We Who created the Dhikr (ie the Qur'an) sent down. And verily We will assuredly the Guardians "(Surah 15: Ayah 19).

The Quran is so well preserved that not only the original text has been preserved but also all the related information that is important to understand the text.

The Qur'an is the true word of God, sent a message to humanity. It indicates that humans should follow guidelines to lead a good and effective life. This will give peace in the hearts of man. Allah (Glorified and Exalted is He) is our Creator and therefore knows what we need as humans, it is therefore important to study what this beautiful message means, so that we can organize our lives properly.

Studying the Koran and the acquiring of knowledge about the Surah (singular Surah) (chapters of the Koran), when they were revealed and in what context and in what order, a lot of insight about how Islam belong out to feed. Islam is a way of life that we must build step by step. One can not do everything at once perfect, one must grow and everything little by little take it to them.

Once one knows the background of the situation in which the Muslims were in, and how Allah (Glorified and Exalted be He) with all His wisdom this has revealed the Qur'an, we see how we (more than 1400 years later) still reap the fruits building which the Koran was sent down. We all have to grow whether we are born Muslims or later be returned to Islam.

The Koran is very clear and easy to understand but we need to put some effort to do, but once you see the value and the beauty of the Qur'an, the word of Allah (Glorified and Exalted is He), you only realize what a sea opens on knowledge for us. So much information and guidelines can be found in the Koran. An inexhaustible source of knowledge elhamdoelilah.

The Koran is the literal word of Allah (Glorified and Exalted is He), we often do not realize the value of it. An example of humility and Taqwah other creatures of Allah (Glorified and Exalted is He) have the Koran (the Word of Allah) is the example given in the Qur'an about the mountains. The mountains, which we are trying to defy and to climb as people, and many die while climbing these giants dared not the responsibility of the Koran.

Because they have the right Taqwah and humility before Allah felt they knew the value of the words of Allah (Glorified and Exalted be He). In the Qur'an: "Verily, We offered the heavens, the earth and the mountains, and their (slightly) to trust, but they refused to carry it and were afraid of it, but the man took it upon himself. Indeed, he is very unjust (to himself), ignorant "(Surah 33: Ayah 72).

"If we this Quran to a mountain had sent down, then you could certainly see these topics and will cleave asunder for fear of Allah. These are the examples that we give humans. Hopefully they will take heed "(Surah 59: Ayah 21)

This demonstrates to me how valuable the Koran is just that we as humans often do not realize and do not adopt the right attitude towards the Qur'an. The value of Allah's word is so large that the mountains would collapse if they were to take that responsibility !!In the Qur'an: "This is the Scripture whereof there is no doubt, a guidance for the righteous." (Surah 2: Ayah 2)

The Koran is a mercy to mankind, Allah is Ar-Rahman (Gracious), Ar-Raheem (Merciful). What we see on earth is a grace for us, how animals care for their young, which rain falls and oxygen etc...Things of everyday life and therefore quite normal for us, but still so beautiful and incredible. This is all part of ONE part of the grace of Allah (Glorified and Exalted be He). One part but the rest, 99 parts Allah (Glorified and Exalted be He) for the Day of Judgment preserved for us. If all this is only one part of Allah's grace, what will we still get to see more? Subhanallah (How Perfect and Glorious Allah).

Allah (Glorified and Exalted is He) has given us many signs of his existence, only nature and our bodies already show the perfection of our creation. Subhanallah. The Qur'an is a proof of His existence, something that still people are Muslim so far, because of the inexhaustible knowledge that is given it. Knowledge that we as humans have only just discovering and more knowledge that we as human beings can not conceive again.

So once we know what Islam means and know what is expected of us, it is extremely important to study the Koran. Allah (Glorified and Exalted be He) says, "(This is) a blessed Book which We have sent down to you so that they will ponder his verses, and that men of understanding may receive admonition." (Surah 38: Ayah 29)

The Sahaba (the followers of the Prophet, sallallahu 'alaihi wa sallam made with the revelations, and therefore it was part of their life, it was not just a book. For example, they knew exactly when a verse was revealed, even if it in day or night was revealed.

If things were not clear, they asked the Prophet sallallahu 'alaihi wa sallam immediately for an explanation. For example, the Sahaba understood the following Ayah not: "Those who believe and do not mix their belief with injustice: they are the ones who deserve security and they are the guided." (Surah 6: Ayah 82)

They asked: "O Messenger of Allah! Who among (us), those who believe his soul not wrong?"

They thought that this verse referred to the believers who committed no sin or injustice.

The Prophet sallallahu 'alaihi wa sallam replied that the injustice referred in this verse to shirk (assigning partners to Allah) [Narrated by Bukhari]. The Sahaba (companions of the Prophet sallallahu 'alaihi wa sallam were so enthusiastic about the collection of the data as shown by the following:

Ibn Mas'ud (may Allah be pleased with him) said: "I swear by Allah (Glorified and Exalted is He) besides Whom there is no God. Of each Surah I know where it is revealed! And each Ayah (verse) in the Qur'an I know the reason of revelation! If there is a person who has more knowledge about the Koran than me, then I will definitely go to him to gather his knowledge, if it is within my reach "and" Aley bin Abi Taalieb told his students: ". Call me the Book of Allah! For I swear by Allah, there is no single verse except that I know it at night or during the day, or on a mountain or plain was revealed!"

Because of course we are not in the same situation as the Sahaba is important that the information that we have handed the Sahaba to take us. It gives us much more insight into what the Koran is and means to us. What does the Koran say about themselves? There are numerous verses referring to the Koran, we will therefore only mention a few verses: "Oh people, there is yours truly got a proof of your Rabb and we have a clear light (the Qur'an) bring down upon you." (Surah 4: Ayah 174)

"O mankind, surely there is a reminder of your Rabb come to you and a healing for what is in your hearts, and guidance and mercy for the believers." (Surah 10: Ayah 57)

"And We send down (it) of the Koran down which is a healing and a mercy for the believers." (Surah 17: Ayah 82) "Allah has sent down the best word in a book." (Surah 39: Ayah 23)

"Verily, We have Truth in the Book for the people sent to you. Who then accepts the line: it is in their favor; but whoever goes astray; he errs only to himself "(Surah 39: Ayah 41).

"This (Qur'an) is a clear indication for mankind and guidance and mercy for a people who believe." (Surah 45: Ayah 20)

b) Mevlana Mosque, Rotterdam

As a big mosque which is included in the Turkish religion ministry or Dinayet, so the sermon material discussed mostly about the Dinayet itself, and also about The Imam and preacher's profile who come to the mosque. One of the materials is discussed by Prof. Dr. Mehmet with the theme "Violence Against Islam". Here is the sermon material cited from http://www.diyanet.nl/basyazilar/:

In this context, we have to ask a more clearly seen in the Islamic world and those religious arguments source itself of violence studied nutrition Is it Islam? Violence What is the role of the religious reference in matters that are dealt with? For example, in some verses and narrations, Does it form the basis of the different aspects of violence? Said religious texts. Is it necessary and sufficient methodological understanding and reading are made in the interpretation?

The tear context, fragmented and display a literal approach, biased assessments. Did you make procedural mistakes can be an invitation to such violence? Related NASS in the past How is understood today, it is interpreted in what way? Many more questions can be sorted to think about the relationship between religion and violence. Indeed, The issue will not be counted even violence, religious and cultural perspectives of different people. The area is open to debate. For example, the value of a religious ritual which is installed on the victim, it's religion. While members of religious or worship itself as a duty, the members of another religion. by a full "violence" it may be perceived as. Therefore, determine the severity of the essence While religious and socio-cultural conception of the role should not be forgotten. Between religions and violent situation also applies to the relationship between violence and culture. Culture, In placate even prevent triggering what extent are such violence or vice versa? How cultural factors that foster violence must be combated? Especially among young people. How culture can be established culture of peace instead of violence? Necessary to achieve this

What are the religious and socio-cultural codes?

Today, effective and competent sectors of most interest and also concern for the violence. To analyze the causes and consequences of violence as much as possible accurately and to be able minimized. Science, technology, law, unprecedented in history in many areas such as education.

A record level of humanity in the 21st century in peace, leaving the date violence. Is the possibility could be brought to life? Of all religions, including Islam, especially at this point

To what extent is concerned contribute to world peace?

It should be noted that the Qur'anic principle of movement, not an innocent human being of all mankind. There is no equivalent to be. The death of a human being, mankind is death. Among deaths make a distinction worthy of humanity; do not distinguish between humanitarian massacre. Violence and the rest on the basis of secular terrorism, the distinction between reliance on the so-called religious basis. It is not true. Savagery based death in Damascus of being in Paris, not in Baghdad.

There is no difference. Horror and the carnage in Karachi, the occurrence of Yemen in Berlin, In London, there is no difference of occurrence in Washington. The death of all the world, all without making a distinction between sects and geography does not give the same response to violence,

That's when humanity is doomed to die altogether. Religion is not only a defense for violent relationship, unlike the methodological analysis, fair and consistent analysis should be performed. Because religious violence idenificaion blame only that religious not the members, the whole world is large enough to deeply affect the belief map. A state of fear and hatred will go down in history as the Islamophobia of the claim that Islam is a violent religion birth, the Muslims were not only drag the whole of humanity to the crisis. It should be noted that violence will not disappear violently; blood blood not cleared. The world's safety unobtainable pressure on beliefs. Islam is not a violent religion, a religion of peace that efforts will be wasted in trying to put forward and of course every step of the way, It will contribute to world peace.

4. The Main Mosques in The Hague

a) As-Sunnah Moskee, The Hague

As-Sunnah Moskee, supported with As-Sunnah Foundation which has Al-Yaqeen and Al-Hidayah, is a very active da'wah

organization. They have daily education based on the Islamic classical books from classical Ulama'. For an example, the mosque provides education as below:¹⁰¹

- Monday, by Imam AbdEs-Salam about Explanation of Sahih al-Bukhari
- o Tuesday, by Sh. Abdelaziz Sbiyyac about Ilmu Tafsir
- Wednesday, by Abu Ismail about Ushul as-Sunnah by Imam Ahmad
- o Thursday, by Sh. Abdelaziz Sbiyyac about Fiqh ul-Wadjiez
- o Friday, by Aboe Ouail about Sharh Umdat ul-Ahkaam
- Saturday, by Ilyaas Arrachied about Foesoel fil-Aadaabi wal-Akhlaaq il-Mashroecah

The books studied in the mosque's daily activities are very important for Salafi movement. For an example, the book 'Usūl As-Sunnah' is a book of Islamic creed, authored by one of the most famous Imams in Islamic history: of Imam Ahmad bin Hanbal. One of the content of the book described the points of As-Sunnah.

In Salafi's opinion, the main thing in As-Sunnah or hadith is about having a strong belief to what were practiced by prophet Muhammad best friends, make them as the example, leave the heresy where all of heresy is false and also leave the contradiction in religion matters. Hadith is the explanation of Al-Qur'an and it is the Al-Qur'an's argumentation (a guidance to understand the holy Al-Qur'an). In the Hadith, there is no Qiyas, there is no the same parable with Qiyas because it is an illogical thing and in Hadith only following and leaving desire.

Another Islamic classical book studied in the mosque is Al Wajiz fi Fiqhis Sunnah wal Kitabil 'Aziz, written by Abdul 'Azhim Badawi Dar Ibni Rajab. This book is about Fiqh.

As-Sunnah Foundation (2015), "Agenda," retrieved 25 December 2015 from http://www.al-yaqeen.com/agenda/agenda.php

Then, The Umdatul Ahkam is a book on figh al-Hadith, This book is especially popular with our Salafi brethren and explained by many contemporary Salafi scholars. Umdatul Ahkam or completely called by 'Umdat al-Ahkaam min Kalaami Khairi al-Anaam is a worship of jurisprudence book written by Al-Hafizh Abdul Ghani Al-Magdisi (600 Hijriyah). This book becomes the main source of worship of jurisprudence field. This book submits Hadiths which most of them are agreed by Syaikhain in Shahihain authentically about worship of jurisprudence field. This book is arranged systematically from the intention chapter, doing ablution, doing prayer, tithe, fasting, going to Hajj, legacy, and etc. Abdul Ghani al-Magdisi then submits law hadith which came from another six hadith books and this book called by 'Umdatul Ahkam al-Kubra.

Also. through their websites. As-Sunnah Foundation frequently published some articles about Islam. The topic has been very wide every time but those are written in the short writing. The da'wah messages written in their websites always cite some surahs from Al-Qur'an or some sayings from hadiths. An example is about Islamic Faith like below:102

Article: "Iblis has a wife?" Posted: January 18, 2016 08:17

One of the things that increase a Muslim's knowledge of the faith, is asking questions. After all the answers to these questions provide the questioner clarity and with whom they eliminate ambiguity. So says Imam az-Zoehrie: "Knowledge is a safe and the key to it is to ask questions." (ad Daarimie)

For this reason, we see that the companions of the Prophet (peace be upon him) had the habit to knock their questions to the Prophet. But what characterized the questions they asked is that these always lead somewhere and they thus envisaged the goal. So

¹⁰² Al-Yaqeen (2016), "Artikel: 'Heeft Iblies een echtgenote?" retrieved 25 January 2016 from http://www.al-yaqeen.com/bibliotheek/artikel.php?id=1644

narrates Sahl ibn SACD as-Saacidiy that a man came to the Prophet (peace be upon him) and said: "O Messenger of Allah, point me to an act that when I made it, (will ensure that) Allah mine will hold and people will love me." (Ibn Majah)

They also wanted to gather the questions they asked as many full benefit information. The companion Abu 'Amrah Sufyan ibn 'Abdillaah ath-Thaqafiy narrates that he was the Prophet (peace be upon him) as follows asked: "O Messenger of Allah, give me a statement about Islam, and I have no one about having to ask." (Muslim)

Here we see two examples of the kinds of questions that the companions asked the Prophet (peace be upon him). These were questions that were the order of the day, somewhere headed and which was the answer to the question is also of value to the faith of the person. Their lofty ambitions in the questions they asked, therefore, have contributed to their exalted positions. When Ibn 'Abbaas was asked: "How did you get into all this knowledge," he replied, "With a questioning tongue over pensive heart and not lazy body." (Zawaa'id Fadaa'il us-Sahabah)

Unfortunately, we find that many of these ways are lacking in some of our young people, who often ask to ask. Or ask for things that will not help them, not in the world nor in the Hereafter. These include questions such as: "Adam had a navel?", "What color is al-Lawh ul-Mahfoedh?", "What was the cave of the young al-Kahf?" Such questions are actually asked by some young people, and often therefore deserve a reply of the same caliber. Thus Imam ash-Shacbie once asked: "Iblis Has a wife?" To which he replied: "That's a wedding I did not attend." (Tafseer al-Qoertoebie)

A strange habit that some have, is that they ask questions that would not even occur to many a person in his weirdest fantasy. Often these are questions that begin with: "Imagine that ..." "What if .." or "Should it be that ..." These are scenarios in which the probability of this occurring actually in practice is less than the possibility of a friendship between a wolf and a sheep. These kinds of questions one would therefore have to be omitted. And many companions, like Zayd ibn Thabit and Abdullah bin Comar, would - when their thing was made - ask "Does this have occurred?" When the answer was no, they would say, "Leave it until it occurs." (Iclaam ul-Moewaqqicien)

Dear brothers and sisters, know this is not the way in which advance the knowledge is obtained. One should therefore always ask themselves whether the answer to this question of value for him. And know that those who have no other occupation than the erection of bizarre problems will not succeed in their quest for knowledge, such as Imam al-Awzaacie said: "When Allah want to remember His servant of gaining the favor of the accumulation of knowledge, then he let his tongue engaged in bizarre problems. Truly, I have seen these people and they are the people with the least knowledge." (Djaamic cOeloem wal-ul-Hikma)

Another article talks about how every Muslim can behave in a good manner. The following article specifies the topic of the danger of procrastination:¹⁰³

Article: Beware of procrastination Posted: January 17, 2016 10:27

By: Imam Abu Ismail

Every Muslim cherishes in his heart the desire to make peace with his Lord as to his sinful existence. Only one is there generally opposed by procrastination. He always sets itself a new deadline which on closer inspection no deadline appears to be: "As soon as I went on haji, I repent ... once I'm married, I repent ... when I have children, I repent ... once I Forty am, I repent ... etcetera."

We forget that life offers no guarantees and that the past can be anytime. We are perhaps confronted daily with death in the form of a neighbor or a friend who is dying or has already died. Yet we continue to behave as if the death is a vulture circling over the head of everyone except ours. We forget, or do not know that death is a must for everyone. No one is spared and everyone will suffer the pangs of death. Wegkijk- or procrastination will not change these realities. It puts you just a big disadvantage. A backlog that will perhaps you can not catch up when death knocks on your door unannounced.

Some article also covers such topic as building society in the Netherlands contect. Eventhough not with the detailed information, the article seems stimulating to motivate Netherlands Muslims in building modern communities. Below is the article:¹⁰⁴

¹⁰³ Al-Yaqeen (2016), "Artikel: Pas op met uitstelgedrag," retrieved 25 January 2016 from http://www.al-yaqeen.com/bibliotheek/artikel.php?id=1643

Al-Yaqeen (2016), "Artikel: Binding met de samenleving," retrieved 25 January 2016 from http://www.al-yaqeen.com/bibliotheek/artikel.php?id=1642

Article: Bond with society
Posted: January 14, 2016 10:59

By: Imam Abu Ismail

As the first generation of Muslims, mostly immigrant workers, out of economic necessity had come to the Netherlands to try their luck, they always behave as guests. They lived though physically here but their minds and souls are still living in their homeland. Most of them felt therefore not really called to embrace the Dutch society for the full 100%. They experienced hardly a commitment to the environment, let alone that they could identify with that. This stance has subsequently been translated into how many of them gave education to their children. Also, they were not really encouraged to develop a degree of connection to society.

Meanwhile, several generations later and a lot of experience and knowledge richer, we know that the Muslims of today have a different perspective on things. Most of them are not going to leave and see the Netherlands as their homeland. Therefore, our children and grandchildren learn how to develop a positive outlook on life and thereby build a strong bond.

Our Prophet (peace be upon him) advised his companions to themselves at all costs to go among the people and to be part of their community (Ibn Majah). Even if others treat them unfairly and hurtful, then they should be patient and do not break the bond with the community.

It is extremely important to encourage our children to be the society and themselves subservient and caring to let a part to other individuals. This allows them to develop into engaged citizens and better Muslims, because the Prophet (peace be upon him) said: "The most beloved person to Allah is the one where people benefit most on." (at-Tabaraanee)

Not only in websites, As-Sunnah Foundation also actively published da'wah messages in their facebook account. One topic covered in their facebook is about Ar-Roqya. It is published shortly in their facebook:¹⁰⁵

105 Al-Yaqeen (2015), "Een besnijdenisfeest houden," https://nl-nl.facebook.com/alyaqeenweb

Ar-Roqya

Due to the many questions we receive about ar-Roeqya we decided to clarify this issue by means of a video.

We are currently recording this and this is to be published this week in Shaa Allah. Keep checking our website and Facebook page so closely.

Another topic discussed in their facebook is about circumcision. They posted short messages which can go to another page in internet. Some topic sometimes is based on communities' questions. So, As-Sunnah Foundation also makes an online dialoq through websites. After get the questions, As-Sunnah Foundation posted their answer in the facebook and in their formal websites as shown below:¹⁰⁶

Facebook pages:

Keep a circumcision feast

Is it permissible to hold a celebration for the benefit of circumcision? This is the practice in some countries. Is this a Sunnah or an innovation? Read the answer: http://bit.ly/23bP\$80

Dialog online in websites:

Question answer

Keep a circumcision feast Posted: January 19 2016 08:01

Question:

Is it permissible to hold a celebration for the benefit of circumcision? This is the practice in some countries. Is this a Sunnah or an innovation?

Answer:

Praise be to Allaah.

¹⁰⁶ Al-Yaqeen (2016), "Vraag & Antwoord: Een besnijdenisfeest houden," Retrieved 22 January 2016 from http://www.al-yaqeen.com/va/vraag.php?id=2177

There is nothing wrong to organize a party to celebrate the circumcision of a boy, as an expression of joy and gladness in recognition of the Grace and Blessing of Allah.

Ibn Qudaamah (may Allaah have mercy on him) said: "The judgment of inviting people, other than for a wedding, as the occasion of a circumcision or other invitations is that mustahabb (recommended). It is not mandatory. This is the opinion of Maalik, ash-Shaaficie and Abu Haneefah and his companions.

Accepting an invitation is mustahabb (recommended), because this is the heart of the inviting rejoice and delighted him. Imam Ahmad was invited to a circumcision party, accepted the invitation and ate the food that was served.

For those who organized this party and invite people, there is no particular virtue. Indeed, there are no Islamic texts on this subject. Instead, it falls under the invitations without any specific purpose. If the person who organizes the intention to show gratitude for this favor that Allah has given him and his brothers to offer food and feed, he will be rewarded. By the Will of Allah. " (al-Moeghnie, volume 7, page 286).

The scholars of the Standing Committee (for giving fatwas) have said: "Expressing joy and happiness on the occasion of a circumcision is something that is required by Islamic teachings. Because circumcision something that is prescribed in Islam. Allah, the Praised, says (interpretation of the meaning):

"Say (O Muhammad):" Let them with the Grace of Allah and His Mercy rejoice. That's better than what they (the ephemeral worldly affairs) gather." (Surah Yunus: 58)

Circumcision is covered by the Grace and Mercy of Allah. And there is nothing wrong with preparing food on this occasion as an expression of gratitude to Allah for this.

(Fataawa al-ud-Daa'imah Ladjnat, volume 5, page 142). And Allah knows best.

One of another interesting program from As-Sunnah foundation is giving accompaniment program to do the homework from their school through Al-Hidayah unit. From its site, information related to this program is shown:¹⁰⁷

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¹⁰⁷ Al-Hidayah (2015), *"huiswerkbegeleiding*," Retrieved 25 December 2015 from http://al-hidayah.nl/huiswerkbegeleiding/

Does your child need help with their homework?

The sister team of Al-Hidayah offers from September 30 to homework assistance for children in primary and to put education. also extra attention can be paid to a section where the child has difficulty with.

Besides that, As-Sunnah foundation also develops application based on Android and IOS; Al-Yaqeen becomes the most popular smartphone application for Islamic information in Netherlands. This application gives the newest information abous Islam for Muslim community in Netherlands.

b) Mescidi-Aksa Camii, The Hague

In the site of http://www.hdvmescidiaksa.nl there is sermon writing which is got from book published by Diyanet, Turkey. The material discussed is about religion tradition which is always done by Muslim in a certain moment. Here are some themes discussed in the book Habits around birth, Marriage, Ceremonies for marriage, The wedding, Circumcision, The prayer house, The obligatory prayer, The calendar, Friday Prayer, The Sermon, The sacrifice, The funeral, and Belief in the afterlife. The quotation from a book uses Turkish language is published to the mosque's site in English language, the translation of the writing is:¹⁰⁸

Habits and Traditions: Habits around birth

In Islam entered a world child approached as a very important guest. For the family expecting a baby, the phrase "they expect a traveler" common. The appropriate preparations are made for this very important guest. The birth is awaited with love and joy. The

¹⁰⁸ Mescid-i Aksa Moskee (2015), "Gewoonten en Tradities," retrieved 25 Desember 2015 from http://www.hdvmescidiaksa.nl/nl/islam/gewoonten-en-tradities/

mother who is expecting a child, expecting it as something great that God gives her in custody. During the birth she thinks to be surrounded by angels and virgins of paradise. She bears a strong morale. This aspect is in the next part of the "Mevlit" (the story of the Prophet Muhammad (PBUH), also known as Mustafa, in verse) brought to life as follows:

Bursting opened the wailing wall and appeared to me three heavenly maidens they were seated around me and let me know the good news since the creation is not a son was more like your son. The newborn child is considered very pure, it is packed. The first spiritual branch in front of the child is the child whisper the call to prayer in the ear (so the child can hear it) and give it a nice name.

To celebrate the birth, treat family and friends and as a treat for the poor will be a sacrifice. This is called "akika", called the birth-sacrifice. When her child is first shaved, it is weighed and its weight is given to the poor in gold. At first smile, first tooth, the first pass that puts it, the first word that says it is getting paid an appropriate amount, the poor are glad.

When the child reaches the age that they are studying, it makes for a good education. For the child a good education is so important that couples who fear their child to be able to give good education, take action to have children. This means that the couple, the pregnancy will think especially of the need and possibilities of training in addition to all the other needs the child has. Our Prophet v.z.m.h.) spoke as follows:

"No parent can leave a child better inheritance than a good education."

According to Islam, the birth of one learn to death.

Thus, there is no particular age. In other words, there is at any age something to learn at any age must take note to himself.

The child gets his first instruction within the family. Later in school and later in life. For men, military service, women's pregnancy and the upbringing of children a different kind of education they receive.

Marriage

In Islam, marriage is an important and sacred ceremony; marry gives someone the responsibility for a family. Therefore, it is not customary for those not yet ready for this responsibility, marry.

Our Prophet (pbuh), the Holy Muhammad (PBUH) writes as follows:

"Young people, let those of you, those having sufficient resources, marry; marriage is the best way to keep themselves under control. Let those who do not have sufficient resources, fasting. le live as if they fast; let them govern themselves by little to eat; by trying their life in such a way that they themselves do not provoke by themselves to deal with gender issues have to marry until they see the opportunity."

Or, as our ancestors have said: First work, then pleasure. As mentioned here, will the Muslim that when he marries'll notice that he sure is ready to bear the responsibility of a family, also first consider a number of conditions if he wants a child. In Islam, one sees a child as a gift of God and accepts it as such. As not everyone who wants a child, also get one, not everyone that no child wants this also occur. God gives sons or daughters to his liking. Or He gives sons and daughters to his liking. And to some people he gives no children at all. This aspect is one of the beliefs. (Qur'an 42-50), the Muslim can only take precautions for his preference. It is both for those who want children, as well as for those who are not pregnant will be allowed to do so to take precautions.

Within this basic concept seeks the Muslim response to the following questions:

- The child who will be born will be greeted with love and joy or with fear and worry?
- Will it be a good life, a good education, it will be prepared for a good life?
- Has the ability to be educated to humanity, and in the first place for himself and his family useful or human will, given the possibilities and conditions were not the case?
- Find an answer to these questions is from the religion is wrong and sinful as expected.

Ceremonies for marriage

In Islam, there are ceremonies that precede marriage. The marriage is usually carried out in three stages:

- The marriage contract,
- o Engagement,
- The wedding.

The marriage contract is to make the promise of marriage by both parties or by the fathers of both parties. Leaves is to strengthen the marriage vow by giving a ring and giving gifts with mostly a symbolic value.

Before concluding the marriage contract, and the engagement, the suitor will ask for the hand. If someone has asked for the hand of a girl, another can not ask for the hand of the girl until he has an answer. This point is an important habit that has been stressed by the Prophet (PBUH).

The marriage

The marriage is a sacred contract. The marriage will take place at the wish of those who marry. According to Islam, no adult can be forced to marry against his or her will. If this happens, the marriage is not valid. Islamic scholars found it, thinking about health care and about the division of inheritance and in connection with child welfare, allowed parents of small children would arrange their marriage. These children, however, are free, as they mature, these are controlled by their parents' marriage or not to accept. This right was granted equally to girls and boys. In other words, the marriage is arranged is confirmed by parents for their minor children, if the children are once mature, accepting and does not go through if they refuse it.

The marriage as taught by Islam, is a sacred contract under the conditions that are known in today's civilized world, so through a proposal and an acceptance of this proposal and by the testimony of two competent witnesses. Although the marriage as in one country applicable legislation considered sufficient religious and adequate, preference is given to a marriage according to religious custom and usage, which one recalls the commandments of God and the norms of the Prophet (PBUH).

Although recommended, the marriage to take place in the mosque, it is the usual practice in the home, in most cases at home rather than leave to find the girl. The marriage ceremony will end with the wedding ceremony.

The wedding

A wedding is the celebration on the occasion of a marriage. This is, by our Prophet (saas) advised and festivity. He advised a follower who reported him married sentence:

"Set up a feast, even if only by slaughtering a sheep."

So he wanted him to wreak a marriage dispensation and let throw a party. He writes in his teaching about the marriage for:

"Faithfulness in the mosque and allow it to disclose through a tambourine."

And in another statement he says:

"The difference between marriage and extramarital intercourse is that it has one openly and the other in a secret place."

Circumcision

Boys are circumcised. Also following a circumcision is customary to give a party. One should not, however, give there to guard an extremely luxurious and expensive party whether it's a wedding or a circumcision party.

"Everything has its measure."

The circumcision is performed by health personnel who are called sunnetji. However, it is more in accordance with the general rules of our religion to have it done by a specialist doctor, if one's earliest convenience. One must not forget:

"Let every awaken by the relevant competent perform, half a religion teacher deprives religion, half a craftsman takes it well, half a doctor takes away life."

The prayer house

As in every religion there is in Islam a place of worship in the form of a temple.

Temples are sacred spaces. According to Islam, all the temples, such as synagogues, churches, monasteries inviolable places. They are treated with respect and protected. A Muslim can at any place that is suitable for that purpose and that is clean, pray. He need to pray not to have a special place. However prayed together there, especially on Fridays and on public holidays, they pray in places of worship, which men 'Mesdjid' or mosque calls. That is why Muslims need a mosque. Thus, the Holy Prophet Muhammad (PBUH) when he underway during his journey from Mecca to Medina in the village of Kuba in Medina rested, the first mosque built in Islam and in that place is still the Kuba mosque.

The obligatory prayer

The obligatory prayer in Islam is one of the "pillars" of worship. The obligatory prayer is performed on the following set times five times a day:

The morning before the sun rises;

At noon, immediately after the middle of the day;

in the afternoon, in the evening when the shadows have become twice as long;

Evening after the sun has set;

Night after the twilight disappears.

On the calendar are given the times of the obligatory prayers.

The calendar

The calendar is a list that shows the days, months, sacred nights, holidays and prayer times.

Friday Prayer

The weekly worship in the form of a prayer service by Muslims takes place on the Friday. The Friday prayer is performed on Friday, just after noon. For this prayer, the entire congregation together the two-part prayer should not be made a sermon is held, which is a part of the prayer.

For this sermon in the mosque reiterates a call for prayer. This call is done only for Friday prayers, regardless of the call made five times a day from the minaret.

The Sermon

The sermon, held prior to the obligatory Friday prayers with the imam, is a reason in the form of a religious counsel. The sermon is part of the prayer.

The sacrifice

The offering, called "udhiye", is performed by means of cutting the throat of an animal in the name of God. If sacrifice may camels, oxen, sheep and goats are taken. The animals will be sacrifice, must not show any defects, errors and healthy. A camel must be at least five years old, ox and two sheep or goats at least one year old. Well-developed lambs at least six months can however also be sacrificed. In financial worships such as zakat and the sacrifice, it is allowed to leave them by an alternate doing. It is the Muslim also

allowed to leave the sacrificial slaughter by someone else who is in the same country, or by someone who is in a distant land. However, it is considered to be a greater merit when the offerer personal slaughter.

The worship of God through the sacrifice descends from the holy Abraham and makes us remember him. It reminds us that man's knife was saved. The saint had promised Abraham to sacrifice his son if he would have a son. But he had forgotten his promise. In his dream he saw his son as a sacrifice, and he remembered his promise. He discussed this with his son and to fulfill his promise, he agreed with his son that he would sacrifice him. But he was restrained by God and taught by God, that although he had promised, he instead of a human being could sacrifice a sheep. It reminds so a great consultation, via a great prophet and the holy Abraham given to mankind and also just as important. Presumably sacrificed the people for the time of the holy Abraham their children. If this were not so, that Abraham would not have done such a promise. God through the Holy Abraham and Ishmael sacred humani<mark>ty free</mark>d of <mark>human</mark> sacrifice. If God the people through a gre<mark>at prophe</mark>t and the holy Abraham not had protected human sacrifice, human sacrifice would probably have remained a tradition an<mark>d nobody woul</mark>d have been able to save humanity hereof.

The funeral

Death is for every being an inescapable conclusion. Muslims play in the death like everyone their last duty towards the dead. The latter duty is buried. In Islam, the one who is left alone to die. It guards with him, we read the Koran with him, says beautiful things and tries to comfort. After he deceased, he is immediately, even before he became cold, sprawled on his back and stretched neatly filed. The mouth is closed with a suitable piece under the chin through the top of the head tied. First one then begins the task of washing and wrapping in cloth. If the deceased is not washed immediately, he is brought to a cold room. If he does not immediately can be taken to a cold room, it will be on the ground, which is harder than the bed, laid. The clothes are removed and he is covered with a clean sheet. If the necessary preparations are done, the deceased is washed with plenty of clean, warm water and soap. After it is dried with a towel, he wort in a clean sheet that 'kefen "pall called, wrapped and placed on a shelf death, so that prayer can be performed. The prayer is done the right body to be buried. The burial will take place in a grave or tomb.

The tomb is a specially dug pit. It is dug so that, sprawling on his back with his right hand to the deceased 'kibla'toe lig.t although

advised the funeral to take place as quickly as possible, it is no time for certain here. A few hours after the death can be buried, but it can also take several days takes place for the funeral.

While there are no objections to the deceased in a coffin buried, it is recommended, if possible without coffin to bury to use any unnecessary wood. The deceased is buried, is carefully turned on his right side. After example stone or wood was made a separation, the grave is filled and sealed with the sand that is brought to the surface when digging. Though the placing of a gravestone is not necessary, it has become an habit and there is usually placed a stone.

There is no difference between the one and the other funeral. Every funeral takes place in the same ceremony. For a stillborn child is no required ceremony. It also will not name, but is wrapped in a clean cloth and buried.

Belief in the afterlife

A Muslim believes that the world will end and he will return in this world in the afterlife. Thus he knows that this world is a trial world that he will give an account for his good and bad deeds in this world in the hereafter and below the righteous to heaven and the wicked will go to hell and keeps it in his actions and make note. He seeks his good deeds not negate and reduce its evil deeds. He is trying to do everything to anyone to mistreat and to be good for everyone. He does everything to be a good servant of God.

c) Al-Hikmah Mosque, The Hague

In a situation of Eid Adha prayer on 2015, Al-Hikmah mosque was very noisy to be visited by Muslim community especially from Indonesian people. As happened in another mosque in Netherlands, the preaching activity and Eid Adha prayer went well. The prayer was started on 06.00 A.M and ended on 08.00 A.m in Al-Hikmah Mosque. The prayer was followed by one thousand and five hundred people who came from various ethnics and countries. The preacher was Syahrir Shidiq, PhD, who was the doctoral candidate in Islamic studies program in Leiden University.

The people who followed the prayer was not only limited to Indonesian Muslim who lived on The Hague, but also from another city around The Hague. In certain moments, this mosque becomes special because it is Indonesian mosque in Netherland which can not be found as much as Turkish and Maroko mosque. As told by Abati, a student of doctoral program from Indonesia who lived in Leiden. He told his experience:

"Biasanya saya dan keluarga bersama teman teman dari Leiden kalau melaksanakan sholat 'Idul Adha dan 'Idul Fitri ya di Masjid Al-Hikmah Den Haaq ini. Selain terdekat dari Leiden, masjid ini memiliki atmosfir yang berbeda, dalam artian terasa di Indonesia, dan bisa bersilaturahmi dan bertemu denga saudara-saudara dari tanah air. Terutama kalau sholat 'Idul Fitri, nuansanya sangat terasa sekali bisa mengobati kerinduan dengan tanah air. Dan setelahnya biasanya kita akan melanjutkan silaturrahmi ke KBRI karena di sana akan dibuka open house dengan banyak menyediakan menu Indonesia. Di Leiden sebenarnya juga ada bebeberapa masjid besar tetapi kalau momen tertentu termasuk hari raya seperti ini atmosfir Indonesianya tidak bisa kita dapatkan.

"[My family, my friends and I do the Eid Adha and Eid Fitr prayer in Al-Hikmah mosque The Hague because it is near from Leiden and this mosque has different atmosphere. It means that it looks like I am in Indonesia, we can visit and meet our brother who comes from Indonesia. When doing Eid Fitr prayer, I can feel the Indonesia's nuance here, it can cure the homesick of Indonesia. After doing the prayer, we sometimes visit to Indonesian embassy because there will be open house there which provides Indonesian menu. In Leiden, actually there are several big mosques but in the certain moments including Eid Fitr like now we can not get the Indonesian atmosphere]." [10]

Eid adha prayer in this mosque is followed by men and women. The prayer is done on the second floor. For the women, it is given a border which is made from wood as big as the body which can be taken apart because the mosque could not accommodate the capacity of all the people followed the prayer, most worshipers pray at the first floor and the courtyard of the mosque.

¹⁰⁹An Interview with Abati, PhD Student in Leiden University, on 18th October 2015.

While, the sermon material delivered by Syahrir Sidiq MA is related to the meaning of Eid Adha and its history. It is quite interesting material.

In the early material, the preacher delivered the meaning of Eid Adha. In this thing, Eid Adha has three different terms. The first is 'Sacrificial Eid'. Sacrifice which derived from Arabic language means close. But in fact, for Indonesian people Eid Adha becomes an infliction at that day because of the sacrificial, otherwise the meaning of Eid Adha is close. The scond is 'Eid Nahr' which is understood as the cattle slaughter. The third is Eid hajj because it is very close with hajj season. In another perspective, it is also called by *Udhhiyayyah* worship which means the cattle slaughter in Dhuha time.

At the next phase, the preacher told about the history of Eid Adha. Here, Eid Adha historically started from prophet Ibrahim's moments as his exam of his faith to Allah. It can be seen from Allah's order to place his wife, Siti Hajar and his son, prophet Ismail to the dry valley and there is no tree there, while his son was still a baby. It is located in the quiet place where there was no one lived there. The location was so far, it was 1600 kilometers from their home in Palestine. Prophet Ibrahim and his family was confused why Allah commanded him to do that thing. Hajar asked "did Allah command to place us here?". prophet Ibrahim said yes for the question while went back to Palestine sadly. Then, Hajar said: if it Allah do that, He will never do without any purpose for us." they did the command sincerely. From the certain distance, prophet Ibrahim saw his family while praying as it is told in the Al-Qur'an, Ibrahim epistle, 37th verse:

رَّبَنَآ إِنِّيَ أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيِّ أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجْعَل أَفْعِدَةً مِّر ـ َ ٱلنَّاسِ تَهْوِي إِلَيْهِمْ وَٱرْزُقَهُم مِّنَ لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجْعَل أَفْعِدَةً مِّر ـ آلنَّاسِ تَهْوِي إِلَيْهِمْ وَٱرْزُقَهُم مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَٱرْزُقَهُم مِّنَ النَّاسِ تَهْوِي اللَّهِمْ وَارْزُقَهُم مِّنَ النَّاسِ اللهُ مَن اللهُ مَن اللهُ مَن اللهُ عَلَيْهُمْ يَشْكُرُونَ اللهُ اللهُ اللهُ مَن اللهُ الل

Artinya:

"Wahai Tuhan kami, sesungguhnya aku telah menempatkan sebagian keturunanku di suatu lembah yang tidak mempunyai tanam-tanaman di dekat rumahmu (Baitullah) yang dimuliakan. Wahai Tuhan kami, (sedemikian itu) agar mereka mendirikan shalat. Maka jadikanlah hati sebagian manusia cenderung kepada mereka dan berikanlah rezeki kepada mereka dari buah-buahan, mudah-mudahan mereka bersyukur."

"["My God, i have settled some of my descendants in an uncultivated valley near with Your sacred house (Baitullah). Oh God, that they may establish prayer. So, make hearts among the people incline toward themand provide for them from the fruits that they might be grateful.]"

Then, the preacher continued the story of Ibnu Abbas who told about small Ismail, the son of prophet Abraham, he cried because there is no water and there is no mother's milk. Hajar ran quickly with small steps (it is called by Sa'i) from Shofa hill to Marwah hill seven times. the prophet Abraham's praying and the wish of Siti Hajar became true by the Helping of Allah, the steps of Ismali small foot produce Zam-Zam water. From this story, there was born Mecca who will be produce the las prophet Muhammad (peace be upon him) and the command to do Hajj. It is summarized in the Al-Qur'an of Ali Imran 96-97 verse:

إِنَّ أُوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَلَمِينَ ﴿ فِيهِ النَّاسِ حَجُّ اَيَتُ مَقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ مَانَ ءَامِنَا وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ اَيَتُ بَيِّنَتُ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ مَانَ ءَامِنَا وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ اَيَتُ بَيِّنَتُ مَّقَامُ إِبْرَاهِيمَ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنَيٌّ عَن ٱلْعَلَمِينَ ﴿ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنَيٌّ عَن ٱلْعَلَمِينَ ﴿

Artinya:

"Sesungguhnya rumah yang mula-mula dibangun untuk (tempat beribadat) manusia, ialah Baitullah yang di Bakkah (Mekah) yang diberkahi dan menjadi petunjuk bagi semua manusia. Padanya terdapat tanda-tanda yang nyata, (di antaranya) maqam Ibrahim; Barangsiapa memasukinya (Baitullah itu) menjadi amanlah dia; mengerjakan haji adalah kewajiban manusia terhadap Allah, Yaitu (bagi) orang yang sanggup Mengadakan perjalanan ke Baitullah. Barangsiapa mengingkari (kewajiban haji), Maka Sesungguhnya Allah Maha Kaya (tidak memerlukan sesuatu) dari semesta alam." "[Indeed, the first house (of worship) established for mankind was that Baitullah in Bakkah (Mecca) which is blessed and become the guidance for all human. At this place, there are real signs (such as) the standing place of Abraham's grave: for whoever enters it shall be safe.and (due) to Allah from thr prople is a pilgrimage to the House- for whoever is able to find there to a way. But, whoever disbelieves then indeed, Allah is free from need of the universe.]"

In the end of his sermon, the preacher emphasized that the slaughter instruction to Ismail came when prophet Ismail was still young. Allah commanded prophet Abraham to castrate the only son. In the Al-Qur'an, the conversation between father and son is recorded into Al Shaffat, 102:

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعَى قَالَ يَعبُنَى إِنِّى أَرَىٰ فِي ٱلْمَنَامِ أَنِّى آَذْ كُلُكَ فَٱنظُر مَاذَا تَرَكَ قَالَ يَتَأْبَتِ ٱفْعَلْ مَا تُؤْمَرُ مَّ سَتَجِدُنِيۤ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّبِرِينَ هَ

Artinya:

"Maka tatkala anak itu sampai (pada umur sanggup) berusaha bersama-sama Ibrahim, Ibrahim berkata: "Hai anakku Sesungguhnya aku melihat dalam mimpi bahwa aku menyembelihmu. Maka fikirkanlah apa pendapatmu!" ia menjawab: "Hai bapakku, kerjakanlah apa yang diperintahkan kepadamu; Insya Allah kamu akan mendapatiku Termasuk orang-orang yang sabar."

"["and when he reached with him (the age of) exertion, Ibrahim said: "my son,indeed i have seen in my dream that i must sacrifice you, so give me your opinion about that. He said: "o my father, do as you commanded. You will find me, if Allah wills, of the steadfast]."

5. The Main Mosques in Amsterdam

a) Djamee Masdjied Taibah, Amsterdam

On October 16th 2015, the Jum'ah prayer was done close with the celebration of Muharram accidentally at Masdjied Taibah. The process of Jum'ah prayer in the affiliated mosque with Suriname people, Pakistan people and people from India was quite interesting with three long sermon's sessions.

Like the India mosque's characteristic, Jum'ah prayer series in Taibah is quite long. An hour before, the mosque has been started the sermon in Arabic language but it is not the part of Jum'at prayer's sermon which can be found in another mosque as usual. Tis Arabic sermon is only an opening sermon while waiting people to come to the mosque.

Then, there will be a person who preaches using Dutch language; this semon is meant to translate the first sermon to Dutch language in order to be understood by the audience who do not understand Arabic language. In the second sermon, the preacher reads the text while standing in front of people but it is not on the pulpit. It is different with the first preacher who stands on the pulpit.

After that, the sermon is stated by using Urdu language and it becomes "the real" sermon which becomes the series of Jum'at prayer process. The third sermon is done on the pulpit like the first sermon.

Related to the first sermon, the preacher gave the material about the duty of Muslim to focus on the hereafter's life. In the sermon, the preacher started to read Al-Ashr which explained that human is always in the disadvantage condition except for the faithful people, the people who do good things and always suggest each other in doing good things, and be patience.

To reach at that level, one of the ways is to keep concern on the hereafter's life. The preacher also cited a verse which emphasized that the hereafter's life is more important than the world's life. Because of that, every Muslim should do more good things to get the guarantee a good life in the hereafter's life.

To make it happen, one of the solutions is by reciting the holy Al-Qur'an every time. Reciting Al-Qur'an is a special worship because it has special superiorities. One of those things which explained by the preacher is the best Muslim is Muslim who learn Al-Qur'an and apply it into the real life well. The preacher also explained the special things for the Al-Qur'an reciting. One of them is the reciters should be clean before holding the Al-Qur'an and this thing proved that Al-Qur'an is special.

To emphasize keeping focus on the the hereafter's life, the preacher told a story from one of prophet Muhammad best friends who was Umar bin Khattab, Umar was a person who always made the hereafter's life as the priority. Prophet Muhammad had been known the potential of Umar and it made prophet Muhammad prayed for him to be a Muslim in the preaching movement on Mecca.

Umar was known as Prophet Muhammad friend who did not like the world business and even as a caliph, his life was not luxurious. His focus on the hereafter's life made him as a figure that should be imitated by every Muslim. As the closing, the preacher

even closed his sermon with a hadith which showed that "If there is a prophet after Prophet Muhammad, which should be Umar bin Khattab."

After the first sermon finished, the second sermon summarized the first sermon shortly. Then, the topic of the sermon changed when the third sermon delivered by Urdu language.

In the third sermon, the preacher told the meaning of Prophet Muhammad's migration and also the meaning of the existence of Muharram in Islam. The preacher mostly talked about the migration of Prophet Muhammad from Mecca to Madinah which was full of obstacles. This migration was understood as the changing point of everyone. It is stated that every Muslim should move to a changing and it was not always easy. So, the migration moment became the inspiration of Islamic calendar making which is started with Muharram.

b) Fatih Moskee, Amsterdam

If it is seen from the location, Fatih mosque Amsterdam is one of mosque in the center of Amsterdam. It is surrounded by shopping and trading environment so the newcomer must be come to this mosque to do worship or just visiting it. Although this mosque is a Turkish mosque and connected to Diyanet or as the same of Turkish religion ministry, but the many Jemaah come from outside of Turkish community because the mosque location which is in the center of the city. There are so many foreigners who pray here, such as told by Zaidah, one of tourist from Malaysia who visited Amsterdam. She told:

"Kami datang dua hari yang lalu dan sedang berputar-putar di sekitar Amsterdam untuk menikmati kota Amsterdam dan berbelanja oleh-oleh dan souvenir. Biasanya saya shalat Dhuhur atau Ashar di masjid ini karena kalau kembali ke Hotel, jaraknya cukup jauh. Kami mengetahui masjid ini juga saran dari saudara saya yang di Malaysia yang sebelumnya pernah berkunjung di sini." "[We came here two days ago and went around Amsterdam to enjoy its view and shopping. Sometimes I prayed Dhuhur or Ashar in this mosque because it would be far if I went back to the hotel. We knew this mosque is because of the suggestion of my brother in Malaysia who had visited here]." 110

Related to the sermon material in Fatih mosque, the material related to Islamic thing about daily life is a material presented in many mosques in Netherland, especially for Turkish mosque joined with Dlnayet. As another Turkish mosque, the official site of Fatih Moskee puts the study which is from 40 hadiths. The mosque site also cited Dr. Fahri Demir's writing about Islamic pillars which are connected with the Dinayet's network site. The sermon material writing is cited as below:

Islam

God has the people, books and prophets sent to them and about good and evil and right and wrong teachings. This divine education we call religion. God has sent this doctrine to the people, by their intellect and will of the other creatures differ. Islam is one of the religions that emerged from this divine doctrine and also the last.

According to the Islamic Faith, God had already Abraham, Moses and Jesus sent to the people and revealed the Torah and the Bible. The God who revealed the Torah and the Bible, however, has revealed the Qur'an and the God that the sacred and the holy Jesus chose Moses as prophets, also chose the Holy Muhammad (peace be upon them).

All this is in the gracious Quran in Sura (Chapter) 2: 136 is explained as follows: O Muslims, say: We believe in God and what has been sent down to us and what to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we submit to Him.

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¹¹⁰ An Interview with Zaidah on 17th October 2015.

The word Islam means submitting to the will of God, surrender to God, to bow to the will of God, peace and welfare. All, from the holy prophets taught Adam told by all religions in this sense, according to the Koran to Islam.

General knowledge about Islam

The Islamic faith

The Qur'an invites all people re believe in and pray to the God who created all things (Qur'an 2:21) O people, your Lord is you and those who were before you has created -maybe you will be God-fearing. In the language of the Koran is called the creator Allah. Allah is in the 112th sura, sura al-Ikhlas presented as follows: Say: He is God alone, God is the proof. (So he does not need anyone, everyone and everything needs Him). He begets not and is not begotten and no one is like Him.

According to the Koran is believing in such a creator reasonable and logical, because we know that nothing by itself. If something is a work of art, there is certainly also an artist who created it. This is only logical. There are people, there is a world and universe is there ... so there must also be a creator. This Creator is Allah, the One God: In the creation of the heavens and the earth in the difference of day and night, in the ships that sail the sea with what is useful for the people in the water which God sends down from heaven therewith revive the earth after she was dead, the fact that he kinds of animals has spread out in driving the winds and the clouds which are driven between heaven and earth are signs (indicating the greatest strength of God) for those who are wise. (Qur'an, 2: 164)

The Qur'an calls people to believe in God, His angels, His books, His prophets, in the day of Judgement and in predestination: The envoy believes in what his Lord come toward him was sent down and the faithful, only believe in God, His angels, His books, and His messengers. We make no distinction between any of His messengers. They say: We hear and obey. Grant us Your forgiveness, our Lord. With you is the destination. (Qur'an, 2: 285) Piety is not that you turn your faces towards the East and the West, but righteous is he who believes in God and the last day of the angels in the book and in the prophets and who owns how much he that has indicates the relatives, the orphans, the needy, to him who is on the way, to the beggars and for (the free sale of) the slaves, and who performs the Salat and give Zakat, and who fulfill their commitment, as they have a commitment committed and who are persevering in tribulation and adversity and time of struggle. It is they who are sincere and that the righteous. (Qur'an, 2: 177)

According to the teachings of the Koran, the Muslim believes not only in the Koran, but also in all the previously revealed scriptures. He not only believes in the Holy Muhammad but all the prophets, because they are only sent by God and proclaim His message: He has a book with the truth sent to you confirming what was previously though, and he also has the Torah and the Bible revealed, once already, to guide the people and he has the saving award means (to distinguish faith from superstition) sent down. Those who disbelieve in God's signs, for them there is a severe punishment. (Qur'an, 3: 3)

The foundations of the faith

Islam is basically summarized in the following two sentences: La ilahe illallah Muhammedun Rasulullah. There is no god but God. Mohammed is His prophet.

The first of these two sentences voices numerous followers of other religions with the Muslims; the second sentence distinguishes Islam from other. To Muslims it is sufficient if a person has acquired himself this basic doctrine. In other words, one does not have to meet other conditions. In short, if someone: There is only one God and Mohammed is His prophet says he is a Muslim, because he is saying: I believe in God, in His existence, His oneness. I believe in the prophets whom he sent to the people, from the first prophet, the holy Adam to the last prophet, the Holy Muhammad, and I believe in the message they have received from God. All the prophets sent by God and books are accurate and true.

Faith can be summarized as: I believe in God and everything comes from Him, is idjmali (concise) which is called the total faith. The belief that one of the books and the prophets, which come from God, and what they tell us everyone, individually enumerates is called tafsili (detailed). Pronouncing the tafsili: I believe in God, His angels, His books, His prophets, in the day of Judgement and in predestination (ie good and evil comes from God is the creed of the Muslims.

The worship

As in all religions is also worshiped in Islam God. Islam advises and writes the Muslims how they constantly, daily, weekly, once a year and once alone or with the whole faith community serving God in their lives to worship. The pillars of worship. There are five main duties: Faith Testimony, the obligatory prayer (salat), the offering (zakat), the pilgrimage (hajj) and Fasting.

These duties are called the pillars of Islam. The testimony of faith Esjhedoe and la ilahe illallah ve esjhedoe enne Muhammeden

abduhu ve rasuluhu (I bear witness that there is no god but God. I bear witness that Muhammad is His servant and prophet), each time with the mouth and mind professed to be, a way of worshiping God.

The obligatory prayer is performed five times daily as a daily mode of worship. Friday prayer is performed Friday afternoon. This is the weekly mode of worship. Fasting is held annually during the month of Ramadan. The sacrifice amounts to, depending on the type of power 1/40 to 1/5 of the property. Fasting and sacrifice are the annual worship of God. The pilgrimage is a way of worship that is performed once in life. The worship of God is a way of thanking someone with his Lord. It is thanking someone surrounded by the gifts of his Lord is aware of this and being grateful for the owner of these gifts. As these give thanks, saying: O Lord! Have you for your gifts. Elhamdulillah can be put into words, this may also through some deeds and actions. The acknowledgment must include a Godsend. Therefore exist in Islam, the worship of God in the three sections oral -, physical - financial and worship.

The man who is in possession of the great gift of speaking and thinking, that is to say that he understands, distinguishes itself from other creatures and owes his Creator with his faith, taking advantage of these gifts. The one who testifies to his faith, basically says the following: I, someone who can think and speak, testify, ie I know and want to tell everyone that there is no god but God. And I bear witness that is to say I know and want to tell everyone that Muhammad is His servant and prophet.

See someone whose eyes hear whose ears and whose hands and feet are fine, short, someone who is physically healthy, thanks through daily perform several times of the obligatory prayers (salat), where he fixed some with his whole body set rituals performed while reciting from the Koran and prays for the gift of his body. So our prophet has said according to a report:

The body of a man has 360 members. Every time the sun rises, so at the dawn of every new day he was due to due to the proper functioning of these organs. These acknowledgments he can only fulfill by day five times to perform the obligatory prayer. It annually for a month fasting is also a yearly basis, thanks to duty for the proper functioning of organs such as the heart, stomach, liver and kidneys.

The offering (zakat) is a way to thank for the gift of what we may possess and implies that those who possess more than they need from the gift (money and goods), which God has created for the people -and which is together in the land of all people - give to the needy what actually is their right.

The pilgrimage, which one must travel both also must have money, brings -by once in our lives, the places that we are God-advised and told to visit - our thanks expressed for the gift of this trip and the opportunity on this trip to incur expenses. At the moment one gets through these modes of worship,

- o Feeds the daily obligatory prayer five times our spirit,
- o Strengthens the annual fasting month our will,
- o The offering teaches us not to be greedy and selfish.

In addition, the worship of God means that one has to turn to Him and those who view God to turn each time inspected himself noted his errors and himself, this regret having, again go on the right path.

So in the gracious Qur'an: The salat forbidding what is heinous and despicable. (Qur'an, 29:45)

The ethics

In the Islamic religion attach great importance to ethics. If there basically states that all religions aim to bring people ethics, this is correct. Indeed, all the prophets from the holy Adam continually taught the people how ethical values. For example, actions like: get a life, another torture, Theft, Dishonesty, Lie, Defamation, and rape in all religions represented as evil deeds. Acts as Recognizing the Creator and worship Him, Honoring and obeying mother and father, Maintaining good relations with family, With neighbors and with friends, Are welcoming, Singles and help poor, Respect the elderly and young people love, however, in all religions represented as good deeds.

Also, the last prophet, the Holy Muhammad is saying: I'm just sent to complete the high ethical value pointed to this fact. Even religion -geschiedkundigen collect the goals of religions under five headings:

- (1) Protecting the spirit (life safety)
- (2) Protecting the property (security of possession)
- (3) Protecting sex (inviolability of the family)
- (4) Protecting the mind (to protect the mind from mental pressure, paganda noxious and harmful things like alcohol and drugs: freedom of opinion)
- (5) Protection of religious (freedom of religion and conscience). If we look at the teachings of the religions, and especially to the teachings of Islam, we see that this attempt to achieve objectives.

If we take a look at a few, here below mentioned basic commands and advice are as important as the worship which compliance means the obligations of the servant of God, and the dogma of the world and the conception of life, we can see the following:

- You will not recognize god but God (Allah), you will worship him.
- You will have your parents, Your family, Your neighbors, Your friends, Your guests and those who are stranded in transit, good deal, do them well,
- You will be the ones that you employ are well treated, do well.
 (Qur'an, 4:36)
- You will be the relative, the needy, give the guest what they deserve,
- You will keep away from waste and avarice, you will observe thrift,
- o You shall not kill your children for fear of poverty,
- You'll love far extramarital sexual intercourse, which is shameful and ugly,
- You'll be untouchable by God created life did not take, in punishing the one who has taken a life, you will know to keep size.
- You will not digest property of orphans, you will be in possession of an orphan only act in his favor,
- o You'll hold you to your word given,
- You will weigh in honesty and measuring,
- You will keep away from false assumptions and interpretations of subjects, which you have no knowledge of,
- You'll be careful not to brag or you do for large,
- And know that the God of all things that are bad, abhors.
 (Quran 17: 23-40)

In addition to these commandments and advice that run in the gracious Koran parallel to the Ten Commandments of the Torah, the help offered us some advice from the last prophet can, to remember the sacred Muhammad in order to better grasp the subject:

- o If you do not believe, you can not enter heaven if you do not like each other, you can not believe,
- Do not entertain hatred for each other, does not stay mad at each other, do not be jealous of each other riches, O servants of God, live as each other's brother!
- o The best among the people is the one that people are most useful to you.
- o A Muslim is one who harms no one by his act or speak.
- As long as the servant is his brother to help, it is God's servant to help.
- o God is the one who solves the problems of a believer in this world, on the Day of Judgement come to the rescue.

- Caring hand brings more blessing than taking hand.
- o Strong and powerful believer is of more use than the weak.
- o God exalts the glory of the one who forgives, which remit, the one showing modesty, is exalted by God.
- o Those who do not respect the elderly disinterest and the young people do not support with love and mercy, is not one of us.
- o Those who are hereafter due to the world, his world for the hereafter in the lurch, does not belong to us.
- o From what I've heard, some despise my way of life. Some days I fast, some not. A portion of the night I made my prayers, part I sleep and rest. I faithfully and keep myself busy with my family. This is common for me, the one who does not agree with that, do not belong to me. (Ruling of the Prophet Mohammed)
- o It pleases God as His servant does his job with precision.
- Purity belongs to the faith. Cleanliness is half of faith.
- The fast of someone who does not keep aloof from lies and false deeds, has no meaning.
- Knowledge is the highest attainable.
- Immediately take the wisdom to you if you find it. Look no matter what shell comes. If you have found wisdom, you must accept and internalization, without looking at the source.
- Study, learn, cleanliness.
- Not get rid of the truth.
- Respect for the older love the younger. The creatures show mercy, protect nature.
- Well do well with repayed.
- Avoid Wickedness.
- Wickedness not retaliate, but to forgive, not nurture hatred. Satisfied with your rights, do not envy the possession of another. Your heart and head protect against bad feelings and thoughts. Remembering that everything is impermanent in this world, ever hopeful look at life, no pessimist. Knowing that the opportunities you get, thanks to God, thanking Him.
- o Situations in which one suffers lack and it has been difficult to accept as a trial and patient to find a way, find a solution.
- o Avoid lies, slander, evil suspicions.
- Attach importance to the purity of the heart, the body and the environment, in short, inner and outer purity. Recognize cleanliness as part of the faith. For the world works, if one never dies. Prepare himself for the afterlife, as if you were to die tomorrow.
- Avoid any kind of fanaticism: for God to be the best servant for the wispelturigen the most tolerant and the people want to be one of them.
- Not let dominate by megalomania or an inferiority complex.
 Far from hypocrisy and every form of presentation, one inside and one outside, frank, trustworthy person. Doing what comes

- your way to protect humanity against all evil (Nehyi an-il Munker: avoiding and preventing what is forbidden by God).
- Do everything in your ability to forward all the good and beautiful in humanity, being everyone with this goal to help and pray for him (Emri bilmaruf: commandment to act kindly and speaking). All this forms the main ethical values of religions who also want to teach Islam to humanity. 111

c) Euromoslim Mosque, Amsterdam

The reciting recital and preaching activity is the main activity in this organization but there are also some activities held to support the main activity, such as:

Bazar.

Routinely, Euromuslim mosque holds bazar once a year which is fulfilled by various sport activities and Indonesian food and beverage sale such as satay, "gado-gado", "cendol", and etc. this bazar also becomes the visiting event with another situation because it is held in the park. Sometims, the Euromoslim bazar would be held in the "Sparenwoude" park area.

o Marriage.

Marriage is a half of religions; it is said by the Holy Muhammad (peace be upon him). Because of that, Euromoslim is also ready to accept a couple who wants to marry based on Shariah rules. Euromoslim published the marriage letter for whoever wanted it but this letter was invalid if it was not enclosed by formal letter from the government. Until now, Euromoslim has married

[&]quot;Fatih Camii Amsterdam (2015), "De Islam," from www.fatihcamii.nl with external source from http://www.diyanet.nl/nl/index.php?sayfa=overislam&lang=nl and http://www.fatihcamii.nl/nl/index.php?option=com_content&view=article&id=56&Itemi d=40

various couples whether from Indonesian, Indonesian-Netherlands and another International marriage.

o The Testimony of Faith.

The presence of preaching organization in the middle of non-Muslim society has helped the Muallaf to state their intention to be Islam, a religion blessed by Allah (peace be upon Him). On the average, there will be a person who doing the testimony of faith once a month through Euromoslim organization. For whoever has had been Muslim, Euromoslim will give him a certificate which told that he/she has stated the testimony of faith. Besides that, the Muallaf is suggested to follow the reciting recitals in the Dutch language every Sunday.

o Hajj Guidance.

In every Hajj season, there always be the member of Euromoslim who wants to going Hajj, because of that, Euromoslim routinely gives the hajj guidance for its member in Mecca. Every year, Euromoslim organizes hajj guidance for 15-20 people.

o Dauroh or Reciting Recitals.

To increase the understanding of Islam, annually Euromoslim invites ustadz from Indonesia to give dauroh or reciting recital for two weeks.

Tarawih dan Eid Fitr.

For the example, the Tarawih activity which has been led by ustadz Choirul Muttaqin since 2006 has been interesting things for Muslim in Amsterdam. His voice in reciting the Holy Al-Qur'an made him to be famous in the Muslim of Amsterdam from various nations, so mostly when Tarawih is done, the mosque will be full of people. Even, the amount of the visitors from other nations is much more than Indonesian Muslim.

Catering.

Indonesian food must be cooked by Indonesian people, because of that, women in Euromoslim give the catering service to them who will hold an event such as marriage.

Rihlah or Recreation.

Recreation is held once a year for children and teenagers. It is done to tighter the friendship and getting relaxed happily. The recreation is mainly done to visit park such as Disneyland-Paris, Walibi-Belgium or another park.

All of those activities reflect that Euromoslim is not an organization which is only seriously studies about religion and Islamic preaching but also a place for Indonesian Muslim, Dutch Muslim, and also other Muslim from various nations to meet each other.

Euromoslim tries to show that Islam is a religion for the world and *rahmatan lil alamin*. Euromoslim also tries to prove that its presence in Amsterdam will give positive effect for all societies.

Euromoslim community also has facebook account with the name 'Euromoslim Mosque Amsterdam' and also foundation's site http://www.euromoslim.org/. In that site, the mosque communicates with Muslim people through the socialization of news about Islam, the prayer schedules and the agenda of the mosque that needs to be delivered to public. Besides that, this site is also filled by many educational writing of Worship Jurisprudence such as the way of prayer which must follow Prophet Muhammad's (peace be upon him) way. Euromoslim's site also periodically publish a writing about the characteristic of prophet Muhammad's prayer which rule how Muslim doing Qiyaam, rukoo', sujood, and etc: including what reading should be said in the prayer. The writing of the prayer

guidance is presented step by step and given a number serially although when it is in the different sub writing title.¹¹²

For the example, a writing which is discussed is an article titled 'the characteristic of prophet's prayer (6)-EM677'. The Indonesian writing's highlight is put in this site: http://www.euromoslim.org/ as below:¹¹³

The characteristic of prophet's prayer (6)-EM677' Now, we will see the titled 'the characteristic of prophet's prayer (6)-EM677' which is about the way Rukoo' and the reading of it.

16- When Ruku', the hands are put on the knee.
On 'Uqbah bin 'Amr Al Anshori mentioned that
"When Rukoo' comes, he put his hand on his knee." (Reported by
Abu Daud number 863 and An Nasai number 1037. Al Hafizh Abu
Thohir said that the sanad of the hadith is not valid enough).

Abu Humaid As Sa'idy said about the way of Prophet's Muhammad Salat, he said:

"When he did rukoo", he put his hands on his knee and spaced out his fingers." (Reported by Abu Daud number 731. Al Hafizh Abu Thohir said that this hadith is valid).

In another Hadith, mentioned:

"Then he bowing and put both hands on his knees as if he clasped the knees." (Reported by Abu Daud, number. 734, Tirmidzi number. 260 and Ibnu Majah number. 863. Al Hafizh Abu Thohir said that this hadith is valid)"

17- When bowing, head made parallel to the spine.

Abu Humaid As Sa'idy said about the way of prophet Muhammad's (peace be upon him) rukoo'

"When bowing the Prophet Muhammad (peace be upon him) did not make his head too down and not too raised his head (up to more than the back), which he has done is a mid." (Reported by

Euromoslim (2014) "Sifat Shalat Nabi (6)-EM677," retrieved 21 December 2015 from http://www.euromoslim.org/buletin/sifat-shalat-nabi-6-em-677/

More detail about sub writing, please look at http://www.euromoslim.org/category/buletin/

Abu Daud number. 1061 and Abu Daud number. 730. Al Hafizh Abu Thohir said that this hadith is valid)"

From Wabishoh bin Ma'bad, he said:

"I ever saw Prophet Muhammad (peace be upon him) when he was doing Salat. When he was bowing, his back was so straight until if you put water on it, the water would not fell down." (Reported by Ibnu Majah number 872 and also written by Ath Thobroni in Al Kabir and Ash Shoghir, and also by Abdullah bin Ahmad in Zawaid Al Musnad)."

18- When he was bowing, Prophet Muhammad was reciting "subhana robbiyal 'azhim" (How Perfect is my Lord, the Supreme) several times. (Reported by Muslim no. 772).

While, the suggestion of reading "Subhanaa robbiyal 'azhim" for three times is said in Ibnu Mas'ud hadith. "If one of you is doing rukoo', so he is reciting "Subhanaa robbiyal 'azhim' means (How Perfect is my Lord, the Supreme) for three times." (Reported by Tirmidzi number 261, Abu Daud number 886 and Ibnu Majah number 890. Al Hafizh Abu Thohir said that the validity of this hadith is weak).

Syaikh Al Albani said that the hadith which mentioned reciting "Subhanaa robbiyal 'azhim" for three times is written by seven best friends of Prophet Muhammad. It is ok to recite it three times in dzikr. (see the characteristic of Prophet Muhammad's prayer, page 115).

And it also may recite "Subhanaa robbiyal 'azhimi wa bihamdih". In the Uqbah bin Amir's hadith mentioned about Prophet's reading when he was bowing.

"Subhanaa robbiyal 'azhim" means (How Perfect is my Lord, the Supreme and all praise for Him). It is recited three times." (Reported by Abu Daud number 870. Al Hafizh Abu Thohir said that this hadith is valid and also Syaikh Al Albani said that this hadith is written also by Ad Daruquthni, Ahmad, Ath Thobroni and Al-Baihaqi).

19- When doing rukoo' or sujood may also recite, "Subhanakallahumma robbanaa wa bihamdika, allahummaghfir-lii".

From 'Aisyah, she said:

"Prophet Muhammad (peace be upon him) recited "Subhanakallahumma robbanaa wa bihamdika, allahummaghfir-lii" for many times when he doing rukoo' and sujood. That reciting

means God, You are the Holiest, O God, Our Lord, praise to You all, please forgive me. He said the meaning of Koran in that reciting." (Reported by Bukhari number 817 and Muslim number 484).

The meaning of Koran inside of the hadith above is explained in Uqbah bin Amir's hadith:

"When the ayah of "fasabbih bismirobbikal 'azhim' given, then Prophet Muhammad (peace be upon him) said, "made that reading to your rukoo"."Then, when the ayah of "sabbihisma robbikal a'la" given, he said, "made it as your reading to your sujood." (Reported by Abu Daud number 869 and Ibn Majah number 887. Al Hafizh Abu Thohir said that this hadith is valid)

There is another reading for rukoo' and sujood "Subbuhun qudduus, robbul malaa-ikati war ruuh (means: the Holiest, Supreme Qudus, the Lord of the angels and spirit -that is Jibril-)." (Reported by Muslim number 487).

Hopefully it will be useful and Allah will always give a useful knowledge

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Besides of the worship Jurisprudence (Fiqh Ibadah), Euromoslim's site also talks about Islamic material about Aqeeda. Most of them are written in Dutch language. One of example of the writing is about Monotheism; it is about how Muslim sees the existence of Allah as the Only One God. The type of Euromoslim writing always presents a material with Naqli arguments derived from the Al-Qur'an or hadith. One of the Euromoslim's writing which relates to

Aqeeda is a writing titled by 'Definitie Tawhied'. Here is the highlight of the writing in the Dutch language:¹¹⁴

Definitie Tawhied

De taalkundige betekenis van Tawhied is: Het één maken en het ontkennen van meerderen. De Islamitische betekenis van tawhied is: Het ontkennnen van een gelijke aan Allah in al Zijn Eigenschappen, Namen en Daden. Tevens betreft het de ontkennig dat Allah gelijken heeft in Zijn Heerschappij.

Allah zegt met betrekking tot het ontkennen van een gelijke in Zijn Namen en Eigenschappen (betekenis van de interpretatie):

Zeg: Hij is Allah, de Enige. Allah is as-Samad (de Enige van Wie al het geschapene afhankelijk is en Hij is van niemand afhankelijk). Hij heeft niet verwekt noch is Hij verwekt. En niet één is aan Hem gelijkwaardig. (Soerat al-Ikhlaas)

Allah zegt met betrekking tot het ontkennen van deelgenoten in Zijn Heerschappij (betekenis van de interpretatie):

Zeg: Wie voorziet julie (van onderhoud) uit de hemel en de aarde?

Of Wie gaat over het horen en het zien

en Wie brengt het levende voort uit het dode

en Wie brengt het dode voort uit het levende

en Wie regelt het bestuur?

Zij zullen zeggen: Allah! (Soerat Yoenes: 31)

Allah zegt met betrekking tot het ontkennen van deelgenoten in Zijn Aanbidding (betekenis van de interpretatie):

Zeg: "Waarlijk mijn Salaah (gebed) en mijn Noesoek (aanbidding/offering)

en mijn leven en mijn sterven zijn voor Allah, de Heer der Werelden.

Hij kent geen deelgenoten. En hiertoe ben ik opgedragen en ik ben de eerste van de moslims. (Soerat al-Anaam : 162-163)

Op basis van het voorgaande kunnen wij opmaken dat tawhied uit de volgende drie categorieën bestaat:

Tawhiedul Asmaa' was Sifaat oftewel de Eénheid van de Namen en Eigenschappen van Allah.

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Euromoslim (2014) "Definitie Tawhied," retrieved 21 December 2015 from http://www.euromoslim.org/blog/geloofsleer/definitie-tawhied/

Tawhiedur Roeboebiyyah oftewel de Eénheid van Allah in Zijn Heerschappij. Hij alleen gaat over het scheppen, het voorzien van onderhoud en het regelen en het besturen van Zijn schepping. Tawhiedul Oeloehiyyah oftewel De Eénheid van Allah in Zijn Aanbidding. Dit betekent dat niemand aanbeden mag worden, behalve Allah, zelfs niet engelen, profeten en rechtschapen personen, laat staan anderen.

In English, the translation of the definition of Monotheism is:

Definition Tawhid

The linguistic meaning of Tawheed is: To make one and denying superiors. The Islamic meaning of tawhid is: The ontkennnen an equal to Allah in His Attributes, Names and Deeds. They also reflect the ontkennig that Allah has likeness to His Lordship. Allah says regarding the denial of an equal in His Names and Attributes (meaning interpretation): Say: "He is Allah, the One. Allah is as-Samad (the One from Whom all creatures need, and he is one dependent). He begets not nor is He begotten. And no one is like unto Him. (Surat al-Ikhlaas)

Allah says regarding the denial of partakers in His Lordship (meaning interpretation): Say: Who provides you ,, (maintenance) from the heaven and the earth "Or ,, Who's going to hear about it and see it and? Who brings out the living from the dead and who brings the dead from the living, and who controls the administration "They will say: Allah ,,! (Surat Yoenes: 31)

Allah says regarding the denial of partakers in His Worship (meaning interpretation): Say: ,, Surely my Salaah (prayer) and my Noesoek (worship / offering) and my living and my dying are for Allah, the Lord of worlds. He has no partners. And for this I am commanded and I am the first of the Muslims. (Surat al-Anaam: 162-163)

Based on the foregoing, we conclude that tawhid consists of the following three categories: Tawhiedul Asmaa 'was Sifaat or the Oneness of the Names and Attributes of Allah. Tawhiedur Roeboebiyyah or the Oneness of Allah in His Lordship. He just goes about creating, providing and arranging maintenance and control of His creation. Tawhiedul Oeloehiyyah ie the Oneness of Allah in His worship. This means that no one should be worshiped except Allah, not even angels, prophets and righteous people, let alone others.

d) Al-Ikhlash Mosque, Amsterdam

As a mosque which is dominated by Indonesian people who are close with the tradition of Nahdhatul Ulama. Al Ikhlash mosque join with PPME Amsterdam routinely holds reciting recital once a month. In that activity, there always be *istighotsah* session, reading dzikr together and preaching activity from the local spaker such as doctoral student in the Netherlands universities. In certain moments, Al Ikhlash often invites foreign speaker such as the representative of PBNU Indonesia, a religion organization from Indonesia. It could be seen from the celebration of Islam's New Year on the first Muharram which invited Dr. H Wahfiluddin who accidentally visited some countries in Europe.

That event was held on Sunday October 16 at 01.30 p.m. before it was started, ceremonial activity and reciting the Holy Koran were done. After that it was stopped for a while to do Dhuhur prayer together. This event was followed by about 80 people. After doing Dhuhur prayer, the sermon by Dr. Wahfiuddin was started. The preacher used laptop and LCD projector in explaining his sermon material.

The material of celebrating first Muharram was very interesting because it related the celebration of Islam's new year with the spirit of time management for every Muslim so they can prepare their death with many good deeds. The sermon activity was done for about two hours.

In the early session, the preacher gave spirit and remembered audience to some graces given by Allah (peace be upon him) such as health, family, and Islam. Then, it was continued by the explanation of counting days and its calculation based on the rotation of the earth and the moon: such as Egypt which used solar as their standard, China which used lunar as their standard, and etc. the

counting model finally completed each time. Meanwhile, Muslims base their calculations on a monthly basis as it is known today. That in fact it is the names of the months. Based on Surah Yunus and verse 5, the man knows the types of calculation based on sun and moon.

The first month in Islam is migration month which was established in Umar bin Khattab's era. In this section was also discussed how the revelation and sacrifice when Muslims performed migration. Migration is what underlies the main base of Hijriyah calendar. Migration understood as the spirit of change that begins to bother first. The section also talked about the meaning of migration in the Netherlands. Speaker wanted to clarify that the intention of migration or migration from Indonesia to the Netherlands in addition to the fulfillment of life must also have moved to the religious significance. Finally, this journey of life will be full of meaning to the spirit of migration to enforce religion.

He also explained about the concept of God. The term God appears not after the arrival of the Prophet Muhammad. But the term God is already there in the days before the birth of Islam. All are described in various Islamic perspectives.

Then, the speaker also talked about the creation of the human spirit. How is the spirit that is including in man, and how the spirit rooted in the life of this world and Hereafter. Self is composed of spirit. There are also explanation about how the spirit breathed into the human body and how the spirit drawn out of our bodies and how finally the spirit lives outside our body. All the spirit trips are explained in the Islamic perspective with many quotations from the Quran and Hadith.

In a further material, it also linked with human existence as a caliph on earth. To maintain the prosperity and sustainability in the

earth, then the main thing should humans do is to keep his place with the bodies of these souls. In the form of human body, humans created as caliph for keeping this earth.

Preacher started with the sub topics by distinguishing two different conditions of death. With reference to Surah Al-An'am verse 60, the first condition of died just lifted his spirit, but the spirit still can come back again. This occurs when a person sleeps which was only lifted his spirit but not with his life (life energy).

After that, the speaker also mentioned the creation of man from ground. So, when the body dead and stopped, the spirit lifted and then go on living in Barzah. Barzah life in the future will depend on human deeds done during his life on earth. Those Deeds will accompany in Barzah. When human faces the God, their property, children, and wife has no function anymore.

Furthermore, the speaker described the condition of the spirit of the believers will continue to make dhikr to God. The spirit which has been removed from the bodies would not return to human body again. But the spirits of good, especially in the category of Allah's guardian, may still lead men who are still alive. Therefore, the discussion of spirits in the Hijriyah New Year had the intention that man was able to use the time as good as possible before death.

After that it was continued with the explanation of how the spirit was brought to everywhere. Here also recounted the events spirit of the believers who continue dhikr to God and still be seen a few people who are doing the Hajj in Mecca. The preacher mentioned a few examples of the recognition of a number of people who had interacted with the spirits of people who had died, as the story of a mother who felt to be led to pray more comfortable place in the Haram mosque by people who had died for a long time ago.

The mother had realized who was the person who brought her after the person suddenly lost.

In his sermon of Muharram's celebration was also explained about the turnover difference in the world and in the hereafter. The calculation of the time the world is very much different from the time in the Hereafter. Time of human life on Earth is described very short when compared to the time in the Hereafter. Speaker used illustrations to explain this by utilizing LCD Projector emitted in the wall. In essence, humans should use the time as effective as possible. Humans can buy a clock, but can not buy time. Therefore, it can sometimes make sense, when the prayer for asking longevity can be said to be very desperate. There is also no hadith that shows it. The most important thing is your life is useful and blessed by God. Precisely, the Prophet taught us to do the prayer for the dead in a state of husual khotimah.

In a further material, speakers told about the importance of grave pilgrimage in Islam and greetings to the dead people in the grave. People should glorify and pray to God in order our soul could be close to God and praise Him in every moment. Grave pilgrimage is not meant to ask something to the deceased spirit but pray for them.

In connection with the grave pilgrimage tradition, speakers also stressed the importance of mutual respect among Muslims. In another sense, as long as someone still are Muslims, especially when they are still praying, then it should be respected and not to be accused of infidels. Speaker criticized the Salafi movement that tended to blame the tradition of other branches of Islam. Instead, the speaker stressed the importance of coexistence, because no one knows about the piety, faith and worship of someone for sure except Allah Himself. Fellow Muslims should not judge each other.

In the opinion of the classics, we are allowed to send greetings to the spirit. In fact, if we cited from Imam Ibn al-Qayyim al-Jawzi student of Ibn Taymiyya, scholars who have always relied upon the Salafi movement, the spirit can come when we do a grave pilgrimage. It is stated in the book of Ar-Ruuh. So we need to make the pilgrimage of the grave, because the spirit comes and happy. In the past, these events had occurred in the war of Badr, when all the angels and the spirit of the Prophets came down in the sky that was closest to the earth.

As a preparation for the Hereafter, speaker gave advice for the congregation to always doing dhikr, pray and ask forgiveness every day. This is done in order to make people feel easier when the death comes. Spirit could be a pain when removed from the body, as ever man who pulled cassava root in the ground. There are many stories of people who felt great pain when being on death's door. Preacher gave the story of people from Jakarta or usually called by Betawi people, which had long been paralyzed and facing death's door until he was very thin and often excluded the swear words. When people were taught to utter the phrase dhikr, then that person became angry and spontaneous uncontrolled.

For the last sermon material, speaker explained the importance of perpetual charity and how strong alms is. Speaker gave an example of a classic case in Madinah on exemplary of Uthman's behavior, who bought the well of the Jews and then the well was donated for the benefit of society. Everyone was allowed to take water wells. Everyone was allowed to take the well water. In the end, with every passing period, water wells and surrounding land is managed by a specialized donation institution for palm fruit plantations. Surprisingly enough, at this time, the area has been expanded into the hospitality industry and shops for pilgrims. All

income from the plantation industry, the hospitality and the shop given into the account of Uthman Foundation, a foundation whose accounts still use the name of Uthman bin Affan, and also for the benefit of poor people. Although Uthman had died for long time ago, but his charity kept flowing and growing. Although the spirit are already in Barzah, but the reward can still flow out of this world.

Responding to the materials of perpetual charity, speaker looked to exploit this situation by inviting the audience to give alms, especially for land purchasing assistance program for Al-Ikhlas mosque. The donation for the mosque is one of perpetual charity which still flows even though man had died. Speaker also reiterated that one meaning of migration is to provide something that is useful in a new place, namely in the Netherlands.

At the end of the event, speaker invited all audiences for doing dhikr together with focusing and concerning to remember Allah by reciting the rosary, tahmid and tahlil. After that, the event continued with praying and eating together.

Overall, the audience response to the show was very good. The audience seemed enthusiastic in listening to this sermon. They were seen rarely stood up to leave their seats. They carefully listened to the sermon from the beginning and the end. One of the interesting responses expressed by Fardiana as one congregation of women who actively follow the teachings of Al-Ikhlash mosque:

"Materi yang disampaikan sangat menarik mengenai ruh kita, baik selama kita masih hidup maupun setelah mati. Ini memberikan pengetahuan tersendiri bagi saya, walaupun sebelumnya saya sedikit tahu, tapi tidak mendalam. Saya suka dengan penjelasan yang disertai pengalaman atau testimoni seseorang tentang ruh orang baik yang bisa ditemui tatkala melakukan ibadah haji, atau dalam mimpi tertentu. Hal ini membangkitkan saya untuk selalu mengingat Allah dan ingat akan kematian. Di sisi lain saya juga suka dengan illustrasi gambar tentang fenomena ruh dan kehidupan sehingga yang disampaikan lebih hidup.

"[The material presented about our spirit was very interesting, well as long as we alive or after death. These gave knowledge for me, though I knew little before, but it was not very deep. I like the explanation with someone's experience or testimony about the spirits of the good that can be found when doing the pilgrimage, or in a particular dream. This inspires me to always remember God and think of dying. On the other hands, I also love the illustrated pictures of the phenomenon of spirit and life so the material delivered was like more alive]." 115

Besides that, the response of the content of sermon material also said by Sulaimah:¹¹⁶

"Dari sekian yang disampaikan oleh ustad tadi; materi yang membuat saya tergugah adalah tentang amal jariyah dan sedekah. Menurut saya, ini sangat inspiratif sekali untuk mengingatkan tentang beramal jariyah dan betapa penting kita untuk selalu bersedekah. Terlebih saya suka ilustrasi tentang Utsman bin Affan foundation yang dari awalnya (air sumur) sampai sekarang (perkebunan, perhotelan, pertokoan, dsb) masih terus memberikan manfaat kepada orang. Terlihat sangat nyata manfaatnya, yang kadang terlupakan bagi kita."

"[From all delivered by the speaker; material that makes me excited is about perpetual charity and alms. In my opinion, this is very inspiring to remind about the perpetual charity and how important we are to always give alms. Especially I like the illustration of Uthman bin Affan foundation which was from well water until now become plantations, hotels, shops, etc. and still continue to provide benefits to people. In a very real benefits, that is sometimes forgotten by us]."

The sermon material was interesting for Dutch citizens who are on average still have a fundamental understanding of religion. As a country whose population is not Muslim majority, sometimes information about Islam is much less accessible. Religious events like the one in Masjid Al-Ikhlash was finally being one of the sources of knowledge to be distributed to family, friends or coworkers who might not be able to attend this event. One of the audiences, Sulaimah, said:

¹¹⁵ An Interview with Fardiana on 16th October 2015.

¹¹⁶ An Interview with Sulaimah on 16th October 2015.

"Biasanya saya akan cerita dan berbagi informasi pada keluarga di rumah, kepada suami saya, tapi tidak langsung, dan nanti lewat diskusi kecil sesama kita kalau materi yang disampaikan oleh ustad menarik bagi saya. Seperti sekarang ini tentang ruh saya akan sedikit sampaikan walau mungkin informasinya akan berkurang. Atau tentang sedekah di bagian akhir tadi... yaa biasanya seingat saya, terlebihnya buat diri sendiri. Kalau buat anak-anak karena masih kecil mungkin mereka belum mengerti, yaaa.... mungkin bentuknya adalah menanamkan pemahaman untuk suka bersedekah dari semenjak kecil atau beramal walau dalam bentuk yang lain. Di sini kan tidak sama dengan yang ada di Indonesia yang bentuk amalannya banyak."

"[I usually told and shared various information to my family in the house, to my husband, but it was not directly and through small discussion if the material delivered by the preacher was interesting. Like now, I would tell them a little about spirit although the information delivered by me would decrease or about the charity in the end of the session. I would tell them the information as I remembered. If it was for my children, they might not understand yet, so I would give them more understanding to do charity from childhood or giving something else. Here, the lifestyle is different with Indonesian lifestyle]." 117

If Sulaimah actively spread back the sermon material got by her, it was different from Tutik Hanifah. Because of the business and factor of condition, she passively spread the material got. Even, it was rarely for them to be rediscussed in the public room which was not in her family structur. She told his problem;

"Saya sangat terkesan dengan apa yang telah disampaikan ustadz tadi terutama mengenai tentang perjalanan manusia dalam alam barzah. Ini sangat menyentuh saya karena mengingat akan perjalanan hidup saya. Karena kadang-kadang saya tidak sampai mengingat di situ karena kesibukan dan tidak terpikirkan lagi. Dengan acara seperti ini, saya bisa merenung panjang lagi. Mengenai (materi Da'wah ini) untuk disampaikan kepada orang lain; itu sih tergantung, tapi biasanya suami saya nanya apa isi tausiyah hari ini, jika begitu saya akan sampaikan; akan tetapi sebatas pada yang saya tangkap. Kalau menarik biasanya kita diskusikan bersama lagi. Kalau dengan orang lain di luar keluarga, sepertinya tidak."

¹¹⁷An Interview with Sulaimah on 16th October 2015.

"[I was impressed with the material delivered by the preacher especially the human trip to Barzah. It was very touching because it reminded me to my life. Sometimes I did not remember about the hereafter's life because of my business. With this event, I could think again about it. About the material whether would be delivered or not, it depended on the situation, sometimes my husband asked about it, if it was so, I would say it but only as far as I got. If it was interesting, we would rediscuss it but I would not do it with another people except my family]." III

On the other hand, the impact of the preachers' sermon was so influential to the attitude of the audience, especially materials about giving alms. By giving examples of Ustman bin Affan's story that still has perpetual charity as a result of land charity and water wells that was done hundreds of years ago, there were so many audiences especially women who actively giving alms by entering their money to the money box in the corner of the room, although that box was spread befor to entire of the room while the preacher was delivering the material. The sermon material seems succeed to increase the audience's interest to give more alms for building Allkhlash mosque.

In the last closest moment, the mosque was focused on the charity for buying the land and the building of the mosque. Because of that, there were various materials directed to the theme of giving alms. Even, Al-Ikhlash mosque which joins with PPME Amsterdam, in welcoming tithe worship, they give explanation in counting the tithe through a writing given to the people routinely come to the mosque. That writing is codified tobe a guidance book titled "Panduan Ringkas Zakat Fitrah dan Zakat Mal". The book written by Fikri contains important information about the tithe and the maal tithe which is seen from the Shari'ah sides and how it is done. The information related to the tithe in this book has been agreed by the preaching division of PPME Al-Ikhlash mosque, Amsterdam to be

¹¹⁸ An Interview with Tutik Hanifah on 16th October 2015.

spread to the public. In this guidance book explained that the tithe if it is paid in money is €7,5 for each person. One of the unique things from the tithe material in this Indonesian Muslim community is about the maal tithe allocation to buy mosque. PPME refers to the instruction of Syech Yusuf Al-Qaradawi that the construction of mosques, especially in Europe, can be categorized as a 'fi sabilillah' and be eligible to receive tithe. It can be proved that by giving the material about giving alms and tithe, on 2015, Al-Ikhlash mosque with the assistance of PPME Amsterdam finally could collect enough money to buy a building as the Islmaic culture center and doing the mosque activities daily. During this time, PPME rented rooms in Islamic schools belonging to Moroccan citizens for preaching activity regularly.

e) Saada Moskee, Amsterdam

This mosque does not have many regular activities. One of the activities which become the biggest attention is Friday's cermon. In the sermon held on October 16 2015, this mosque invited the preacher who indicated with Salafi movement. One of the audience of the cermon, who is also a Muallaf, Thoar Varenkamp told the sermon material which was also predicted to be affected by Salafi movement:

"Saya sering aktif mengikuti khutbah Jum'at di Masjid Saada di Amstelveen. Itu termasuk kategori Masjid Maroko, tapi banyak juga orang Belanda, Turki, Hindustan, Paskitan, atau Indonesia yang masuk ke sana. Biasanya khutbah Jum'atnya menggunakan bahasa Arab. Saya tidak mengerti bahasa Arab secara dalam, tapi saya mengerti juga maksud yang mereka sampaikan. Topik yang disampaikan dalam khutbah cukup variatif. Tapi tadi yang tampak, kelihatannya sudah mulai terpengaruh aliran Salafi. Yang dibahas adalah soal baiat. Ashura' juga terus dibahas secara intensif. Hampir

¹¹⁹ PPME Al-Ikhlash Amsterdam (2015), "Surat Kabar dan Laporan Lembaga PPME," June 2015.

semua yang tahu Salafi, pasti akan bisa mengidentifikasinya di sini. Isinya dan perilakunya, seperti khutbah shalat Jum'at tadi, isinya terbilang keras terhadap aliran Syiah. Saya sendiri menganggap kalau sikap terhadap aliran hendaknya tidak perlu keras, bagi saya tidak menarik, kalau dituduh bid'ah atau sesat terus."

"[I am actively following the Friday's sermon in Saada mosque on Amstelveen. This mosque is categorized as Moroccan mosque, but there are also Dutch people. Turkish people, India, Pakistan and Indonesian also come there. Sometimes, the sermon uses Arabic language. I did not understand Arabic language deeply but I knew what they meant to. The topic delivered some kinds. But some materials could be seen that they were affected by Salafi movement. The material discussed was about oath. Ashura' also discussed intensively. Almost all who knew about Salafi, could identify it here. The content and the behavior, such as the sermon at this mosque, the sermon can be said that it was strict to Syiah. I myself considered that the attitude towards the other streamline should not need to be strict. For me, it is not interesting, if another streamline was accused of heresy or heretical continuely]." 120

f) El-Tawheed Mosque, Amsterdam

El-Tawheed Mosque Amsterdam placing a banner reading dhikr after prayers on the wall outside the room. Dhikr meant is reading dhikr *istighfar*, *tahlil*, *tahmid*, *takbir*, and also a short surah such as Al-Ikhlas, Al-Alaq and An-Nas. This reading is placed on the wall in order to be the people's guidance to do dhikr after doing prayers

In a series of Friday prayers on October 23, 2015, the preacher who stood up on the pulpit of El-Tawheed Mosque lecturing on misconduct and liver diseases that should to be watched out. In the beginning of his sermon, the preacher started with footage hadith of the Prophet Muhammad which states that 'Every innovation is misguidance and every misguided deed will plunge a person into hell.

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¹²⁰ An Interview with Thoar Varenkamp on 16th October 2015.

In the course of his talk, the sermon material that is emphasized is the concern of every Muslim to other types of misconduct like too much to ask, commit adultery, murder, and etc; and also to other types of liver diseases such as jealousy, envy, arrogant, show off, backbiting, uncontrolled lust, and etc.

The preacher showed the importance of leaving a disgraceful act and heart disease in daily life. Moreover, by looking at the number of juvenile delinquency that now arise, then the efforts of parents in educating their children should be increased. In the course of his talk, preacher tended to only show the harm of disgraceful act and urged all jemaat to leave the liver disease. The preacher seemed not show a concrete example in the context of leaving heart disease in the Netherlands which is dominated by the majority is not Muslim.

6. The Main Mosques in Utrecht

a) Ulu Moskee, Utrecht

As other mosques in the Netherlands, mostly the sermon material presented in Ulu Mosque Moskee Utrecht is a matter relating to the teachings of Islam and its relationship to daily life such as the Islamic tradition to review the meaning of family, birth, marriage, morality, and etc. As one of the Turkish mosques included in the Dinayet, a unit included in the religion ministry in Turkey government, the sermon material in this mosque uses the same sermon curriculum with the mosque under the Dinayet. Here are the examples of the sermon material in Ulu Moskee about Islamic tradition, marriage, ethics, and the parties in Islam which are taken from the mosque official site:

Habits around birth

In Islam entered a world child approached as a very important guest. For the family expecting a baby is the term they expect a traveler usual. The appropriate preparations are made for this very important guest. The birth is awaited with love and joy. The mother who is expecting a child, expecting it as something great that God gives her in custody. During the birth she thinks to be surrounded by angels and virgins of paradise. She bears a strong morale. This aspect is in the next section of the Mevlit (the story of the prophet Mohammed, also known as Mustafa, in verse) brought to life as follows:

Bursting opened the wall plaintive and I appeared three heavenly virgins came around me being seated and let me know the good news since the creation gene son been more like your son.

The newborn child is considered very pure, it is packed. The first spiritual task in front of the child, he was whispering the call to prayer in the ear (so the child can hear it) and give it a nice name.

To celebrate the birth, treat family and friends and as a treat for the poor will be a sacrifice. This is akika, called the birth sacrifice. When her child is first shaved, it is weighed and its weight is given to the poor in gold. At first smile, first tooth, the first pass that puts it, the first word that says it is getting paid an appropriate amount, the poor are glad.

When the child reaches the age that they are studying, it makes for a good education. For the child a good education is so important that couples who fear their child to be able to give good education, take action to have children. This means that the couple, the pregnancy will think especially of the need and possibilities of training in addition to all the other needs the child has.

Our prophet has counseled: No parent can leave a child better inheritance than a good education. According to Islam, the birth of one learn to death. Thus, there is no particular age. In other words, there is at any age something to learn at any age must take note to himself. The child gets his first instruction within the family.

Later in school and later in life. For men, military service, women's pregnancy and the upbringing of children a different kind of education they receive.

Marriage

In Islam, marriage is an important and sacred ceremony; marry gives someone the responsibility for a family. Therefore, it is not

customary for those not yet ready for his responsibility marry. Our prophet, the Holy Muhammad writes as follows:

Young people, let those of you, those having sufficient resources, marry; marriage is the best way to keep them under control. Let those who do not have sufficient resources, fasting. le live as if they fast; let them govern themselves by little to eat; by trying their life in such a way that they themselves do not provoke by themselves to deal with sexual issues until they have the opportunity to marry. Or, as our ancestors have said: First work, then pleasure. As mentioned here, will the Muslims, who, if he marries'll notice that he sure is ready to bear the responsibility of a family, also first consider a number of conditions if he wants a child.

In Islam, one sees a child as a gift of God and accepts it as such. As not everyone who wants a child, and there will also, not everyone that no child wants this also occur. God has sons or daughters to his liking. He gives sons or daughters, one to his liking. And to some people he gives no children at all. This aspect is one of the beliefs. (Qur'an, 42-50), the Muslim can only take precautions for his preference. It is both for those who want children, as well as for those who are not pregnant will be allowed to do so to take precautions. Within this basic concept seeks the Muslim response to the following questions:

- oWill the child to be born will be greeted with love and joy or with fear and worry?
- oWill the good life and are given a good education, but it is a good life will be prepared?
- oHas the ability to be educated to, and for humanity in the first place for himself and his family useful or human will, given the possibilities and conditions were not the case?

Find answers to these questions from religion is wrong and sinful as expected.

Ceremonies for marriage

In Islam, there are ceremonies that precede marriage. The marriage is usually carried out in three furlongs: The marriage contract, engagement, the wedding.

The marriage contract is to make the promise of marriage by both parties or by the fathers of both parties. Leave is to strengthen the marriage vow by giving and ring and gift giving with mostly a symbolic value.

Before concluding marriage contract and the engagement, the suitor will ask for the hand. If someone has asked for the hand of a

girl, another can not ask for the hand of the girl until he has an answer. This point is an important habit that has been stressed by the Prophet.

The marriage

The marriage is a sacred contract. The marriage will take place at the wish of those who marry. According to Islam, no adult can be forced to marry against his or her will. If this happens, the marriage is not valid.

Islamic scholars find it, thinking of the care for and the division of the inheritance and in connection with child welfare, allowed parents of small children would arrange their marriage. These children, however, are free, as they mature, these are controlled by their parents' marriage or not to accept. This right was granted equally to girls and boys. In other words, the marriage is arranged by parents for their little ones, is confirmed as the children, once mature, accepting and does not go through if they refuse it.

The marriage as taught by Islam and holy agreement under the conditions that are known in today's civilized world, so through a proposal and an acceptance of this proposal and by the testimony of two competent witnesses. Although the marriage according to religious seen sufficient valid legislation in a particular country and adequate, preference is given to a marriage according to religious custom and usage, which one recalls the commandments of God and the norms of the Prophet.

Although recommended, the marriage to take place in the mosque, it is the usual practice in the home, in most cases at home rather than leave to find the girl.

The marriage ceremony will end with the wedding ceremony.

The wedding

A wedding is the celebration on the occasion of a marriage. This is, recommended by our prophet and festivity. He advised a follower who reported him to be married: Gives a banquet, even if only by slaughtering a sheep.

So he wanted him to wreak huwelijksdis and display a feast. He writes in his teaching about the marriage for: Faithful in the mosque and allow it to make known through a tambourine. And in another statement he says: The difference between marriage and extramarital intercourse is that it has openly and the other in a secret place.

Circumcision

Boys are circumcised. Also following a circumcision is customary to give a party. One must, however, to beware not to give an extremely luxurious and expensive party whether it's a wedding or a circumcision party. Everything has its measure.

The circumcision is performed by health personnel, which one'sunnetji'noemt. However, it is more in accordance with the general rules of our religion to have it done by a specialist doctor, if one's earliest convenience. One must not forget:

Let each work by the relevant competent perform, half a religion teacher deprives religion, half a craftsman takes it well, half a doctor.

The Islamic faith

The Qur'an invites all people the believe in and pray to the God who created all things (Qur'an 2:21) O people, your Lord is you and those who were before you has created -maybe you will be God-fearing. In the language of the Koran is called the creator Allah. Allah is in the 112th sura, sura al-Ikhlas presented as follows:

Say: He is God alone, God is the proof. (So he does not need anyone, everyone and everything needs Him). He begets not and is not begotten and no one is like Him. According to the Koran is believing in such a creator reasonable and logical, because we know that nothing by itself. If something is a work of art, there is certainly also an artist who created it. This is only logical. There are people, there is a world and universe is there ... so there must also be a creator. This Creator is Allah, the One God:

In the creation of the heavens and the earth in the difference of day and night, in the ships that sail the sea with what is useful for the people in the water which God sends down from heaven therewith revive the earth after she was dead, the fact that he kinds of animals has spread out in driving the winds and the clouds which are driven between heaven and earth are signs (indicating the greatest strength of God) for those who are wise. (Qur'an, 2: 164)

The Qur'an calls people to believe in God, His angels, His books, His prophets, in the day of Judgement and in predestination:

The envoy believes in what his Lord come toward him was sent down and the faithful, only believe in God, His angels, His books, and His messengers. We make no distinction between any of His messengers. They say: We hear and obey. Grant us Your forgiveness, our Lord. With you is the destination. (Qur'an, 2: 285)

Piety is not that you turn your faces towards the East and the West, but righteous is he who believes in God and the last day of the angels in the book and in the prophets and who owns how much he that has indicates the relatives, the orphans, the needy, to him who is on the way, to the beggars and for (the free sale of) the slaves, and who performs the Salat and give Zakat, and who fulfill their commitment, as they have a commitment committed and who are persevering in tribulation and adversity and time of struggle. It is they who are sincere and that the righteous. (Qur'an, 2: 177)

According to the teachings of the Koran, the Muslim believes not only in the Koran, but also in all the previously revealed scriptures. He not only believes in the Holy Muhammad but all the prophets, because they are only sent by God and proclaim His message: He has a book with the truth sent to you confirming what was previously though, and he also has the Torah and the Bible revealed, once already, to guide the people and he has the saving award means (to distinguish faith from superstition) sent down. Those who disbelieve in God's signs, for them there is a severe punishment. (Qur'an, 3: 3)¹²¹

The ethics

In the Islamic religion attach great importance to ethics. If there basically states that all religions aim to bring people ethics, this is correct. Indeed, all the prophets from the holy Adam continually taught the people how ethical values. For example, actions like: Take a life, Another torture, theft, Dishonesty, Lie, Defamation, rape in all religions represented as evil deeds. Acts as; Recognizing the Creator and worship Him, Honoring and obeying mother and father, Maintaining good relations with family, With neighbors, And with friends, Are welcoming, Singles and help poor, However, the elderly and young people love to respect all religions are good deeds. 122

The party's

Muslims have twice a year a religious feast, viz., At the end of the fasting month of Ramadan the 'idulfitr' (gift-fitr or sometimes sugar) course feast and the 'idulad-ha' (sacrifice) festival which in the

¹²¹ Ulu Moskee Utrecht (2015), "het islamitisch geloof," retrieved 2 December 2015 from http://www.ulumoskee.nl/index.php/nl/over-ulu-moskee-utrecht/islam/ulu-islam-het-islamitisch-geloof

¹²²Ulu Moskee Utrecht (2015), "De Ethiek," retrieved 2 December 2015 from http://www.ulumoskee.nl/index.php/nl/over-ulu-moskee-utrecht/islam/ulu-islam-de-ethiek

period is the pilgrimage to Mecca. During these holidays special feast prayers are performed. Apart from these special prayers there during the party at the end of the fasting per person a'fitre' given a gift. This is a meal or a gift with that value. The gift is a right of the poor. He must be given for the special feast prayer.

During the Feast of Sacrifice worshiping Muslims on pilgrimage there in the prescribed manner. Those who are not on pilgrimage and who have the ability, slaughtering a sacrificial animal. The idulfitr festival begins on the first day of the month Sjevval, the month of Ramadan and lasts three days.

If one is on the first day, for any reason, can not carry out the obligatory prayers, this is carried out on the second day and if it can not, on the second day, on the third day. That is why this festival lasts three days.

The sacrificial feast begins on the tenth day of the moon of the lunar months Zilhicce year. It takes four days. The obligatory prayers feast morning carried out about an hour after sunrise.

The sacrifice

The offering, also'udhiye'genoemd is performed by means of cutting the throat of an animal in the name of God. If sacrifice may camels, oxen, sheep and goats are taken. The animals will be sacrifice, must not show any defects, errors and healthy. a camel must be at least five years old, ox and two sheep or goats at least one year. well developed lambs at least six months can however also be sacrificed.

In financial worships such as zakat and the sacrifice, it is permissible to leave them by an alternate doing. It is the Muslim also allowed to leave the sacrificial slaughter by someone else who is in the same country, or by someone who is in a distant land. However, it is considered to be a greater merit when the offerer personal slaughter.

The worship of God through the sacrifice descends from the holy Abraham and makes us remember him. It reminds us that man's knife was saved.

The saint had promised Abraham to sacrifice his son if he would have a son. A while later he received sons. But he had forgotten his promise. In his dream he saw his son as a sacrifice, and he remembered his promise. He discussed this with his son and to fulfill his promise, he agreed with his son that he would sacrifice him. However, he was taught by God, that although he had

promised, he instead of a human being could sacrifice a sheep. It reminds therefore a major consultation, via a great prophet and the holy Abraham given to mankind and also just as important.

Presumably sacrificed the people for the time of the holy Abraham their children. If this were not so, indeed Abraham would not have done such a vow. God has through the Holy Abraham and Ishmael sacred humanity freed of human sacrifice. If God the people through a great prophet and the holy Abraham not had protected human sacrifice, human sacrifice would probably have remained a tradition and nobody would have been able to save humanity here of.

Fasting

In Islam, alongside the obligatory prayer, fasting is also a way to worship God. The obligatory prayer is a way of worship which one, after the ritual cleansing, movements with the body such as standing, reading the chapters and verses from the Koran, bending standing, kneeling with the forehead to bend to the ground, and finally to its knees sit. Fasting is done by morning from dawn to dusk to night is far to enjoy eating, drinking, smoking and sexual intercourse with the intention of fasting. Fasting lasts for one month during the lunar month of Ramadan.

The permanent prayer

Muslims perform evening in the moon of Ramadan the'teravih'het fixed prayer, which is different from the normal prayers. Together (with the whole faith community) to undertake the permanent prayer is a way of surviving the worship of God. The solid prayer lasts 20 roekoes (certain sequence of body movements while performing prayer) and takes place in the last obligatory prayer of the day for at least an hour. Therefore, there is evening at the mosque during Ramadan many crowds. Because the fixed prayer is a special nightly worship of God carried out after the last daily obligatory prayers.

The nightly set meal

Muslims who fast, stand at night to eat, because they eat nothing during the day and also because it is considered a merit and blessing. This is called sahoer, the nightly set meal. For this reason it is after midnight during Ramadan when Muslims pressure at home and sometimes, unintentionally noisy.

Muslims should watch their neighbors not to disturb them at the fixed prayer and the nightly set meal. Disturb the environment is a sin that can do to the merit of worship not at all. At the same time, however, they despise the neighbors, they show understanding for the sounds that can not be avoided.

The Times

The times when the obligatory prayer is performed, are linked to the sun's position and are marked on the calendar.

The days and months of fasting, pilgrimage and the festivals are determined by the moon and are marked on the calendar. While it would be just as natural as the month of fasting, pilgrimage holidays and time are displayed on the calendar. After they have been calculated on the basis of the moon phase, if it is also a matter of course is that the times for the obligatory prayers are indicated on the calendar, after they have been calculated on the basis of the position of the sun, there has recently been a group of Muslims who because they explain a judgment of the Holy Prophet wrong, it will not accept the fasting month and holidays are calculated beforehand and are marked on the calendar. Indeed, our Prophet prescribed:

Begin fasting when you see the moon; end fasting when you see the moon, which he has just said to make it easy for us.

For we know that he currently has said something different: We are a community of illiterates. We can not calculate something exactly. So start with the fast when you see the moon, end the fast when you see the moon, because it is cloudy, start fasting thirty days after the end of the previous month, the month of Saban.

When one studies these words of the Holy Prophet further, it will be observed that, as it is not necessary to personally see the moon, there is also talk only about the sighting of the moon to determine the start or the end of this worship To facilitate God and not as a condition thereof. The reason is clear: it can not pass on the illiterate congregation. It is clear that if the Muslims count learning and able to calculate the position of the sun in advance, and one follows this calculation. For example, the first Muslim to these and other reasons attached great importance to science; they translated Greek philosophy, geometry, Egyptian, Indian mathematics and built their knowledge on this. As the oldest observatories built by Muslims.¹²³

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Ulu Moskee Utrecht (2015), "De Ethiek," retrieved 2 December 2015 from http://www.ulumoskee.nl/index.php/nl/over-ulu-moskee-utrecht/islam/ulu-islam-de-ethiek

7. The Main Mosques in Maastricht

a) El-Fath Moskee, Maastricht

In the Facebook, The El-Fath Moskee frequently posted some Islamic messages particularly under the title of "Islam voor Doven & Slechthorend" or, in English; it could means Deaf and Hard of Hearing for Islam. The messages could be formed as an online video in youtube, snapshot of picture with da'wah messages, shortclips or video of speech recorded by the mosque, or just short writings. The examples of da'wah messages they posted are:¹²⁴

9 January 2016, 13:02:

With what intention you perform an act of worship? Is that just for the sake of Allah? Intention is a particular goal you have before you perform an act. A pure intent is very important in Islam. All the good deeds that we perform, we must do with a pure intention, or for the sake of Allah. Otherwise, our actions are not accepted.

Please look at https://www.youtube.com/watch?v=rH6KtH30h4o

7 January 2016, 13:21:

"They thought that there would be no trial, they were blind and deaf. And Allah turned to them in Mercy; yet many of them became blind and deaf, and Allah is Seer of what they do."

Surah al Maida verse 71.

28 November 2015:

Mufti Ismail Menk - Why has Allah forbidden things created? Video about islamich speech with Dutch subtitles:

There is one emphasized statement in that video which is "But there is another aspect in the spirituality which strengthened when one abstains from forbidden things."

El-Fath Moskee also posted special issue in Islam which is very unique in all over the world. For instances, they share one news from de Verdieping Trouw sites about "Quranic commentary is now available in sign language." This updated information is under Dutch

Islam voor Doven and Slechthorend (2015), facebook account, retrieved 15 December 2015 from https://www.facebook.com/Islam-voor-Doven-Slechthorend-1525756284415311/?ref=py c

title "Korancommentaar is er nu ook in gebarentaal" which is translated in English as below: 125

Korancommentaar is er nu ook in gebarentaal

In Jordan, the first Qur'anic commentary published in sign language. The project was implemented by the Jordanian 'Association to preserve the noble Qur'an. The Qur'anic commentary for the deaf consists of videos which go together sixty hours.

There are ten thousand deaf in Jordan. Two thousand of them have been free of the Quranic commentary. Others will copy a \$ 150 (about 105 euros) have to pay. Whether they actually have to pay is the question, because on the Internet are already calls appeared for a fundraiser.

Jordanian deaf have pleased responded. In sign language one of them told the satellite channel Arabiyya: "I saw my parents always read in the Qur'an I wanted an explanation of what was in it, but they could not make it very clear to me.". Another said that the Koran contains instructions for a proper way of life and that he wanted them to be aware.

The project consist of prominent Qur'anic scholars participated. They relied on ancient Koranic commentators who have tried in the distant past to figure out the meaning of difficult Quranic verses. They succeeded not always because the Arabic of the Koran is often very different from the usual Arabic. By ambiguities in the interpretations also differ western Quran translations of each other regularly.

It is not that now benefit all deaf Muslims this Qur'anic commentary, as also deaf language, like spoken languages, worldwide vary significantly. It is even unclear whether all Arab deaf from Morocco to Iraq will benefit from this project.

¹²⁵ de Verdieping Trouw (2011), "Korancommentaar is er nu ook in gebarentaal," retrieved 15 December 2015 from http://www.trouw.nl/tr/nl/5009/Archief/article/detail/2975145/2011/10/19/Korancommen taar-is-er-nu-ook-in-gebarentaal.dhtml

E. Da'wah Messages in Muslim Communities of Large Cities in the Netherlands

1) The Muslims Communities in Leiden

a) Moroccan Community

As mentioned in the previous sub topic, the women Muslim community Leiden is out of the official community of the mosque told that it has small members and it is held around of the area which was near of their work. Because the scope is limited, so the material discussed is also limited and more discuss about their daily life. The material mostly discussed is about family, children, husband, wife, parents in law, and etc. one of the members of the community told the material discussed in the routine meeting at the community:

"Tema yang dibahas memang kebanyakan tentang kehidupan sehari-hari. Salah satu contohnya adalah, kemarin dalam dua pertemuan terakhir, tentang membina Keluarga Bahagia dalam Islam. Isinya adalah tentang lima pilar dalam membentuk keluarga yang sejahtera dalam Islam."

"[The theme discussed motly about the daily life. One of the examples is, in the last two meetings, we discussed how to make a happly family in Islamic way. The content of the the material was about five pillars in forming happy family in Islamic way]." 126

One of the materials appeared in that religion discussion concluded that society was the reflexion of the family's condition. If the family's condition is good and so does the society. If the condition of the family is happy, itg is the same with the society's condition. There are five pillars to form a good family, they are: the family should have *Mawaddah and Rahmah* as explained in the Al-Qur'an Surah Ar-Ruum, 21. *Mawaddah* is a kind of smolder love while *Rahmah* is a kind of smooth love, it is ready to sacrifice to protect their beloved people. *Mawaddah* is less guarantee the continuity of household. In the other sides, *Rahmah* can grow

¹²⁶ An Interview with Fatikhah on 16th October 2015.

Mawaddah slowly. Second, the relationship between wife and husband should be based on the needs each other, such as a clothes and its user. In the Al-Qur'an, surah Al-Baqarah, 187, it is mentioned "hunna libasun lakum wa antum libasun lahunna." In another explanation, it is mentioned that there are three functions of clothes; they are (a). Closing the body; (b). Keeping the body from heat and cold; and (c). as a self-decoration. Third, the ethics between husband and wife in having the relationship should pay attention to a right rule in the society. In the Al-Qur'an, surah An-Nisa, 19 mentioned "Wa `aasyiruhunna bil ma`ruf". The value of brideprice, the basic necessity of money, the way to commune should pay attention to the right value. The wife and husband who come from a different culture should pay more attention of it. Fourth, by using the Hadith as a basis, the pilar of Sakinah's family is based on the tendency to the religion, the respect of the young people to the old people, having plain attitude in shopping, having social interaction politely, and doing self-introspection. Fifth, based on Hadith, the family's happiness always comes from a faithful wife and husband, good children, healthy social environment, and work location which are near to the house.127

b) Indonesian Community

The community's activity which looks like the recitation in Indonesia discusses a problem relates to the jurisprudence and family life. It can be proven from Fauziyah's statement as the halaqoh Indonesian community's chief in Leiden::

"Saat kita mengadakan pertemuan bersama untuk ngaji dalam artian belajar al-Qur'an dan diteruskan belajar agama bersama, kita tidak menentukan materi yang akan kita bicarakan. Semua mengalir

¹²⁷ An Interview with Fatikhah on 16th October 2015.

begitu saja tergantung apa yang sedang lagi marak di lingkungan sekitar kita. Yaa... kadang peringatan hari besar Islam atau momen tertentu juga. Momen tertentu itu biasanya berupa perayaan ulang tahun anaknya, tasyakuran, hari jadi pernikahan dan lainnya. Acara dimulai dengan belajar mengaji al-Qur'an secara bersama, kemudian dilanjutkan dengan tausiyah yang secara bergantian dipandu oleh sejumlah ustadz. Kadang isinya yang sering adalah bagaimana hidup sehari-hari secara islami, bagaimana menyikapi hidup di rantau bahkan kadang materinya adalah materi yang insidentil. Isinya kebanyakan bagaimana memperlakukan orang-orang sekitar kita, beribadah yang benar, sholat yang benar, dan berkelakuan yang benar. Pokoknya tentang bagaimana memahami Islam yang benar."

"[When we held a meeting to have recitation means to study Koran and continued to study religion together, we did not decide the material that would be discussed. All flowed like the water based on the current situation in our environment. Sometimes the meeting held in a certain moment such as Islamic festal day, birthday party, wedding anniversary, and etc. the vents started with reciting the holy Koran together and continued with a sermon guided by a preacher. The most material discussed is how to do daily activity in Islamic way, how to live in another country or even about an incidental material. The content of the sermon material mostly talked about how we treat people around us, doing the worship in the right way, doing prayer rightly, and how to do a good behavior. The main point was how to understand Islam well]." 128

Besides Fauziyah, Zahra also told different experience about the sermon material which became the focus of her recitation. Zahra told:

"Seperti pertemuan dalam dua minggu terakhir kemarin kita membahas tentang Silaturrahmi. Pembahasannya adalah mengenai bagaimana menyambung silaturrahmi dan terus mempertahankan. Pada awalnya kita berdiskusi tentang makna dan pengertian tentang silaturahmi. Dari tukar pemahaman tersebut, silaturrahmi diartikan sebagai tali persahabatan atau tali persaudaraan, sedangkan bersilaturahmi yaitu mengikat tali persahabatan. Jadi, untuk mengikat tali persahabatan itu kapan saja waktunya, dan tidak boleh diputuskan, harus dilanjutkan oleh anak dan keturunannya. Dilanjutkan dengan diskusi tentang betapa pentingnya silaturrahmi dalam Islam terlebih dalam kondisi bersaudara. Yang kita diskusikan ini bersumber dari artikel di Internet."

¹²⁸ An Interview with Fauziyah on 16th October 2015.

"[In the last two weeks, we discussed about silaturrahmi. The explanation is about how to connect silaturrahmi and how to keep doing it. Firstly, we discussed about the meaning of silaturrahmi. From that discussion, it was concluded that silaturrahmi was meant as a friendship or kinship, while doing silaturrahmi was meant to keep the friendship. So, in keeping the friendship itself, people could do it everytime, it might not be broken and should be continued by their children. Then, it was continued by discussing how important silaturrahmi is in Islam. The material discussed was based on the internet]." 129

In this Leiden meeting, they caught some benefits from the importance of silaturahmi, they are; (1) Obtain the blessing of God. (2) Make people that we visited happy. It perfectly fitted with the words of the Prophet Muhammad (peace be upon him), namely "the main good deed is to make someone happy." (3) Make the angel happy, because angels are also very happy to stay in touch. (4) It is liked by humans. (5) Make the devil and Satan becomes angrier. (6) Make the life becomes longer. (7) Add a lot of fortune and blessings. (8) Make the person who has died to be happy. This is because in fact those who have died still know the state of people who are still alive, but they can not do anything. They are happy if the family he left remaining to establish good relations. (9) Grow a sense of compassion for others, increasing the sense of community and a sense of kinship, tighten and strengthen kinship and friendship. (10) Increases reward after his death, because his kindness (in silaturahim aspect) will always be remembered so it makes other people will always pray for him. 130

So far, the response of participants who took part in this study was very enthusiastic. Zaidah, one of the participants from Solo, Central Java, shared her thoughts on the existence of this recitation activity:

¹²⁹An Interview with Zahra on 9th November 2015.

¹³⁰ Concluded from some participants of Halagoh in Leiden on 15th October 2015.

"Saya senang mengikuti kegiatan ini walau saya tidak rutin mengikutinya. Paling tidak, bisa menambah pengetahuan agama saya tentang Islam. Saya juga bisa bertukar pengalaman bersama terlebih saya bisa belajar mengaji kembali bersama terutama tentang al-Qur'an karena pada dasarnya pengetahuan dan cara membaca al-qur'an saya masih terbilang kurang. Selain itu, saya juga mendapatkan banyak ilmu dan terlebih juga saya bisa bersilaturrahmi dengan sesama muslim Indonesia di sini. Saya juga, sedikit banyaknya, bisa menghilangkan rasa kangen tentang Indonesia."

"[I was very happy in following this activity although I did not follow it routinely. At least, I could add my religion knowledge about Islam. I also could exchange more experience together and moreover I could study reciting the Holy Koran again because my knowledge in reciting Holy Koran still needed to be improved. Besides that, I also got many knowledge and I could meet the Indonesian muslim here. I also could lose my homesick of Indonesia]."

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Meanwhile, for the women recitation with bigger scale in Leiden, most of them will go to Indonesian mosque namely Al Hikmah, The Hague. This activity is hold routinely on Saturday in the afternoon. The participants are Indonesian Muslims who live in around of The Hague. Besides of Al Hikmah mosque, there is also women community named Muslimah of Indonesian Embassy which held similar religious activities from one place to another place.¹³²

2) The Muslims Communities in Amsterdam

As mentioned in the previous subsection, one of the Muslim communities which are active in Amsterdam is PPME Al-Ikhlash. Since formally established as a religious and social institution in 2006, Al-Ikhlash PPME continually strives to improve itself. Among the focus areas PPME activity is Education and Preachings. PPME also has special unit to accompany youth Muslim in Netherlands.

¹³¹An Interview with Zaidah on 15th October 2015.

¹³² An Interview with Halimah on 9th October 2015.

Education is one of the parts of its activities which is tried to be improved continually. At first, this activity was done by joining with the preaching division, but because the activity of both divisions increasing, to make it easier, the education division forms a team and program separated to the da'wah division's activity.

One of the activities of the Education Sector which has been running for is already shaping elementary school of PPME Al-Ikhlash Amsterdam and the number of students is increasing, until 2014, the number of students or students enrolled and actively participating in activities on every day Sunday has reached 52 children aged 4-16 years.

While for the teenagers (from the age of 17 years) PPME has also set up activities under its own coordinator. Improving the quality of religion is so important not only for the development of the world that tends to keep children and our youth far from Islamic values, but also due to the fact that education is not just the responsibility of the teacher or caregiver of education institutions, but it is a shared responsibility.

Based on the thing above, accompanied by the concerns of parents who hoped that learning material should be delivered in Dutch. So, the children can understand more, then PPME Madrasah Al-Ikhlash Amsterdam intentionally invites or brings in a teacher of Islamic religion in Dutch language specialization.

This Madrasah or Islamic elementary school's Vision and Mission are: (1) Producing good students, (2) Providing early childhood with strong religious Sciences, and (3) Applying Islamic morals in the modern era.

The lesson's curriculum offered is aqeedah, monotheism, jurisprudence, morale, *Tajwid* and reciting the Holy Al-Qur'an. The book used is Kleine Moslim for 1st grade, Vertel mij over de Islam for

the 2nd grade, Iqro', *Juz 'Amma, and Tajwid.* In the learning process, intensively, the students will get homework such as memorizing short surahs in the Al-Qur'an, prays and presenting it in the class.

The students have to follow an exam of each semester for each lesson they got, and the result will be reported in the form of certificate. Besides that, there will be meeting between parents and the teacher for ten minutes which is done in the end of the semester (twice a year) in order to know the development of the students.

The extracurricular activities in this school are (1) learning about Islamic praises (*Nasyed*) and another Islamic art to be presented in the PPME Al-Ikhlash' events such as the celebration of the born of prophet Muhammad (peace be upon him), (2) the practice of hajj guidance, (3) *Musabaqah Tilawattil Koran in every Ramadhan*, (4) Islamic short course inside or outside of Amsterdam.

This learning process is done on every Sunda started from 01.00 until 4.30 p.m. in the practice, the class will be divided based on the age of the students: (1) group 0: for students aged 4-6 years' old, (2) group 1: for students aged 7-9 years' old, (3) group 2: for students aged 10-12 years' old, (4) group 3: for students aged 13-16 years' old. From those classes, the amount of the students enrolled and follow the weekly activity on Sunday at 2014 is fifty-two children starts from age 4-16 years old.¹³³

Besides of the Madrasah or Islamic Elementary School's activities, the activities routinely held by PPME Amsterdam are:134

1) Women recitation in Indonesian language on every Wednesday.

The material discussed is reciting the Al-Qur'an, interpreting

PPME AL-Ikhlash Amsterdam (2015), "Madrasah PPME Al-Ikhlash Amsterdam," Retrieved 20th December 2015 from http://www.ppmealikhlashamsterdam.nl/onderwijs.html

PPME Al-IKhlash Amsterdam (2015), "Informasi Umum," Retrieved 20 December 2015 from http://www.ppmealikhlashamsterdam.nl/201500InformasiUmum.pdf

- Koran, Deepening Religious, Memorizing Beautiful Names of Allah, and so on. These activities are guided by Mrs. Hj. Mutqiyah.
- 2) For Friday prayer, there are various languages in delivering the sermon material. Every month, in the first until third week, the sermon material is delivered by Indonesian language and translated into Dutch language. While for the third week, the sermon before Friday prayer is delivered in Dutch language.
- 3) On Saturday at the first week in every month, PPME holds a big recitation started from 6.00-10.00 p.m. this event is filled by doing dhikr together and listening the sermon from the preacher invited by PPME. Sometimes, the preacher is from the doctoral student university in Netherlands.
- 4) On Sunday, PPME always holds the activity in the elementary school but besides of that, PPME also holds recitation for men and women using Indonesian language. The material discussed is reciting the Koran, interpreting Al-Qur'an, Deepening Religious, Memorizing Beautiful Names of Allah, and so on. These activities are guided by Mr. Mizar, Mr. Tamsil, Mr. Sohib and Mr. Nurfattah.
- 5) On the first and third Sunday in every month, there is deepening religious event in a discussion event guided by Mr. Abdurrahman Mittendorf..
- 6) On Sunday, started from 3:00 until 4.30 p.m, PPME holds a youth recitation which filled by the practice of reciting the holy Al-Qur'an in order to improve the tajweed ability.
- 7) On Sunday, started 10.00 a.m until 3.00 p.m, PPME also give facilities to whoever who like badminton.

PPME as a Muslim community also holds incidental activity based on the current moment. For examples in Ramadhan, they will

hold more activities. On 2015, PPME Al Ikhlas, Amsterdam joined with PCI NU Netherlands and PCI NU Maroko held some events:

Saturday, June 20 2015 at 6.00 p.m: Training and workshop for teenager part I

Saturday, June 27 2015 at 6.00 p.m: Bahtsu Masail part I

Saturday, July 04 2015 at 6.00 p.m: Training and workshop for teenager part II

Saturday, July 11 2015 at 6.00 p.m: Bahtsu Masail part II

Sunday, July 12 2015 at 8.00 p.m: Khotmil Koran and continued with Nuzulul Koran after Maghrib prayer.

Daily notes in Ramadhan:

- The religion sermon in Ramadhan was held every day after breakfasting and Maghrib prayer
- o Breakfasting, eating and doing Maghrib prayer
- O Doing supper together in a certain night
- Reciting the Holy Al-Qur'an was held every day half hor or an hour before breakfasting

The person who invited by PPME Amsterdam to direct the activities in Ramadhan was Mr. Muhammad Mahludi Bahran, 28 years old and Mr. Azhari Mulyana, 20 years old. These two people were Indonesian students who studied in the University in Morocco.¹³⁵

3) Muslim Communities in Rotterdam

One of Muslim community which is still active in Rotterdam is Ettaouhid Association. Based on its official site, this community is

¹³⁵ Kedutaan Besar Republik Indonesia (2015), "PPME Al-Ikhlash Amsterdam, PCI NU Belanda & PCI NU Maroko," Retreieved 15 December 2015 from http://ina.indonesia.nl/index.php/komunitas/ramadhan-iedul-fitri-2015/922-ppme-al-ikhlash-amsterdam-pci-nu-belanda-pci-nu-maroko

very dynamic because it has many useful activities for Muslim in Rotterdam. One of the activities in Ramadhan was holding a sermon, reciting the Holy Koran, doing night prayer, and also doing charity for the mosque and Islamic center. This acitivity was broadcasted lively in the internet site. The highlight of the information about this activity was shown in its site as followed:

Spiritual nights [three-day charity] | of 26 t / m June 28th.

We have been withdrawn in the new Islamic Center in Rotterdam where we insha'Allah will experience the spirituality of Ramadan. To encourage our spirituality, Iman enlarge and strengthen our relationship with Allah Ettaouhid Association is organizing a nationwide three-day fundraiser with a spiritual program in favor of the new Islamic Center in Rotterdam.

Our goal and aim is, besides a spiritual laden heart, these three days and nights to pick up a small amount of € 200,000 for the new Islamic Center Ettaouhid. For you an excellent opportunity to enter the path of Allah, with your Sadaqa Jariyah greater significance given the blessings that this month brings.

Inspiring lectures, koran recitaties, night prayers. But also very valuable auctions, joint iftar and souhor and a magical atmosphere of spirituality that you know is experiencing with Ramadan. So do not miss and be more than welcome.

Friday – Sunday : 26 - 28 June Time: Asr until Fajr Bullet-114. Rotterdam

If you can not physically be there, follow us live on www.almawada.be 136

Besides of the spiritual activity, Ettaouhid Rotterdam also provides language training for students in the Basic Education level. The training is to assist students in preparing the exam at school; it also gives beneficial to increase classroom time for students outside

Ettaouhid Association (2015), "Spirituele Nachten 3 Daags," Retrieved 25 December 2015 from http://www.ettaouhid.nl/spirituele-nachten-3-daags-benefiet-van-26-tm-28-juni/

the formal school. The information about this activity appeared in the Ettaouhid official site and it is for the parents of the students as followed:

Sign Eindtoets training group 8

Dear Parent / Guardian,

Association Ettaouhid care during the Christmas holidays a Eindtoets training group 8 students. The students will be trained for six days including Language and Computing to them to prepare for the End key (formerly: Cito test) and secondary education. Does your child an extra helping hand or your child may need a refresher of the primary dust okay use? Take this unique opportunity and register your child today by using the form below form!

In brief:

Course days: 21, 22, 24, 28, 29 and December 31, 2015

Time: 9:00 to 3:00 p.m.

Address: Bullet 114, 3014 ZP Rotterdam

Price: € 15, -

Requirements: Give your child a packed lunch, pen / pencil and

writing it.137

Besides those spiritual activity and training, Ettaouhid also held Arabic Language course and other themes such as Ushul Fiqih, Ilmu Al-Qur'an and Aqidah. In their facebook account named Ettaouhid Jongeren Commissie, this information is explained as below:

Ettaouhid Youth Committee

Sign up before it's too late! via: http://bit.ly/1Rfqeee More info:

From February 2016 we offer a three-year program in which Ustadh Yusuf al-Husayni to 20 students intensive classical Arabic courses will teach the traditional way.

¹³⁷ Ettaouhid Association (2015), "*Eindtoets training group*," Retrieved 25 December 2015 from http://www.ettaouhid.nl/aanmelden-eindtoets-training-voor-groep-8/

The first year will focus on the Arabic language (Ajrumiyyah, Qatrnada, Ibn Aqil, etc.). This investment in the two years that follow. In the second and third year students will get classical subjects such as Usul al Fiqh al Ulum Quran and Aqeedah get taught entirely in Arabic!

The program is currently offered only for brothers and can seat up to 20 people. Brothers who register prior to participating will decrease an intake interview at the Ustadh. On that basis, participation is confirmed. The Ustadh will in a one on one conversation to explain the conditions of participation again.

In brief:

Training Classical Islamic sciences

Start: Early February

Teacher: Ustadh Yusuf al-Husayni

Dates: Thursday and Sunday from 19:00 to 22:00 Duration: Three years of study (30 months)

Price; € 30, - per month (monthly payment of the amount) Excl.

Cost lesson material.

Location: Schi<mark>etb</mark>aanlaan 10<mark>0A</mark> - 3021 LN R'dam

Registration: http://bit.ly/1Rfqeee

More info: facebook.com/imamalghazaliinstituut

facebook.com/jcve.nl

Course: Aqeedah

With pride and gratitude to Allah (SWT) we can present our new courses for the New Year! So we will treat every Friday the book Umm al-Barahin, a book that is also known as the Sanusiyyah. So the book will give us an introduction to the faith (aqidah) and deeper into the core aspects of what we ought to believe as Muslims. Umm al-Barahin is also one of the books that taught traditionally often, so do not miss this opportunity!

In brief

Teacher: Ustadh Mohamed Aarab (hafidahullah) Time: Every Friday, between 19:00 and 21:00

Date: From January 8, 2016

Price: \in 20, - / month (€ 35, - / month for both courses | € 5, -

discount for members Ettaouhid) Registration via: the form below

Course: Al-Hikma Al'Atta'iyah - Block 3

We also just continue with our course Hikma Al-Ata'iyah - Block 3, or: Kitab al-Hikma (Book of Wisdom). Our beloved Shaykh Mohamed Aarab will also continue to teach this course. Every Saturday we will dive deeper into the world of soul purification to

improve ourselves as a person and to change our view of God and creation.

Of course, everyone can at the Hikma inflows without the previous blocks followed - a fee to receive the audio files of the previous blocks too! Every wisdom of Imam Ibn Ata'illah is a wisdom that is able to give your life a new perspective. In brief

Teacher: Ustadh Mohamed Aarab (hafidahullah) Time: Every Saturday, between 19:00 and 21:00

Date: From January 9, 2016.

Price: € 20, - / month (€ 35, - / month for both courses | € 5, -

discount for members Ettaouhid) Registration via: the form below¹³⁸

¹³⁸ Youth Committee Ettaouhid Association (2015), "Aqiedah Hikam," Retrieved 25 December 2015 from http://jcve.nl/aqiedah_hikam_2016/

CHAPTER V

THE DA'WAH CURRICULUM AND THE COMPETENCE OF PREACHERS IN THE NETHERLANDS

A. The Da'wah Curriculum at The Mosques and Netherlands Communities

Islamic teachings framework is often divided into three topics: Iman, Islam and Ihsan. The division is based on the hadith of the Prophet Muhammad's saying:

"One day, the Messenger of Allah appeared among the Muslims. Then a man came and asked: Messenger of Allah, what is Islam? Prophet answer: You believe in Allah, His angels, His books, His meeting, His Messengers and the Day of Resurrection. The man asked again: TheMessenger of Allah, what is Islam? Messenger of Allah answer: Islam is you worship to Allah and not associate Him with anything, do obligatory prayer and pay the obligatory tithe and fasting in Ramadan. The man was again asked: Messenger of Allah, what is Ihsan? The Messenger of Allah answer: You worship to Allah as if you see Him. And if you do not see Him, then indeed He is always looking at you. ... Then the man passed, so the Messenger of Allah said: Call him back! The companions moved about to call him, but they did not see anyone. The Messenger of Allah said: It was Gabriel, he came to teach people their religion issue. (Saheeh Muslim)."

When developed more, these three types of Islamic teachings can be attributed to a number of important themes. Iman has always been associated with the Aqidah (Belief); Islam is associated with Shari'ah (Islamic laws); Ihsan associated with Akhlaq (Morals).

The first and the most fundamental theme, Aqidah, contains the willingness of people to abide and comply voluntarily with no hesitations to Allah's will, which includes six basic agreements; namely, (1) the belief that there is no God but Allah, (2) the belief that there are supernatural being such as angels, (3) the belief that there are messengers of Allah, (4) the belief that there are holy books brought by the messengers (5) the belief that there is accountability of deeds after death, and (6) the belief that

there are definite rules that govern this life that Allah created. Such beliefs are stated in the holy book Quran: Surah Al-Bagarah, Verses 2-4 and 177.

The second theme, Shari'ah, discusses religious rules set out by Allah for Muslims in both the al-Qur 'an and the Sunnah of the Prophet Muhammad who was given to mankind as a blessing to the world and in the hereafter. The scope of Shari'ah (Islamic Law) includes the vertical relationship with Allah (worship) and the horizontal relationships with fellow human beings (mu'amalah), which some scholars have simplified into Fiqh Ibadah (Worship Jurisprudence) and Fiqh Muamalah (Mu'amalah Jurisprudence). The examples of Worship Jurisprudence materials are thaharah (clean oneself before praying), prayer, obligatory charity, fasting, and hajj (pilgrimage to Mecca). Moreover, the sample materials of Mu'amalah Jurisprudence are the exchange of goods and services, marriage, inheritance, social ties such as the division of roles in public deliberation, and so on.

The third theme is Akhlak (morals) provides an impulse for Muslims to do their best even without the supervision of others because they believe that Allah is All-Seeing and All-Knowing. Morality in terms of language and its use in the Qur'an can be defined as the act or habit forming actions; therefore, good morals or akhlakul karimah and blameworthy morals or akhlakul madzmumah are incorporated in human behavior. For his part, Ahmad Amin defines morality as an act that is repeated so that it becomes easy to do and it does not need to be thought again. With regards to relationships with others, morals could be interpreted as an attitude and behavior that respect the existence of other people as good as possible.¹³⁹

The example that can explain morals are as quoted by two Indonesian Muslim intellectuals, Emha Ainun Nadjib and Jalaluddin Rakhmad. Emha Ainun Nadjib provides the examples of the application of

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¹³⁹ Ahmad Amin (1991), Etika: Ilmu Akhlak, Jakarta: Bulan Bintang.

morals, "If there is a hadith that says that at the end of the day there will be 73 groups within Islam, and only one group goes to heaven. So if a Muslim feels confident that he enters into one such group, and blames the other groups of Islam, then it is not morals. Application of morals related to it, can be practiced by always feel that we still may enter the category of 72 groups that have not been good, and we are still in the process of looking for, and hope to be together with other Muslim to enter into the one group which goes to heaven."

Another example is shown by Jalaluddin Rakhmad during the launch of his book on October 8, 2015, entitled "Dahulukan Akhlak di Atas Fikih (Morals precedence over Jurisprudence)". He said, "In the field of morals, everyone can agree, regardless of sect. Then I have a point of view: when dealing with a difference at the level of jurisprudence, I will give priority to morals. When I come to NU pilgrims who do qunut at Subuh (dawn prayer), then in order to maintain ukhuwwah (fraternity) and morals in the middle of my brothers, I will do qunut, though, for example, I am included Muhammadiyah people who do not approve qunut. On the other hand, when joined with Muhammadiyah people, I may not do qunut for respecting the pilgrims around me. That is what I mean morals precedence over Jurisprudence." 1940

In the case of the development of Da'wah in Netherlands, which refers mainly to several mosques and *halaqoh* associations of Dutch Muslim community, the materials of Da'wah presented vary. The materials delivered at mosques and to the Dutch Muslim community are usually in the form of lectures, during Friday sermons or in religious-cultural events, and during personal consultation. Written materials are disseminated regularly through books and internet sites.

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¹⁴⁰ Al-Tanwir Bulletin (2015), "Dr. Jalaluddin Rakhmat: Dahulukan Akhlak di Atas Fikih," accesed on December 23rd, 2015 from the sites http://www.altanwir.net/buletin/dr-jalaluddin-rakhmat-dahulukan-akhlak-di-atas-fikih

Generally, the materials of Da'wah in mosques and Muslim communities in Netherlands include three basic teachings of Islam: Aqidah, Shari'ah (which includes the Worship Jurisprudence and Mu'amalah Jurisprudence) and Akhlak (morals), all of which can be seen from a number of internet-based lectures, writings and books from 17 mosques and three Muslim communities in Netherlands (Leiden, Amsterdam and Rotterdam). Table 5.1. explains a summary of topics and sub-topics that Preachers do in the Netherlands.

Table 5.1.

The Summary of Da'wah Messages in the Mosques and
The Netherlands Muslims Communities

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
1	Leiden, Nieuwe marnixxstraat 80	Imam Malik Moskee, Morocco	Sermon after Friday prayer (9/10/2015)	The virtue of congregation prayer	a) The amount of the reward of congregation prayer (worth 27 degrees, saved from hell and the characteristic of the hypocrite, entered in seven categories that get the protection of Allah on the Day of Resurrection, etc.) b) The advantages of prayer congregation at a mosque in the aspects of social relationships and grandeur reward
2	Leiden, Nieuwe marnixxstraat 80	Imam Malik Moskee, Morocco	Religious Lecture after praying	Fiqh of household (husband-	a) The guidelines of building healthy family bonds between husband

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
			dhuhur (11/10/2015)	wife)	and wife b) The story of harmony in the household of the Prophet Muhammad and Aisha c) Troubleshooting tips in every conflict between husband and wife (much gratitude, no physical violence, etc.) d) How to educate wife e) The dynamic relationship between motherin-law, wife and husband f) The attitude of the wife when the husband breaks the Islamic laws
3	Leiden, Rembrandtstra at 10	Al-Hijra Moskee, Morocco	Paper which is distributed to each congregation	Dhikr after praying	a) The guidelines reading dhikr after the five daily prayers b) Dhikr Sunni-based (Reading dhikr, istighfar, tahlil, tasbih, tahmid, takbir, ayat kursi as well as a short surah Al-Ikhlas, Al-Alaq and An-Nas.)
4	Leiden, Rembrandtstra at 10	Al-Hijra Moskee, Morocco	Lecture of Eid Adha (Muslim	The importance of charity	a) Tithe for a deceased person

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
			feast of the pilgrims on 10 Zulhijah)		b) Tithe for orphans, the poor and the prosperity of the mosque
5	5 Leiden	Halaqoh Moroccan Commu- nity	Discussion / Mujadalah onTuesdays and Thursdays	Fiqh of Family	a) The foundation to form a harmonious familyb) How to solve if there is a conflict
					in the family (wife's attitude towards her husband and children, wife's attitude towards husbands family)
6	Leiden	Halaqoh Commu- nity of Indonesia and Malaysia	Religious Lecture every Saturdays night	Muamalah Jurisprudence dan Akhlak (morals) Morals with fellow Muslims	a) The virtue of tightening Silaturrahmi (fraternity) b) How to be well behaved according to the religion rules c) How to treat neighbors dependent on Syariah
7	Leiden, Curacaostraat 3 2315 XV Leiden	Mimar Sinan Moskee, Turkey	A booklet entitled "De Islam" by Dr. fahri DEMIR of Hollanda Diyanet Vakfi Yayinlarui distributed in mosques	Fundamentals of Islam in general	a) Islamic Faith b) Pillars of Worship (Faith Testimony, the obligatory prayer (salat), the tithe (zakat), the pilgrimage (hajj), and Fasting) c) Ethics d) Customs and traditions (marriage, Circumcision, The prayer house, The

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
					mosque, sermon (khutbah), the Pulpit (Mimbar for preacher), The call to prayer, The minaret, etc)
8	Wandelboslaan 2, Tilburg	Suleymaniy e Moskee, Turkey	A booklet entitled "De Islam" by Dr. fahri DEMIR	Fundamentals of Islam in general	a) Islamic Faithb) Pillars of Worshipc) Ethicsd) Customs and traditions
9	Wandelboslaan 2, Tilburg	Suleymaniy e Moskee, Turkey	The posts on the official site of the mosque	The virtue of Tarawih prayer	a) Hadith about Tarawih prayer b) The rewards of Tarawih prayer c) The good actions on Ramadhan
10	Academielaan 9, 5037 ET Tilburg	El-Feth Moskee, Tilburg, Morocco	The study of Classics Book (Buku Klasik) every day	Tafseer, Fiqh, Tajweed, Hadith, etc.	a) On Sunday, from 10:00 to 16:15. Here, the following subjects are covered: • Tafseer of the Quran • Arabic grammar (book Adjroemiyya) • 40 Hadith of Imam Nawawi • Riyadh as-Salihien of Imam Nawawi • Fiqh, book of al-Wajiez • The Three Principles (Usool at-Thalatha) of sheikh Mohammed Abdel Wahab explaining sheikh Oethaymeen • Life of the Prophet Muhammad (peace be upon

N0	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
					him). Ar-Rahieq al-Makhtoum of sheikh Almubarakpuri Behavioral Characteristics of the student's knowledge (ilm- Hilyat Talibul) b) Wednesday: Fiqh lesson from Maghrib to Isha.
			<u> </u>		c) Thursday: Rules regarding the inheritance from Maghrib to Isha.
			à		d) Friday and Sunday: Qur'an and Tawjeed from Maghrib to Isha.
					e) Saturday: Qur'an and Tawjeed from Maghrib to Isha
11	Academielaan 9, 5037 ET Tilburg	El-Feth Moskee, Tilburg, Morocco	Arabic Class for Beginners with medium language of Dutch every Friday	Learning Arabic and Biography of the Prophet	a) Learning Arabic b) Exemplary Life History of Prophet Muhammad
12	Rotterdam, Vredesplein 7, 3074 SN Rotterdam	Es-Salam Moskee, Turkey	The posts on the official site of Mosque	Islam and the holy Qur'an	a) The profile of Islamb) The Five Pillars of Islamc) The Holy Qur'an
13	Rotterdam, Vredesplein 7, 3074 SN Rotterdam	Es-Salam Moskee, Turkey	The posts on the official site of the mosque	Keeping the cleanliness	a) Changing a place for wudhu (ritual ablution before prayer) in the mosque which is usually dirty

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
					b) Accustoming to keep the cleanliness (hadith about the virtue of siwak/cleaning teeth by using young twig before prayer) c) Doing hygienic life d) A recommendation to spread messages about cleanliness through media
14	Mevlanaplein 1, 3022 EP Rotterdam	Mevlana Mosque, Turkey	The posts on the official site of the mosque	Violence Against Islam	a) The relationship between religion and violence b) The religious and socio-cultural codes
15	Den Haag, Fruitweg 5-9, 2525 KE Den Haag	As-Sunnah Moskee, Morocco (Salafi)	Al-Yaqeen Application Software	The update of Islamic information	a) Qiblah direction b) The latest Islamic news c) Watch the latest Islamic videos d) Listen to the latest lectures / lessons include Abu Ismail e) View the prayer times wherever you are f) Read the latest articles about Islam g) Always up to date of upcoming lectures and activities in as-Sunnah Mosque h) Live streaming lectures / conferences in as-Sunnah Mosque

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
16	Den Haag, Fruitweg 5-9, 2525 KE Den Haag	As-Sunnah Moskee, Morocco (Salafi)	Study after Maghrib prayer.	Tafseer, Hadith, Fiqh, Akhlak, etc.	a) Monday, Imam Abdessalam - Explanation of Sahih al-Bukhari
		,	^		b) Tuesday, Sh. Abdelaziz Sbiyyac - Science of Tafseer
					c) Wednesday, Abu Ismail - Usul as- Sunnah by Imam Ahmad
			1		d) Thursday, Sh. Abdelaziz Sbiyyac - Fiqh ul-Wadjiez
				1	e) Friday, Aboe Ouail - Umdat Sharh ul-Ahkaam
					f) Saturday, Ilyaas Arrachied - Foesoel fil- Aadaabi wal- Akhlaaq il- Mashroecah
17	Den Haag, Fruitweg 5-9, 2525 KE Den Haag	As-Sunnah Moskee, Morocco (Salafi)	Facebook of As-Sunnah Moskee	The update of Islamic information	Forum for dialogue and activities socialiszation of as-Sunnah mosque
18	Den Haag, Fruitweg 5-9, 2525 KE Den Haag	As-Sunnah Moskee, Morocco (Salafi)	The posts on the official site of the mosque	The danger of procrastination	a) Human and sinful existence b) Example of proscrastination
19	Den Haag, Fruitweg 5-9, 2525 KE Den Haag	As-Sunnah Moskee, Morocco (Salafi)	The posts on the official site of the mosque	Bond with society	 a) Islam and Dutch society b) Hadith Ibn Majah about community c) Bond with the community d) Education for children

N0	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
20	Den Haag, Fruitweg 5-9, 2525 KE Den Haag	As-Sunnah Moskee, Morocco (Salafi)	The posts on the official site of the mosque	Ar-Roqya	a) Description of roqya in Islam b) Video about roqya
21	Den Haag, Fruitweg 5-9, 2525 KE Den Haag	As-Sunnah Moskee, Morocco (Salafi)	Facebook of As-Sunnah Moskee	Circumcision	 a) Circumcision: Sunnah or innovation? b) The benefit of circumcision c) Hadith and the advantages of circumcision
22	Den Haag, Wagenstraat 103, 2512 AS Den Haag	Mescidi- Aksa Camii, Turkey	A booklet entitled "De Islam" by Dr. Fahri DEMIR of Hollanda Diyanet Vakfi Yayinlarui distributed in mosques	Fundamentals of Islam in general	a) Islamic Faith b) Pillars of Worship (Faith Testimony, the obligatory prayer (salat), the offering (zakat), the pilgrimage (hajj), and Fasting) c) Ethics d) Customs and traditions (marriage, Circumcision, The prayer house, The mosque, khutba, the Pulpit (Mimbar for preacher), The call to prayer, The minaret, habits around birth, etc)
23	Heeswijkplein 170 (Medlerstraat), 2531 HK Den Haag	Al-Hikmah Mosque, Indonesia	Lectures after praying 'Eid al-Adha (2015)	The meaning of 'Eid al- Adha	a)'Eid al-Qurban b) 'Eid al-nahr c) 'Eid al-Hajj d) The history of 'Eid al-Adha e) The story of Abraham and Ismail
24	Amsterdam,	Djame	The lecture	Prioritizing	a) Man in losses

N0	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
	Kraaiennest 125, 1104 CH Amsterdam Zuidoost	Masdjied Taibah, Pakistan- Suriname- India	before Friday's sermon (16/10/ 2015)	the Hereafter and taking as an example from friends of Prophet Muhammad, Umar bin Khattab	(Surah Al-Asr) unless that person is able to do good deeds b) Focus on Hereafter (Walal akhirotu Khoirul laka minal ula)
					c) The virtue of reading the Qur'an (Qur'an taallamal Man waallamahu, La yamassuhu ilal muthahharun) d) The virtue of Umar bin Khattab e) The prayer of Prophet Muhammad in order to Umar converted to
					Islam f) Umar did not like the world g) The title of Umar is Al-Faruq
					h) Every Prophet has muhaddatsah i) If there is a last Prophet after the Prophet Muhammad, may be it was Umar (hadith)
25	Amsterdam, Kraaiennest 125, 1104 CH Amsterdam Zuidoost	Djame Masdjied Taibah, Pakistan- Suriname- India	The lecture of Friday's sermon (16/10/ 2015)	Taking as an example from Hijrah (Moving from Mecca to Medina) of the Prophet Muhammad	a) The history of Hijrah of the Prophet Muhammad b) The meaning of Muharram

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
26	Amsterdam, Rozengracht 150, 1016 NJ Amsterdam	Fatih Moskee, Turkey	The posts on the official site of the mosque	The study of 40 Hadiths	 a) Religion is advice b) Islam upholds the morals c) Facilitate affairs d) Devoted to Allah e) Loving fellow
					being envy
27	Amsterdam, Rozengracht 150, 1016 NJ Amsterdam	Fatih Moskee, Turkey	The posts on the official site of the mosque	The excerpt of "De Islam" by Dr. Fahri DEMIR from Diyanet	a) Islamic Faithb) Pillars of Worshipc) Ethicsd) Customs and traditions
28	Amsterdam, Ekingenstraat 3-7 1069 DA	Masjid Euromosli, Indonesia (Salafi)	Routine Weekly recitals	Aqidah Islamiyah	a) The essence of faith b) Three kind categories of Tawhied c) Tawhiedul Asmaa' was the characteristic or the Oneness of the Names and Attributes of Allah. d) Tawhiedur Roeboebiyyah or the Oneness of God in His Lordship. He just goes about creating, providing and arranging maintenance and

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
					control of His creation. e) Tawhiedul Oeloehiyyah ie the Oneness of Allah in His worship. This means that no one should be worshiped except Allah, not even angels, Prophets and righteous people, let alone others.
29	Amsterdam, Ekingenstraat 3-7 1069 DA	Masjid Euromosli, Indonesia (Salafi)	An article on the sites	Procedures and introduction of Islamic Aqidah	 a) Guidelines of prayer that comes with quote hadith, "Shalat by imitating the Prophet. b) Definition of Aqidah and Tawheed in Islam
30	Amsterdam, Breede El- Amien School Saaftingestraat 312 1069 BW Amsterdam- Osdorp	Al-Ikhlash Mosque, Indonesia	The lecture of Hijri Year's Celebration (18/10/ 2015)	Taking as an example from Hijri Year (Islamic new year) and remembering to the death	a) Surah Yunus 10: 5 as the basis for calculating the year with the sun and moon. b) The story of the various calendar from several nations (calendar based on solar or lunar rotation) c) Calendar of Islam is based on lunar rotation, Hijri. From the spirit of

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
					Hijrah of the Prophet who take a lot of troubles.
					d) Human spiritual journey (spirit towards barzah).
					e) Human is being caliph to keep the earth (in the form of basyar).
					f) The difference between pass away and die in Surah Al-An'am 6:60 g) Greeting by the spirits of the Prophets and pious (attack on Wahhabi Salafi who do not like shalawat)
					h) The spirit came as grave pilgrimage (The Book of arruh by Imam Ibn al-Qayyim al-Jawzi, the student of Ibn Taymiyah which is proud by salafi
					i) The story of Hajj and spirit.
					j) The importance of grave pilgrimage

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
					k) The spirit of Allah's Wali (religious leaders) are always guide us
					l) The relevancy of the spirit and died with the Hijri new year
					m) The time in the world is very short when compared to the Hereafter
					n) It is very painful when the spirit is removed from the body.
					o) The importance of charitable alms, waqaf, etc. (The example story of
					Waqf wells and bank accounts of Uthman bin Affan)
31	Amsterdam, Breede El- Amien School Saaftingestraat 312 1069 BW Amsterdam- Osdorp	Al-Ikhlash Mosque, Indonesia	The brief handbook of Fitrah tithe (tithe in rice or money paid on fasting month) and Maal tithe (tithe paid by rich people)	Fitrah tithe dan Maal tithe in terms of Islamic law and how to implement	a) Fitrah tithe amounted to € 7.5 per person
					b) The calculation of <i>Maal</i> tithe
					c) The allocation of Maal tithe to purchase mosque buildings

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
32	Amsterdam, Amsterdamsew eg 24 1182 HD Amstelveen	Saada Moskee, Morocco	The lecture on Friday's sermon (16/10/ 2015)	How to worship in daily life	a) Heresyb) Shiah is wrongc) Refuse AsyuroDay celebration
33	Amsterdam, Jan Hanzenstraat 114, 1053 SV Amsterdam	El- Tawheed Mosque, Egypt and Morocco (Salafi)	The lecture of Friday's sermon (23/10/2015)	Blameworthy morals and bad habit should be avoided	 a) Every heresy is wrong and lead to hell b) The types of blameworthy morals: Many ask, fornicate, etc. c) The types of bad habit: envy, arrogant, etc.
34	Amsterdam, Jan Hanzenstraat 114, 1053 SV Amsterdam	El- Tawheed Mosque, Egypt and Morocco (Salafi)	Dhikr writing on the outside wall of the entrance of the congregatio n prayer room	Dhikr reading after praying	a) The guidelines reading dhikr after the five daily prayers b) Dhikr Sunni-based (Reading dhikr, istighfar, tahlil, tasbih, tahmid, takbir, ayat kursi as well as a short surah Al-Ikhlas, Al-Alaq and An-Nas.)
35	Utrecht, Kanaalstraat 36, 3531CK Utrecht	Ulu Moskee, Turkey	The posts on the official site of the mosque	The excerpt of "De Islam" by Dr. Fahri DEMIR from Diyanet	a) Islamic Faith b) Pillars of Worship c) Ethics d) Customs and traditions
36	Maastricht, Sint Lucassingel 70, 6217 JC Maastricht	El-Fath Moskee, Morocco	Dzikir writing on the wall in front of congregatio n prayer room	Dhikr reading after praying	a) The guidelines reading dhikr after the five daily prayers b) Dhikr Sunni-based (Reading dhikr, istighfar, tahlil, tasbih, tahmid, takbir, ayat kursi as well as a short

NO	City	Sites and Affiliation Communi- ties	Media	Topic	Sub Topics
					surah Al-Ikhlas,
					Al-Alaq and An-
					Nas.)
37	Maastricht, Sint	El-Fath	Da'wah	Deaf and	a) Online Video
	Lucassingel 70,	Moskee,	writings on	Hard of	about Islam
	6217 JC	Morocco	the	Hearing for	b) Spirituality in
	Maastricht		facebook	Islam	Islam
38	Maastricht, Sint	El-Fath	Da'wah	Qur'anic	a) In Jordan, the first
	Lucassingel 70,	Moskee,	writings on	commentary	Qur'anic
	6217 JC	Morocco	the	is now	commentary
	Maastricht		facebook	available in	published in sign
		1//		sign language	language
					b) The project
					consist of
					prominent
					Qur'anic scholars
	4	80			participated

As shown in Table 5.1., the Da'wah messages that are delivered most often to the Muslims communities are related to Aqidah and Shari'ah. From both topics, Shari'ah theme is used regularly as lectures or writing materials in every meeting of religious proselytizing; in addition, the Aqidah theme is often discussed but it seems to be less intense than the discussion of the Shari'ah. In the last ranking, the theme of morality is the least discussed which is very reasonable, considering that the ethics theme discussed by Preacherss is mostly close to the Shari'ah theme, particularly the Mu'amalah Jurisprudence. However, the theme that is 'really' in the category of moral and religious tolerance in the context of contemporary Tasawuf (mysticism) and so on are relatively rarely discussed.

As for the most fundamental topics, Aqidah materials are usually delivered at certain occasions, and in private consultations. Several mosques schedule religious lectures in their regular activities with the topic of Tawheed; and similar Tawheed-based materials are also published at the official website of the mosque.

Aqidah lecture materials can be found at the pre-dominantly Indonesian Al-Ikhlash Mosque. In one religious event commemorating the Month of Muharram or the Islamic New Year, the Al-Ikhlash Mosque in cooperation with PPME invited the magnate of the religious organization, Nahdlatul Ulama, Dr. Wahfiuddin, to give a lecture, during which the materials distributed were related to the belief in the existence of spirits and in life after death. In addition, the worshippers were lectured on the difference between 'pass away' and 'die' in the human spiritual journey to the Alam Barzah, according the Quranic Surah Al-An'am (verse 60). Moreover, the Preachers provided tips for the provision of life after death with Dhikr and good prayer for Muslims who have and have not died. Grave visit was packaged as a good practice in the Da'wah materials to 'counter-attack' the Salafi movement, which seems to be attacking blindly the opinion that allows Muslims to pray for the dead.

Furthermore, with regards to the Da'wah writings, Aqidah materials can be accessed through the periodical booklet distributed at mosques or through short posts on the official website of the mosque. One of the books that attracted the attention of the Muslims whilst visiting the mosque, Mimar Sinan Camii Moskee, is a pocket book, titled "De Islam" by Dr. Fahri DEMIR of Hollanda Diyanet Vakfi Yayinlarui, which has a very intense review of on Aqidah. One of chapters of the book reviewed Aqidah topics as the following.

The Qur'an invites all people re believe in and pray to the God who created all things (Qur'an 2:21).

O people, your Lord is you and those who were before you has created -maybe you will be God-fearing.

In the language of the Koran is called the creator Allah. Allah is in the 112th sura, sura al-Ikhlas presented as follows:

Say: He is God alone, God is the proof. (So he does not need anyone, everyone and everything needs Him). He begets not and is not begotten and no one is like Him.

According to the Koran is believing in such a creator reasonable and logical, because we know that nothing by itself. If something is a work

of art, there is certainly also an artist who created it. This is only logical. There are people, there is a world and universe is there ... so there must also be a creator. This Creator is Allah, the One God:

In the creation of the heavens and the earth in the difference of day and night, in the ships that sail the sea with what is useful for the people in the water which God sends down from heaven therewith revive the earth after she was dead, the fact that he kinds of animals has spread out in driving the winds and the clouds which are driven between heaven and earth are signs (indicating the greatest strength of God) for those who are wise. (Qur'an, 2: 164)

The Qur'an calls people to believe in God, His angels, His books, His prophets, in the day of Judgement and in predestination:

The envoy believes in what his Lord come toward him was sent down and the faithful, only believe in God, His angels, His books, and His messengers. We make no distinction between any of His messengers. They say: We hear and obey. Grant us Your forgiveness, our Lord. With you is the destination. (Qur'an, 2: 285)

Piety is not that you turn your faces towards the East and the West, but righteous is he who believes in God and the last day of the angels in the book and in the prophets and who owns how much he that has indicates the relatives, the orphans, the needy, to him who is on the way, to the beggars and for (the free sale of) the slaves, and who performs the Salat and give Zakat, and who fulfill their commitment, as they have a commitment committed and who are persevering in tribulation and adversity and time of struggle. It is they who are sincere and that the righteous. (Qur'an, 2: 177)

According to the teachings of the Koran, the Muslim believes not only in the Koran, but also in all the previously revealed scriptures. He not only believes in the Holy Muhammad but all the prophets, because they are only sent by God and proclaim His message:

He has a book with the truth sent to you confirming what was previously though, and he also has the Torah and the Bible revealed, once already, to guide the people and he has the saving award means (to distinguish faith from superstition) sent down. Those who disbelieve in God's signs, for them there is a severe punishment. (Qur'an, 3: 3)

Similarly, the Indonesian Muslim community, which has a center of activity in the Euromoslim mosque, publishes Aqidah articles on the site http://www.euromoslim.org/. One of writing examples on Euromoslim sites related to Aqidah is the article titled 'Definitie Tawhied'. Here is an excerpt of Da'wah writings in Dutch: 141

Definitie Tawhied

De taalkundige betekenis van Tawhied is: Het één maken en het ontkennen van meerderen. De Islamitische betekenis van tawhied is: Het

Euromoslim (2014) "Definitie Tawhied", retrieved December 21st, 2015 from http://www.euromoslim.org/blog/geloofsleer/definitie-tawhied/

ontkennnen van een gelijke aan Allah in al Zijn Eigenschappen, Namen en Daden. Tevens betreft het de ontkennig dat Allah gelijken heeft in Zijn Heerschappij.

Allah zegt met betrekking tot het ontkennen van een gelijke in Zijn Namen en Eigenschappen (betekenis van de interpretatie):

Zeg: Hij is Allah, de Enige. Allah is as-Samad (de Enige van Wie al het geschapene afhankelijk is en Hij is van niemand afhankelijk). Hij heeft niet verwekt noch is Hij verwekt. En niet één is aan Hem gelijkwaardig. (Soerat al-Ikhlaas)

Allah zegt met betrekking tot het ontkennen van deelgenoten in Zijn Heerschappij (betekenis van de interpretatie):

Zeg: Wie voorziet jullie (van onderhoud) uit de hemel en de aarde?

Of Wie gaat over het horen en het zien

en Wie brengt het levende voort uit het dode

en Wie brengt het dode voort uit het levende

en Wie regelt het bestuur?

Zij zullen zeggen: Allah! (Soerat Yoenes: 31)

Allah zegt met betrekking tot het ontkennen van deelgenoten in Zijn Aanbidding (betekenis van de interpretatie):

Zeg: ,,Waarlijk mijn Salaah (gebed) en mijn Noesoek (aanbidding/offering)

en mijn leven en mijn sterven zijn voor Allah, de Heer der Werelden.

Hij kent geen deelgenoten. En hiertoe ben ik opgedragen

en ik ben de eerste van de moslims. (Soerat al-Anaam : 162-163)

Op basis van het voorgaande kunnen wij opmaken dat tawhied uit de volgende drie categorieën bestaat:

Tawhiedul Asmaa' was Sifaat oftewel de Eénheid van de Namen en Eigenschappen van Allah.

Tawhiedur Roeboebiyyah oftewel de Eénheid van Allah in Zijn Heerschappij. Hij alleen gaat over het scheppen, het voorzien van onderhoud en het regelen en het besturen van Zijn schepping.

Tawhiedul Oeloehiyyah oftewel De Eénheid van Allah in Zijn Aanbidding. Dit betekent dat niemand aanbeden mag worden, behalve Allah, zelfs niet engelen, profeten en rechtschapen personen, laat staan anderen.

As belief and a way of thinking of Muslims about the Lord, Aqidah is such an important theme that it is quite often delivered by Preacherss, particularly because Islamic leaders and the magnates at mosques are seemingly worried that there may be misunderstanding about the basic

beliefs of Muslims; therefore, Aqidah materials must be delivered to the Dutch society. Moreover, even in the as-Sunnah mosque Den Haag, which is considered close to the Salafists, there are regular recitals related to the Agidah theme. Generally, after the Maghrib (evening) prayer, the as-Sunnah mosque organizes book recital of "Usul Sunnah" by Imam Ahmad bin Hanbal. According to the interpretation of the Muslims in the As-Sunnah Mosque, the fundamentals of Sunnah are to be imitated and held close to what were practiced by the Prophet's companions; and Muslims are meant to leave heresy because it is wrong. The book (Usul Sunnah) describes each Sunnah category that Muslims must believe, and whoever leaves one of them, then he is not considered to be included among Ahlus Sunnah. Here, Sunnah means that faith in destiny is both good and bad; that the Qur'an is Kalamullah (Allah's utterance) not a creature; that the faithful with ru'yah will see Allah on the Day of Resurrection as narrated from the Prophet Muhammad in the authentic hadiths; that the Prophet Muhammad has seen his Lord; that the faithful will be subjected to mizan (charitable scales) on the day of Resurrection; that the faithful will face the torment of the grave; that jihad will continue with the Imam until the day of Resurrection; that fajir should not be abandoned.

Furthermore, the As-Sunnah Mosque, Imam Malik Mosque in Leiden, holds regular special Aqidah classes for the youth. This was included in the program Youngsters Education and nurtured by Sheikh Said el Mokadmi with introductory Dutch language. There is a special fee charged for the participants in this class.

Similar to the mosque of Imam Malik Leiden, Euromoslim Amsterdam Mosque organizes weekly lectures that are attended by the majority of Indonesian citizens; however, there is no official fee charged to the participants. The theme discussed was about Aqidah Islamiyah: The essence of Faith and three kind categories of Tawhied, which includes "(1) Tawhiedul Asmaa' was the characteristic or the Oneness of the Names and

Attributes of Allah; (2) Tawhiedur Roeboebiyyah or the Oneness of God in His Lordship. He just goes about creating, providing and arranging maintenance and control of His creation; (3) Tawhiedul Oeloehiyyah ie the Oneness of Allah in His worship. This means that no one should be worshiped except Allah, not even angels, Prophets and righteous people, let alone others."

Some mosques affiliated with a number of concepts had to adjust their Agidah teachings based on a number of sects that exists in Islam. The Sunnists who are citizens of Indonesia, Morocco or Turkey were discussing Ash'ariyah theology while other groups, such as Shiah, Ahmadis, Qoranists, or Salafist were studying theology differently. For example, Al-Ikhlas Mosque in Amsterdam, dominated by Indonesian, organized religious lectures about Islamic Agidah and Faith in the End Times with sub topics such as belief in death and how to deal with it by paying attention to local traditions of Indonesia such as tahlilan, yasinan, istighotsah, and so on. This topic was chosen to coincide the Islamic calendar with what is going on, where Muslims should be able to manage the time in the world as well as possible, and use it as the provision later in the End Time. The Al-Ikhlash Mosque invites religious leaders from Indonesia to give a lecture on the relevance of the Hijri with the spirit of change within each group of Muslims; consequently, various issues were explained, including the importance of understanding the Islamic calendar, the moment of death that every person must experience, life after death, and how to prepare for life after death.

One one hand, the Ulu Moskee Mosque in the region of Utrecht serves its official website with periodic posts on Tawhied, Islam and Iman. Its advice is that Muslims must believe in the existence of Allah, the Prophet, the Holy Quran, Taqdir, Angel, and the End Time. In addition, every Muslim must go through phases like Shahada, prayer, charity, fasting, and pilgrimage if one has the ability. All the posts from the Turkey mosque

affiliated with Sunnist, and most of the posts that distributed through the media site, are about Islamic teachings in a policy level to make it easier for the people to understand Islam.

On the other hand, mosques close to the Salafists tend to talk about purification according to the Islamic Aqidah to blame all the traditions and beliefs that are never taught by the Prophet Muhammad. In term of Aqidah, Salafi groups spelled out very hard in response to the practice of other mosques that are not aligned with them. The influence of this group is significant because many mosques are affected by the Salafi way of thinking; for example, the Saada Mosque, which is relatively small in Amsterdam, is starting to show this effect. After attending a Friday prayer sermon's at Saada Mosque on October 16th (2015), one of the mosque's congregation, a new convert named Thoar Varenkamp, shared his thoughts as thus:

"But looking at Saada Mosque in Amsterdam Amstelveen, it has already begun to be affected by Salafi. The preach spoke about allegiance. Ash-Shura celebrations are intensively discussed. The contents and behaviors and as Friday prayers sermon, it is gruff to Shiah. I assume that it is as own religious sect but it does not need to be gruff. For me, it is not interesting, if accused of heresy, it does not Aqidah, and it was not good. The words used are very gruff. 142

Similarly, the El-Tawheed Mosque in Amsterdam seems to be going that way too. In the beginning of the Friday sermon on October 23rd (2015), the argument of heresy, forbidden in Islam, was emphasized. The clergy started the lecture with the argument of the prohibition of heresy, but the core of the discussion of the sermon was an effort to leave the bad habit and blameworthy morals such as backbiting, envy, adultery, lying, and so on.¹⁴³ The prohibition of heresy refers to the hadith, as stated in the history of Imam Muslim number 867, which states that the Prophet Muhammad said: "Truly, the best of speech is the Book of Allah and the

¹⁴²An interview with Thoar Varenkamp on Oktober 16th, 2015.

¹⁴³ Friday's sermon at El-Tawheed Mosque Amsterdam on Oktober 23rd, 2015.

best guidance is the guidance of Muhammad. The worst case is (the religion) invented, each (religion) who invented it is heresy, every heresy is wrong ". Then, this Hadith combined with other hadiths narrated by Imam Nasa'i in his book in 1578 that says: "The place of each misguidance is in hell." Such hadiths are often echoed by the Salafi sect in every mosque where they sermonize.

Da'wah materials on Aqidah (beliefs) is discussed thoroughly in the lectures' forum or posts on the official site of the mosque. In this case, the Imams of the mosque or the preachers are very proactive in spreading Da'wah materials about beliefs-based; however, the theme of Aqidah sometimes serves to respond to the requests of civil society to be discussed at the mosque. The case of Dutch citizens who converted to Islam usually discuss intensely and personally about Aqidah with a number of experts of Islam in the mosques. Almost all mosques in the Netherlands were visited by non-Muslims who want to ask questions about Islam.

For example, Suleymaniye Mosque in Tilburg becomes a vehicle of Dutch citizens who recruited an average of two to three people each month. As stated by Suleyman Balkaya who becomes a mosque's organizer, it is caused more by regular discussions between mosque's organizers and several Dutch citizens who regularly come to the mosque. Balkaya said:

"They came to the mosque because they are interested in information about Islam, but manydutch citizens also come to consult about personal or family problems, and then find the answers in Islam. From that way, they get guidance."¹⁴⁴

Religious conversion is occurring in other mosques such as the Al-Ikhlas Amsterdam Mosque which is dominated by Indonesian citizens. The interest of Dutch citizens in Islam is due to their religious traditions, which emphasize on social relations that are rarely found in Dutch culture. Moreover, the Al-Ikhlash mosque shows the characteristic of NU, which is

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¹⁴⁴ An interview with Suleyman Balkayan on Oktober 10th, 2015 at Tilburg Mosque.

very strong by getting-together among the Muslims community. In Ramadan of 2015, when fasting began at 3 am and the break time was at 10 pm, although their meals were just for 5 hours each day, the Al-Ikhlas Mosque with PPME Amsterdam demanded spiritual activities. There was even *mabit* activities or staying in the mosque, which would be filled with various religious activities such as training for young Muslims, reading prayers of the Prophet, studying *bahtsul masa'il*, doing congregation prayers, recitation of al-Quran, madrasah's students performance such as Musabaqoh Tilawatil Qur 'an (MTQ), religious lectures, and Ta'jil and breaking the fasting together. Such atmosphere of harmony and hospitality is the cause why the Dutch people become interested in the other side of Indonesian Islam. The practice of Indonesian mosque proselytizings usually move from the realm of faith to the realm of culture, which are then packaged in typical Indonesian Da'wah activities.

Da'wah materials relating to the Aqidah are discussed to a great extent. However, in general, the Shari'ah becomes a favorite topic that is most frequently discussed both in the form of lectures and writing formats. Some Imams (Priests) or Preachers consider that Shari'ah is very relevant to the needs of Dutch Muslims for their life. The priests tend to want to provide the people with Worship Jurisprudence and Mu'amalah Jurisprudence so that Muslims can understand and distinguish between good and bad laws in executing their tasks. Both of these topics are the core of the Syariah materials, which are delivered by the Preachers in mosques and Islamic cultural activities.

The topic of Worship Jurisprudence that was discussed included the virtue of congregation prayer as they seem at the Imam Malik Mosque in Leiden; the importance of dhikr after the prayer, which is a topic in almost all the mosques, to remember the hereafter and to follow the example of the Last Prophet as seen at the Amsterdam Taibah Djama Mosque, and the method of worship in daily life as it is at the Saada mosque in Amsterdam.

For more detailed examples, the Friday sermon on October 9, 2015 at Imam Malik Leiden Mosque discussed about the virtue of praying in congregation at the mosque. The preacher delivered the theme of Worship Jurisprudence with main topic of prayer in congregation; then, he elaborated on the various aspects of rewards that are given by Allah to all Muslims who actively and regularly prays in congregation at the mosque. Here, the preacher was encouraging the Dutch Muslims to pray in congregation in the mosque because the reward is 27 degrees. In addition, Muslims get the benefit from the promise of Allah that will save them from hell and the hypocrites, if indeed Muslims were to pray in congregation in the mosque. Another reward promised was included in seven of those who get refuge from Allah on the Day of Judgment. Furthermore, the preacher highlighted the benefits of congregation prayer at a mosque in terms of social relations. In every sermon, the preacher seems to close with exhortations, the quotes of hadith or verses to convince the people at the mosque.

Another theme of the Worship Jurisprudence that is often discussed is the guideline of dhikr after the prayer. Almost all mosques, both dominated by Morocco, Turkey or Indonesian, have a sheet containing a collection of reading dhikr, which is distributed to some people at the mosque. Even El-Tahweed mosque in Amsterdam and El-Fath Mosque in Maastricht put a large paper board on the wall that contained dhikr after prayers. If the El-Tawheed mosque in Amsterdam set a banner of reading dhikr after prayers at the outdoor prayer wall, then El-Fath Mosque Maastricht set its banner in the front wall of the prayer hall that can be seen directly by worshipers. Reading Dhikr here are Istighfar, Tahlil, Tahmid, Takbir, Ayat kursi and short surah Al-Ikhlas, Al-Alaq and An-Nas.¹⁴⁵

¹⁴⁵ An observation at El-Fath Moskee on Oktober 21st 2015; an observation at El-Tawheed Moskee on Oktober 23rd, 2015.

Moreover, the theme of Worship Jurisprudence on prayer is developed on the practice aspect of prayers; some mosques provide the materials on their detailed procedures, which starts from the activity before the prayer began to small movements and readings in the prayer. The site of the Rotterdam As-Salam Mosque provides a post on the importance of hygiene before prayer. The prompts for doing *siwak* are also delivered to the site of the mosque's readers.

The mosques in Netherlands provide regularly the materials pertaining to the procedures for reading and prayer movement. The theme of prayer seems to be important to be conveyed periodically because prayer is a worship that is equally important in Islam. Consequently, the mosque, affiliated with the Turkish community, always use the lecture media and writing of a booklet that discuss the praying procedures for praying. Some of the examples that can be seen include the mosques at Ulu Moskee (Utrecht), at Mescidi-Aksa Camii (Hague), at Mimar Sinan (Leiden) and at Fatih Camii (Amsterdam).

More on the format of religious proselytizing's writing regarding prayer procedures can be seen from the site of the Euromoslim mosque, which stresses on the proper way to pray from an Islamic perspective. The Indonesian-based mosque, considered to be close to the Salafists is known for its prayer's guide emanating from the hadith, "Prayer by imitating the characteristic of the Prophet." Similarly, the Euromoslim Mosque, an as-Sunnah mosque in Den Haag, has the same pattern of giving regular recitals on prayer procedures that should follow the pattern of Prophet Muhammad.

Another topic on the Worship Jurisprudence that is covered at the mosques of the Netherlands is the virtue of reading the Qur'an; for example, the Mosque Djame Taibah in Amsterdam, which is affiliated with communities in Pakistan, in Suriname and in India, started its sermon before Friday prayer on 16 October 2015 by the theme exhorting the superiority

of reading the Holy Koran. The preacher of the mosque cited hadiths about the advantages of people who learn and apply Koranic values; moreover, he elaborated on the clean and pure Muslim condition that is required by the Koran. Obviously, the Koranic materials are given at the mosque in the Netherlands to raise the awareness of remembering the importance of the Koranic position in a non-Muslim country.

Besides the Djame Taibah mosque, the official site of the As-Salam mosque provides sermon materials about the good value of reading Koran by explaining that Koran is Allah's decree, the source of knowledge, and the guidance to the right way; therefore, the purpose of the sermon is to let each Muslim to read Koran so as to stay close to Allah, the holy decree's owner.

However, the main point is that the theme of worship Fiqih is not only related to prayer, but also to the reading of Holy Koran. The topic discussed is sometimes about the worship across Islam pillar's spectrum: the profession of faith, pray, tithe, fasting and going to Hajj in Mecca, all of which appears in the sermon materials of the As-Salam's site Rotterdam.

The utterance of the profession of faith sometimes is the dominant topic for the non-Muslim people who wish to become Muslim; although it does not close the possibility to be discussed in bigger forum, this topic sometimes is discussed separately in other discussion or the consultation between preacher and the interested person.

Among the five pillars of Islam, prayer is the most often topic that is discussed; obviously, it is a normal because preachers sometimes have their own preferred topic that is based on the particular condition. In addition, prayer becomes a trending topic because it is always performed by Muslim people, unlike tithe, fasting and going to Hajj in Mecca, which are performed at certain specific times. Nonetheless, the preacher chooses specific sermon topic based on the society's needs; usually, when Muslim

people in the Netherlands need the right information about the way of their worship.

Therefore, the tendency of choosing tithe, fasting and going to Hajj to Mecca as the sermon's topics is based within particular worship's period. For instance, if it is close to Ramadhan, then most of the sermon topics will relate to fasting. The same goes with tithe and with Hajj to Mecca, which become intense topics during the tithe period and during the Hajj season.

For example, the Al-Ikhlas mosque in Amsterdam in cooperation with PPME Amsterdam provides the explanation on the amount of tithe to be paid in writing, and from which, it spreads to the worshippers, as a way to welcome the tithe worship. The writing is even submitted as a guide book, titled 'The Short Guidance of Tithe in rice or Money Paid'. Written by Fikri, the book provides important information about tithe based on the rule of Islam, information that has been agreed upon by the preaching division of PPME in Al Ikhlas mosque before it is spread to the public; for example, it explains that tithe in rice when converted to monetary currency is about €7,5 per person.

What is unique about tithe materials in this Indonesia Muslim community is that there is a specific allocation fee for mosque building from the monetary tithe, which is based on the PPME reference to the Syeikh Yusuf AL Qardawi's instruction, stating that the building of mosque in Europe can be categorized as "fi sabilillah"; therefore, it has the right to get tithe.⁸ Moreover, it can be proven that, by giving the sermon materials about alms and tithe in 2015, by the helping of PPME, the Al-Ikhlash mosque had secured enough money to buy land and to build a building as the main Islamic culture activity and the daily activities in the mosque, costing €495.000 (or more than seven billion Rupiahs). At the time, the PPME rented a room in the Muslim school owned by Maroko person to do the preach activity regularly.

As previously mentioned, the tithe theme at the Al-Ikhlash mosque accompanies the sermon material for fasting theme, particularly in Ramadhan. Whenever the holy month comes, the sermon materials in the mosque and community forum will be dominated by fasting theme. Some of the mosques give brochures regarding the timetable and schedule for breakfasting; tips how to keep the body health during fasting timetable; fasting for diabetes sufferer, and stories about fasting advantages for Muslim people. For fasting timetable in Netherlands, fasting usually comes in the summer; so, the time for fasting is much longer than the fasting time in another country, which is usually only 14 hours. In the peak of the summer, the time allowed eating in the breakfast time and supper is only about five hours because the night period is very short. One of Indonesia Student University tells his story relates to fasting time in Netherlands:

"Di bulan Ramadhan, di Belanda khususnya dan negara Eropa umumnya, banyak hal menarik jika berbicara tentang waktu shalat. Secara khusus, masyarakat Muslim Turki menggunakan imsakiyah yang berbeda dengan masyarakat Muslim Maroko. Kadang, ada umat Islam yang menggunakan waktu imsak yang lebih lambat dan waktu berbuka yang lebih cepat dari jadwal imsakiyah yang berbeda. Puasa di musin dingin jauh lebih singkat dari puasa di musim panas. Di bulan Januari misalnya, imsak dimulai sekitar 6.40 pagi dan berbuka sekitar 16.58, atau berpuasa hanya 10 jam. Di musim panas, waktu berpuasa sangat panjang: imsak 03.14 dan berbuka 22.06, atau berpuasa selama 17 jam. Lebih tidak biasa lagi, waktu shalat Isya dimulai jam 00.11 tengah malam. Sehingga, umat Islam di Belanda biasanya tidak tidur lagi setelah shalat Tarawih hingga subuh yang hanya berjarak kurang lebih 2 jam. Ada umat Islam yang mengakali untuk berlibur keluar Eropa, untuk menghindari puasa panjang di musim panas." 146

"[In the Ramadhan month, there are many interesting things that can be discussed about prayer times at the Netherlands and Europe country in general, specifically, Turkish Muslim uses different Imsakiyah time with Muslim people in Maroko. Sometimes, there are Muslim people who use slower time and faster for breakfasting that is different with the Imsakiyah schedule. In January, Imsak is started at about 6.40 a.m and breakfasting period at 4.58 p.m or the breakfasting time is only about 10 hours. In the summer, the breakfasting time is much longer, it is at 03.14 a.m and the

¹⁴⁶ Alif Magazine (2015), "Menikmati Perbedaan: Shalat Jumat di Belanda (1)", 22 Januari 2015. Accessed on October 23rd 2015 from http://alifmagz.com/?p=29842

breakfast time is at 10.06 p.m or on the other words it can be said that fasting is done for 17 hours. It will be a more extraordinary thing because isha prayer times is started at 12.11 a.m. so, the Muslim people in Netherlands do not sleep after doing Tarawih until Shubuh prayer times coming because the length of the time is only two hours. There are also Muslim people who go travelling out of Europe to avoid long fasting time in the summer]."

To respond to this complicated situation, the preacher argues that the sermon materials about fasting are important to be delivered to the society because of the fasting condition under which it is done. Fasting is hard, especially in the summer, so, the preacher is more motivated to present fasting materials carefully so that fasting is accepted by Muslim people in Netherlands well.

As with tithe and fasting, the Hajj pilgrimage is an important sermon topic in Netherlands, primarily, because Netherlands does not know about the management of Hajj officially from the country; consequently, several mosques and Muslim community in Netherlands compete to organize the management of Hajj comprehensively. In addition to delivering the Hajj material, they hold events organizing which of them has the responsibility to accompany Muslim people to Hajj in Mecca. The Maroko and Turkish Muslim communities have become a smart group to take this business chance.

The Hajj fee in 2015 was quite promising; for example, the Diwan travel in Tillburg, Netherlands, charged the Hajj fee at €4150 (one room for four people) or at €5000 (one room for two people) for intending Hajj community from Netherlands. Hence, at such cost, the facilities that the Dutch Muslims got seem more comfortable than their Indonesian counterparts. Besides, the more Diwan Travel's expensive packet, called "ONH Plus" offers an exclusive 4-stars hotel in Madinah and 5-star hotel in Mecca. Given that there is less Hajj travel service in Netherlands, this can be a business opportunity for Muslim community in Netherlands, especially the Muslim communities affiliated to the Turkish and the Maroko Muslims.

However, the Indonesian community plans on having hajj travel service because they do not feel comfortable with the hajj group that is organized by another country, which often conflicts technically. Moreover, the waiting list for intending Indonesian hajj pilgrims, which goes back several years, has become bigger because of the Netherlands's quota. Regarding this matter, Mr. Budi Santoso as the senior official of Al Ikhlas mosque told his story:

"Kita memang masih merencanakan untuk membuat jasa tour and travel haji di sini karena pangsa pasar yang amat besar dari kalangan Indonesia yang menetap di Belanda. Saya kan kemarin ikut komunitas haji warga Maroko. Kok kayaknya tidak nyaman, karena mereka sering bertengkar untuk urusan-urusan yang kecil seperti bacaan do'a, dzikir, tata cara wudlu, dan sebagainya. Salafi kan dekat dengan komunitas Muslim Maroko. Menurut saya, warga Maroko itu dalam urusan agama sedikit ribet, sebagai contoh urusan haji saja sering mempermasalahkan hal yang sifatnya kecil. Mereka menyuruh orang untuk membikin kelompok sendiri ketika tidak sefaham fiqih. Kalau <mark>kit</mark>a tid<mark>ak cocok</mark> de<mark>ng</mark>an mereka, kita diminta untuk bikin group kecil sendiri-sendiri sewaktu ibadah haji di Mekkah. Karena itu, pengennya kita warga Indonesia memiliki sendiri event organizer agar bisa mengantarkan rekan-rekan kita untuk ibadah haji. Kan enak kalau berangkat haji dari sini (Belanda) daripada dari Indonesia yang sering mengalami masalah. Saya kemarin loh, menginap di hotel yang paling dekat dengan Ka'bah. Di depan pintu hotel saya sudah masuk kawasan orang melakukan ibadah Thawaf. Pada umumnya biaya haji dari Belanda sekitar 5000 Euroan, dengan fasilitas hotel bintang lima, yang terletak satu gedung dengan jama'ah besar. Dengan posisi hotel depan Makkah, Jama'ahnya tidak terbatas pada orang Maroko saja akan tetapi juga dari negara lain yang berdomisili di Belanda. Hal enak yang lain adalah mengenai masa tunggu. Di belanda, jika umat muslim ingin menunaikan ibadah haji tidak harus menunggu daftar antrian beberapa tahun seperti di Indonesia akan tetapi mereka bisa langsung berangkat pada tahun itu juga."¹⁴⁷

"[We plan to make hajj tour and travel here because the market opportunity is very big from Indonesia people who live in Netherlands. I joined in hajj community of Maroko's Muslim, I thought that they do not feel comfortable because they often fought for small things such as pray, dzikr, the sequence of taking ablution, and etc. Salafi is close with Maroko's Muslim community. In my opinion, people from Maroko was a little bit complicated in the worship business, for example is they always fought about small things in hajj business. They commanded other people

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¹⁴⁷ The interview result with Mr. Budi Santoso as senior official of Al Ikhlas mosque Amsterdam 18 October 2015

who have different opinion in Worship Jurisprudence with them to make another group. If we had different opinion about hajj with them, we were asked to form a small group when we did the hajj worship. Because of that, I am as Indonesian people want to make our own event organizer which can accompany our partners to do hajj worship. It will be easier to go hajj from Netherlands rather than from Indonesia which often getting problems. I stayed in the nearest hotel from Mecca. In front of my door is the area for People doing Thawaf. Generally, the fee for going hajj from Netherlands is about five thousand Euro, with the five stars hotel which is located in the same building with the big Jemaah. With the location which is in front of Mecca, the Jemaah or the group is not only limited to the Maroko people but also from another people who live in Netherlands. The other positive thing is about the waiting list. They do not have to wait for several years if they want to go hajj like in Indonesia, they can also directly go to hajj at that year]."

In addition to the themes with the five pillars of Islam, another popular and reactive theme is the meaning of religious offering or sacrifice during the Eid Adha. It can be seen from the sermon materials at the Al-Hikmah mosque (The Hague), especially after the Eid Adha prayer. Welcoming Ashura, some mosques such as the Djame Taibah Moskee chooses the Ashura celebration and the Prophet Muhammad's grandchild, Hussain bin Abu Thalib, as the example. All such themes are the combination of Worship Jurisprudence and cultural traditions, usually adopted by particular society. Some mosques in Netherlands adjust the sermon materials with the various traditional beliefs to strengthen Muslim community, their worship and their social relations.

Following increased knowledge on the popular themes, the sermon materials on Worship Jurisprudence is subsequently delivered to strengthen the people's understanding of the execution of worship. In the end, the preacher always suggests that people make hereafter their business priority rather than world affairs.

One of the ways that several mosques, as did the Djame Taibah mosque (Amsterdam) uses is telling the story about Muhammad's best friend, Umar bin Khattab. The preacher at the mosque elaborated on the superiority of Umar bin Khattab, who did not like world affairs but who

only focused on the hereafter; in addition, the preacher differentiated clearly the good things and bad things.¹²

If the Worship Jurisprudence materials become prominent among the majority of mosque preachers in the Netherlands, then surely, the theme of Jurisprudence becomes prominent. Dutch Muslims desperately need guidance in running a righteous life that is based on Islamic shari'ah. Moreover, given that the Muslim community is regarded as a minority, the Mu'amalah Jurisprudence materials become important, which must be delivered to all Muslim visit the mosques and the Muslim community.

The Jurisprudence Worship theme seems to have become the basis upon which to develop an understanding ritual worship models in Islam; however, the Mu'amalah Jurisprudence theme seems to have become advanced topics to strengthen the social dynamics of Muslim life, both of which correspond to the character of Dutch Muslims due to various European social factors or the lack of attention from the local community.

Moreover, the issue of inactive juvenile delinquency with religious activities or mired in negative activity is a main reason for preachers in choosing the theme of Worship Jurisprudence and Mu'amalah Jurisprudence. Soumia Kasmi, a Muslim student at the Erasmus University expressed her opinion about the current situation of youth Muslim in the Netherlands that should get more attention from the Muslim community.

"You have two main groups. Youth that does go and increases their connection with Islam. And youth that doesn't go and decreases their connection with Islam. It's like any other country I guess. The youth that don't go, is busy with haram things or don't have a good view of what you can do in mosques/Islamic centres. There isn't just one answer. Some lack Islamic parenting/education. Others have bad friends. Others don't know about us. Just like every typical youth." 148

The theme of worship Jurisprudence and Mu'amalah Jurisprudence balance the needs of the spiritual and social needs of Muslims, who are

¹⁴⁸ The interview result with Sournia Kasmi on October 27 2015

expected to remain focused on worship and not to leave the bustle of daily life. In connection with the daily activities involving a lot of people, the topics of Mu'amalah Jurisprudence later have a very broad sub topic that is dominant in all mosques and Muslim community meetings. The topics related to interaction with others include issues such as the relationship of husband and wife in the household, as shown in the lecture Imam Malik Leiden mosque; the behaviour towards Muslim friends and neighbors as they appear in the community of Halaqoh Morocco or Indonesia; the avoidance of fornication as they appear in the lecture As-Sunnah mosque Den Haag; the maintenance of clean and hygienic life style as seen in the writings of propaganda Masjid As-Salam Rotterdam; the respect for parents and in-laws; the assistance to the poor or orphans as shown in the preach writing of Mimar Sinan Camii mosque and a religious lecture in the mosque of Imam Malik Leiden.

In general, the Mu'amalah Jurisprudence themes discussed originate from ordinances of ideal household formation, and they continue into the realm of social participation, from the relationship of husband, wife and children to relationship among Muslims in the social structure such as friends, neighbors and coreligionists.

However, what was discussed is quite detailed, especially when the preaching activities are focused on the theme of a lecture or recitation Mu'amalah Jurisprudence, as seen in the mosque of Imam Malik Leiden; preachers gave a lecture, including tips, on how to build relationships of a couple. One of the sermon material presented is exemplary on household story of the Prophet Muhammad and Aisha. The preacher explained in details the story of the Prophet's household that is to be imitated by the common people; tips were given on how to keep the household in harmony, how to show gratitude and not to display physical violence, and how to balance time between the family and the outside community. Nonetheless, the preacher was quite good at connecting the Mu'amalah

Jurisprudence theme with the needs of modern society that always tend to associate more with other people outside of the family structure. The analogy used was quite attractive. Assisted by two members of the audience, the preacher engaged in an activity where he was a husband wearing a long rope necklace; at the one end, the rope was held by the wife, and the other end of the rope was held by a person who is not part of the family (for example, friends or work partners). If both were to pull equally at end of the rope, without proper management, the neck would break.

In addition, other technical matters related to Muamalah Jurisprudence materials delivered by the preachers looked at the Indonesian and Malaysian Halaqoh communities in Leiden; the Eid al-Adha lecture at Masjid Al-Hijra Leiden discussed about the advantages of the charity; the preaching materials writings were about the importance of as-Sunnah Mosque Den Haag to build social relations with the Netherlands community.

Furthermore, in the theme of slaughter included in the preaching materials, halal cattle or halal-slaughter in the Ettaouhid Youth Commission in Rotterdam was a serious concern, particularly because life in Europe is carefree; sometimes Muslims feel that they should be given a choice on the type of foods or beverages that they are allowed to be consumed, as in other Muslim communities in major cities in the Netherlands. A group of young Muslims in the Rotterdam provided an example of the importance of socialization in choosing halal foods such as meats, and of the importance of providing information on the Islamic procedures of slaughtering cattle.

The use of the Shari'ah topics, including both categories of the Worship Jurisprudence and the Mu'amalah Jurisprudence, in a number of speeches and writings are given prominence because preachers felt that Muslims in the Netherlands must be provided with information on how to

worship vertically to God and how to pray socially with others. This topic is increasingly seen to be higher in the incidental lecture session or in regular recitals that are performed with reference to Islamic classic books. The Allkhlas mosque Amsterdam organizes religious lectures at least once a month; in addition, it is completed by the "tahlil" tradition reading. The activities supported by PPME Indonesian association include religious lectures around the themes of Worship Jurisprudence and Mu'amalah Jurisprudence. For instance, the theme of the procedures of the Ramadan fasting in the context of the Netherlands is made as the sermon material so that Muslims understand how to fast properly, which is important, considering that the duration of fasting in the Netherlands is quite long, especially in summer, when compared with the fasting duration in Indonesia, which is relatively stable from one season to another. In addition, the preacher talked about the positive actions worth doing by all Muslims during Ramadan.

Besides the Al-Ikhlash mosque, the Masjid As-Sunnah, which is affiliated with Salafists, is very intense in conducting regular recitals related to daily religious needs of Muslims of the Netherlands. The books used as source materials for lectures include the Sahih al-Bukhari, the Usul as-Sunnah by Imam Ahmad, the Fiqh ul-Wadjiez, Umdat Sharh ul-Ahkaam and the Fushul fil Adab wa Al-Mashru'ah Makarimil Morals.

At a certain point, the theme of Aqidah and Shari'ah that include Worship Jurisprudence and Mu'amalah Jurisprudence are the favorite themes for preachers in mosques and Muslim communities in Netherlands. This is because both topics are the simplest way as well as early doors to introduce Islam. Lots of Mu'allaf or people who just convert to Muslims are quite confused with the growing amount of information about Islam. Finally, the attempt to identify 'real' Islam can be done by understanding the Aqidah and Fiqh first. Similarly, the experience of one Mu'allaf, Curtis,

who is now engaged in the Ettaouhid Youth Commission in Rotterdam. He tells:

"I myself am a convert, and from my own experience I can tell you I was a loner in my research. After i converted, i was exposed to mostly Salafi dawah. Once you convert, you get trown into a big information tornado. The first thing people focus on, is mainly aqidah and fiqh." 149

At a certain point, the themes of Agidah and Shari'ah that include Worship Jurisprudence and Muamalah Jurisprudence are favorite themes of preachers in mosques and Muslim communities Netherlands because both topics are the simplest starting point to introduce Islam. Those of the Mu'allaf who know little about Islam are rather confused with the increasing volume of information about Islam. Finally, the attempts to identify Islam can be done by understanding the Aqidah and Figh first. By his own admission. Curtis, a Mu'allaf in Netherlands who is sometimes confused about Islam seems concerned with the Salafi movement, which has well organized preaching activities, supported by updated online media, well library collection and regular recitals. The information about Islam is quite easy to access at the mosque which is affiliated with Salafi movement rather than other mosques. In an information exchange, the meeting between Muallaf and Imam must have been started by the discussion about Aqidah to strengthen their belief and then it is supported by the discussion about Jurisprudence which is part of Shari'ah.

The considerable recitation at the As-Sunnah Mosque The Hague, close to the Salafi circles, can be seen from its regular hours of study of classical texts on a daily basis. The Fushul fil Adab wa Al-Mashru'ah Makarimil book is one of the books on morals, which is reviewed periodically in the mosque.

Generally, the theme of Morals, apart from the themes of Aqidah and Shari'ahs, is an issue of discussion at Friday prayer lectures on several

¹⁴⁹ The interview result with Curtis on October 23rd 2015

occasions, as demonstrated at the Et-Tawheed Moskee Amsterdam, which is strongly affiliated with the Salafists. The materials discussed are related to the necessity to eliminate human liver diseases such as jealousy, pride, prejudice, and about humans who cannot control their desires. A discussion of this topic is quite long because of its too many sub topics; therefore, the presentation of concrete and applicable examples is very difficult to obtain. In fact, in the context of Muslims living in the Netherlands, an explanation about ethical living in countries that are not dominated by Muslims is needed. Preachers tend to explain that envy is prohibited by Islam; prejudice is a bad trait and so on. From here, morals become sermon material towards the reinforcement of Mu'amalah Jurisprudence, namely to establish a normative social relation but not an applicable morality in the Dutch context.

At first glance, there seems to be a similarity in the theme of Muamalah Jurisprudence with Morals in relation to the procedures for building relationships with others. If the behavior of appreciating in-laws or wife can be made as an example, then it could be included in the Mu'amalah Jurisprudence or Munakahah Jurisprudence (marriage); however, it could also be associated with Morals in the simplest form as it explains the moral behavior that should be upheld in the household.

In fact, the Morals category is not as simple; for example, the Morals themes related to the theme Ihsan include in clumps of three theoretical teachings of Islam (Iman, Islam and Ihsan). Ihsan is interpreted as 'Worship to Allah' as seeing Allah, which if one cannot imagine it, then one has to engage in the 'Worship as though Allah is looking'. The philosophical definition of Ihsan shows that the issue of Morals is the other closest form of worship because it is said to the hardest thing to do. In a hadith, as narrated by Imam Bukhari in Sahih Bukhari at the chapter of proper

behavior, the Prophet Muhammad said that he was sent by God solely to enhance the glory of his people's morals. 150

Moreover, some Muslim thinkers in their studies believe that moral is above the law business, hence, the imagery of 'Ethics is above Regulations'. The public may have tended towards obeying the rules because of the fear factor alone, meaning that people obey the rules because they are forced by the rules maker; instead, Morals is a choice. Members of the public who behave by following the ethical norm or moral do so on the basis of their consciousness. It is not forced.

Thus, the moral theme that should be discussed is a topic that can help to keep people 'good'. People with the assumption that 'Morals is above the law' (Shari'ah or Jurisprudence), who use law enforcement only look prosperous and orderly; however, those with the implementation of an effective Morals should be better than the people with well law organized. From this point, the moral theme that should be discussed is the theme, which, among other things, is related to tolerance, togetherness, respect, empathy, and communication.

In fact, the current message that is developed in the Netherlands is the increasing outbreaks of behavior reflecting the Dutch Salafi movement, which, in a pejorative sense, is sometimes labeled as a strain of Islam that is less tolerant of differences in Islam. Their circles sometimes often violently conflict within their own ranks only because of technical factors of the ordinances of worship, let along in non-Muslim circles; for instance, the split among Indonesian Muslims in Amsterdam resulted in having two mosques, the Euromoslim Mosque and the Al-Ikhlas Mosque.

Moreover, in the mosque associated with Salafi movement, some people are concerned about the communication style of the Salafist

¹⁵⁰ Hadith narrated by Al Bukhari in al-Adabul Mufrad number 273 (Shahiihul Adabil Mufrad number 207), Ahmad (II/381), and al-Hakim (II/613), from Abu Hurairah Radhiyallahu anhu. Corrrected by Syaikh al-Albani dalam Silsilatul Ahaadiits ash-Shahiihah (no. 45)

preacher, which tends to be inflexible, making attack on other people, even Muslims, easy. When sermons are given, the citation of the hadith is used to evoke heresy that every innovation in the religious life is a digression. Even when the materials discussed are related to moral, the content of the materials delivered by some people in Salafi is less about the solution of interfaith tolerance; the materials delivered are more textual than contextual. During a Salafi's Jum'ah prayer sermon at Et-Tawheed mosque, only the negative side of back-biting, gossiping, or envy is discussed. The diction of the sermon is normative and is not something that is easy to be followed in the context of tolerance in Netherlands.

Furthermore, the strict sermon style of Salafi can even become a controversy in an instance because it threatens non-Muslim people; it is associated with to a figure who hates Islam and the gay community. One of Muallaf, Thoar Varenkamp explained the condition in one of mosques close to Salafi in Den Haag:

"Masjid As-Sunnah itu termasuk masjid yang terkenal dengan kata-kata yang keras. Salah satu imamnya, Junaid al-Qowas, mengucapkan kata kata yang keras terhadap kaum homo. Salah satu dalam khutbahnya yang mengatakan bahwa kaum homo itu harus dilempar dari gedung, dalam khutbahnya gara-gara itu menimbulkan reaksi anti terhadap Islam, kita tahu bahwa Belanda itu sangat bebas berpandangan apalagi soal homo. Selain itu Imam Junaid al-Qowas juga membuat do'a khusus buat Geert Wilders (Aktivis Anti Islam di Belanda) supaya kena penyakit kanker. Itu salah satu contoh yang bisa membuat orang Belanda yang kurang tahu tentang Islam menjadi lebih antipati." 151

"[As-Sunnah mosque is famous with strict words. One of its Imam, Junaid Al-Qowas states his strict words to the gay community. He stated in one of his sermons that the gay community should be thrown from a building and it made the anti-Islam reaction. We know that Netherlands has free opinion about anything and even about the gay community. Besides that, Junaid Al-Qowas also made a special pray for Geert Wilders (an activist of anti-Islam). It is made in order Geert will get cancer disease. It is one of the example which can make people from Netherlands who know little about Islam will be antipathy to Islam]."

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¹⁵¹ The interview result with Thoar Varenkamp October 16th 2015

Consequently, the Muslim and the Muallaf communities in Netherlands have been inconvenienced by the Salafi movement. Furthermore, the Salafists who focus on four organizations including the El-Tawheed Foundation in Amsterdam (including El-Tawheed Mosque), the Al-Waqf al-Islami Foundation in Eindhoven (including Al-Furqan Mosque), the Sounna Foundation (termasuk As-Sunnah Moskee), and the Islamic Association for Education and Transmission of Knowledge (ISOOK: Islamitische Stichting voor Opvoeding en Overdracht van Kennis) in Tilburg. More surprisingly, they are more astute in preaching because they recruit young activists or imams who regularly lead prayers and give lectures. The recognition of a muallaf, related to Salafi profile, is explained here below by Curtis:

"When it comes to indigenous Dutch people, who aren't Muslim. Sermon has been mixed bag really. On one hand we have extremely biased political parties like PVV (Geert Wilders), who tend to paint everything related or associated with Islam with a broad brush of negativity. This means a lot of sermon in my opinion has had many hard edges. The Salafi movement is Big in Holland because of this. They give very straight forward and no nonsense answers to a lot of modern questions. This is primarily not because they have the better answers or more mosques, but they have more material when it comes to books, videos, classes. They're spread out over the country. I know a few here and there. As-Sunnah and Quba in The Hague, Mukarram in Rotterdam. Waqf in Eindhoven, Tiburg also has a few. Although none of these mosques seem to get along with each other, they're mainly hubs for organizations. We have 3 or 4 main Salafi groups. Most mosques are traditional based, but the Salafi movement tries to install their ideas through the youth committees or Imam's. The older generations only go to the mosque to pray. They don't care who is the preacher (in general)."152

Even in small towns in the Netherlands, more and more small number of mosques or small prayer rooms a large office building become the center of the Salafi movement. One Indonesian citizen who lived in the Netherlands found a small mosque space in an office building to hold

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¹⁵² The interview result with Curtis October 23rd 2015

regular activities (such as reciting Koran); the mosque is maintained by an active Imam. He said:

"Di Belanda ini Salafi itu tergolong madzhab yang kuat. Sebagai contoh, ada ruang yang ukurannya 4x15 meter yang tergolong kecil dan sempit, tapi jama'ah shalat lima waktu selalu penuh terus. Di ruangan itu itu menyediakan sarana belajar al-Quran secara gratis dan ada sejumlah orang yang mengelola." ¹⁵³

"[In the Netherlands, Salafi is classified as strong. For example, there is a room that size 4x15 meters which is small and cramped, but the congregation to pray five times a day is always full. In that room provides a medium of learning the Koran for free and there are a number of people who manage it]."

In the future, some Dutch Muslims will be worried about the mu'allaf who actually knows Islam for the first time through Salafists, just because of their media sermons are well-organized, while other non-Salafi mosques become more focused on its own internal use, which means that preaching to Muslim is only to make Muslims better. In addition, the lack of power of the media speaking for Islam as a whole here is another reason. One of the instigators of preaching in the As-Salam Islamic Cultural Rotterdam, Sidi Omar, believes that the muallaf assumes all Muslims are Salafi. He said:

"I don't think a lot of people know about the difference, they probably think that most people and Muslims in general are Salafi. Well, Muslims don't have any media outlet or coverage that is owned by Muslims. Most of the news done regarding Muslims is done by secondary sources. We are lacking journalists, newspapers, etc. Everyone is trying for themselves, but of course since we are so divided in The Netherlands, cooperation is kind a hard. So I don't think it will change anytime soon." 154

The current phenomenon in the Netherlands is actually quite risky in terms of its related developing trends in Islam. When Islam is interpreted as simple as Salafi, the portrait of the Islam wisdom in Europe will increasingly fade, because it cannot paint a picture of the dynamic religious tolerance.

¹⁵³ The interview result with Budi Santoso as the senior official of Al-Ikhlas mosque October 23rd 2015

¹⁵⁴ The interview result with Sidi Omar October 24th 2015

Therefore, the sermon materials should be designed to direct the formation of the Muslim community that fits with the context of the Netherlands. There must be a balance between the theme of Aqidah, Sharia and Morals. From the observation of the sermon materials, the moral theme should get more attention.

Themes relating to Virtue are yet to be delivered at mosques in the Netherlands. Although some mosques have made morals the theme to be used most of the time, their intensity is becoming less with themes on worship, Aqidah and Muamalah Jurisprudence. Many preachers would still like to establish Islam in the Netherlands from the seed of monotheism aspect and from the streamlining of the implementation of shariah, which is viewed from worship practice only. It is fairly reasonable for the small Muslim population in the Netherlands to need an understanding of Aqedah and shariah, which does not mean that the Muslims should lose the interest in moral theme of the sermon materials. The preacher and the sermon writer should keep giving more room for moral theme to guarantee the development of good attitudes of the Muslim people in the Netherlands.

Ideally, if the sermon is understood as a planned movement, then all the sermon materials will be designed to actively change society, not just reacting to the current situation. The image that appears shows that there are so many preaching activities that are reactive; therefore, the sermon's topic developed is about Aqedah, shariah and moral, all of which fits the current situation. Even, out of those three studies in Islam, the contemporary theme has become the sermon materials such as the ones used at the Mevlana Moskee Rotterdam that published the sermon writing titled "Violence in Islam", and at the Ulu Camii Uttrecht mosque that focuses on "Syria evacuee in Europe".

The contemporary theme relating Islam to the current situation should be given more attention for the preachers, whether from Salafi or not. One of sermon activists in Netherlands suggests to keep focusing on

Aqidah, shariah and moral: the preacher should give the information about problem solving which is included in Islam in the current context such as terrorism or woman role in public. He said:

"But we all agreed, both salafi's and non salafi's, we would keep the message as general as possible. Just focusing on the 5 pillars of Islam, 6 pillars of Islam and answering general question like: Are women oppressed in Islam; are Muslims terrorists etc. I think choice is the key. In the west, people value freedom of choice very much. One should have the choice to feel affiliated to the group of one's liking. As long as it doesn't promote extremism or terrorism." 155

If a reflection on Islam is done internally, inside of Islam, there will be a lot of themes to be discussed. The sermon process at the mosque in the Netherlands will be more effective if the local preachers can choose suitable materials relating to the modern society of the Netherlands. The choice is among the main teachings (aqeda, sharia, and moral) that should be balanced to produce Tauhid civil society, well-organized by Islam, and that has high ethical values.

B. The Competence of Preachers in the Netherlands

Generally, the favorite preacher's profile is one who masters the basic knowledge of Islam (Tafsir Al-Qur'an, Hadith, Kalam science, and moral) and who can adapt those teachings to the current situation in Netherlands. Moreover, the preacher has to know the problems of the youth here and he can spread the joy outside of Muslim context. The skill required to adapt the Islamic knowledge to the Netherlands context is not easy because it can be interpreted falsely, for example, the controversy of a Muslim figure who allows homosexuality. Thus, a good preacher is a preacher who can interpret the Islam value contextually without losing the Islamic spirit itself. Moreover, the Asma Classen story is an interesting issue to be discussed in terms of the breakthrough of contemporary sermon

¹⁵⁵ Wawancara dengan Omar Al-Hanafi pada tanggal 25 Oktober 2015. The interview result with Omar Al-Hannafi October 25^{rth} 2015

materials, related to homosexuality. As told by Soumia Kasmi, a Muslim woman who is a physiological student at the Erasmus University:

"Islamic education in the Netherlands has already adapted to Western culture. I think that Islamic values are already adapted and recently there are beautiful ways in which it is adapted. For example, the government said that it is obligatory that all schools educate children about sexuality diversity such as homosexuality etc. There is a new method on Islamic schools to educate children about (homo)sexuality from the Islamic perspective. I think that that is a wonderful example that it is already adapted and there is no clash between the Islamic and western culture in essence. Sister Asma Claassen (a convert for I think 20 years now) developed the books without compromising the Islamic values. It is clear that it's haram, but it educates the kids." 156

Curtis, one of the Muallaf who is active in sermon field in Rotterdam, gives the reference of the type of preacher who is easily accepted by the society in Netherlands in the aspect of the youth problem:

"I can only speak from my personal experience when it comes to the best imam or khatib, but I feel Imam Azzedine Karrat from the Essalam Mosque in Rotterdam has done an excellent job. He was raised in Rotterdam and knows the youth. Also Imam Remy Soekirman (Indonesian decent from Suriname) has had a lot of influence on me in my first years as a Muslim. Although he is a Salafi, I think personally, he has had a great influence on me being balanced and dealing with all the different opinions within our deen." [57]

Equally, the skill to process Islamic value in the current situation and to fit it in the modern youth is not easy Besides, this is not the main requirement of converting to Islam for Dutch people; most of them convert to Islam are due to autonomous research process, marriage, or even something that can illogical. They only view that Islam is beautiful and choose it. Omar Al-Hanafi, one of sermon activist in Netherlands told some converting religion stories there.

"It certainly is a combination of both [the converted embrace Islam because of themselves (looking answers) rather than because of mosques' effort in preaching]. In most cases it happens to be that the right persons

¹⁵⁶ The interview result with Sournia Kasmi October 27th 2015

¹⁵⁷ The interview result with Curtis October 23rd 2015

knock on the right door at the right time. I would say 70% of the people that convert don't have a really logical reason to convert. They just find Islam beautiful, or they were interested and something struck their heart, etc. And only some people take Islam as their religion after thorough research and investigation." 158

In the Netherlands context, it is quite difficult to measure the effect of Imam's sermon in mosque against the rise of Islam because, basically, the foreigner who believes Islam is not due to the sermon of Imam. And even when they encounter Islam for the first time, it is not from listening to sermon because there is no time to do it. They believe in Islam mostly because of the different behaviors of the Muslim people; the religion tradition that is unique; the position of religion and spirituality. In addition, some of them believe in Islam because of the information from the communication media about the real Islam. As a result, most of Dutch people more likely to hear the history of golden age of Islam in the past and the exemplifier of the prophet Muhammad (peace be upon him), who inspires their life at the present time. Hanae Al-Hassani, one of preaching agents who is active in the teaching Islamic classes in the Netherlands gave his perspective on the increasing number of Muallaf:

"I really don't think the lectures, speeches of other types of events have an impact on Dutch people. It could influence the people that already had some kind of interest in our religion, but I have actually no idea if the religious events reach the average Dutch person. I think that the most impact comes from friends; how they act in general, how committed they are when it comes down to some practices and traditions, and how they narrate information about the religion also. Most converts that I know, did convert because of the contradiction that exists between the information that they have about their Muslim friends or even family members and the information that is promoted by the media and stuff like that. So they do like to question, and to do some research and eventually they find themselves to be really into the spiritual and intellectual love that Islam offers. If there is any topic to be liked by Dutch people, I think it would the topics like the history of the Muslim world, the lifecycle of our beloved master Muhammad, or spirituality in general." 159

¹⁵⁸ The interview result with Omar Al-Hanafi on October 25th 2015

¹⁵⁹ The interview result with Hanae Al-Hassani on Oktober 31th 2015

In relation to the existence of Muallaf with a better understanding Islam, the comment from Omar Al-Hanafi, the preaching agent in Amsterdam, is quite interesting. It could be different from the Muallaf who believes Islam because the marriage. The Muallaf who believes Islam as a result of deep research tends to have a deeper understanding of Islam and its whole perspective; unlike the common Muslim people in Netherlands who tend to simplify Islam only by praying and reciting the Koran. Al Hanafi's perception is simply this:

"Well, since converted people value religion more than most people who are born Muslim, I would say yes. Most of the Muslims in The Netherlands think that praying in the mosque and reading Quran suffices for them, whereas the converted people want to know every detail of their new way of life." 160

Thus, there are Muallaf who are looking for their real character; so, their Islam is not too strong. The changing religious factor caused by marriage, mainly on the side of the husbands who are Muallaf can become the main problem as to why they do not deepen their understanding about Islam, particularly when they do not seek to deepen their knowledge of Islam itself. According to Budi Santoso, one of the preaching agents in the AL-Ikhlas mosque Amsterdam:

"Lelaki Belanda banyak masuk Islam karena menikah dengan perempuan muslimah. Tapi banyak juga orang yang kecewa karena Islamnya masih belum mantap. Dalam perjalanannya, banyak suami muallaf tersebut jarang menjalankan ibadah Islam seperti shalat dan lainnya, dan cenderung tidak untuk mencari cara dalam menambah keislaman. Tetapi ada juga yang menjalankan ibadah secara kaffah atau utuh, menjalankan tuntunan Shariah Islam dan selalu mencari jalannya." ¹⁶¹

"[There are many men who believe Islam because they marry Islam women, but there are so many people who are disappointed because their Islam is not strong enough. On the life way, most of their husbands who

¹⁶⁰ The interview result with Omar Al-Hannafi October 25th 2015

¹⁶¹ The interview result with Budi Santoso as the senior official of Al-Ikhlas mosque Amsterdam October 18th 2015

are Muallaf do not do the Islamic worship such as five times prayer, fasting, and so on. They tend to not find their way to deepen their faith. But there are also Muallaf who do the worship perfectly, do the guidance of Shariah in Islam and always try to find his way]."

Although many factors are the causes why Dutch people believe in Islam, it is uncertain whether the increase in Muallaf is partly caused by their contact with the preachers in mosques. Therefore, the sermon materials that should be the focus of preachers in the Netherlands should provide much more actual solutions to current problems to attract sympathy among non-Muslims. For example, in the problem of Syrian refugees who came to Europe, media stereotypes of Islam should be prevented and topics about moral and intimate harmonious life with non-Muslims in the Netherlands should be promoted. The sermon materials opposing the Dutch tradition that upholds openness should be presented in such a way that they do not turn into controversies. The talks at the As-Sunnah mosque show hostility over the gay community; in fact, they recommend that gays be thrown out of buildings. Prayers for haters of Islam should be reviewed and managed properly to encourage tolerance in the Netherlands, particularly because its majority is not Muslim.

Moreover, one of the Muslim activists recognized the weakness of Dutch sermons that reflected less on the current problems in the Netherlands. The preacher responded to the problem relating to Worship and Muamalah of Muslim people by providing a solution of a problem in sermon materials; whereas, contemporary problems received less attention. Omar Al-Hanafi felt that preachers in Netherlands tend to choose the sermon materials from the Holy Al-Qur'an randomly, without social consideration; in some cases, the common people think that there is no relevance between the presence of Islam and problem solving. Al-Hanafi said:

"But since most mosques don't reflect on the problems in society, you could say they are more randomly selected topics from the Quran." ¹⁶²

Furthermore, another competence that should be reviewed is the preacher's sermon delivery in the Dutch language as it is more easily understood by the locals. One of Muallaf, Thoar Varenkamp said:

"Lebih dari itu, sebenarnya penceramah harus bisa bahasa Belanda biar orang Belanda bisa mengerti, anak-anak kita juga mengerti. Bukan orang muda saja, tapi untuk semua termasuk orang tua Belanda juga bisa mengerti; termasuk anak-anak kita. Bukan orang Belanda saja, orang Indonesia yang mukim dan tinggal disini dan punya anak disini maka anaknya akan berbeda karena anaknya lahir disini. Mereka akan memiliki lingkungan berbeda, pola pikirnya lebih Belanda, Bahasa Belanda, cara hidup juga Belanda." 163

"[Moreover, the preacher should be able to speak Dutch, it will make the Dutch people understand about the sermon material, not only us but also our children. Not only young people, but for all age including old people in Dutch can also understand it. Not only for Dutch people but also Indonesian people who live here and having children here, so their children will be different because they were born here. They will also have different environment, their mindset will be more likely to Dutch people, their language is Dutch and using Dutch life style]."

The usage of Dutch language in the sermon is expected to not only in sermon speeches, but also in writings, which should be increased. This language situation is displayed with regards to the development of Islamic books using Dutch language; for example, the number of books using the Dutch language is mostly from the Salafi, whose books are sponsored by the Saudi Arabia's government. Consequently, the information about Islam that can easily accessed by Muallaf or non-Muslim people is from the Salafi's genre. Obviously, the Salafi can increase their sermon activity, interestingly, because of their sound financial position, from which they are able to design and update their social media; they have open access to bookstore and library, using Dutch language; they have shown creativity in

¹⁶² The interview result with Omar Al-Hannafi October 25th 2015

¹⁶³ The interview result with Thoar Varenkamp October 16th 2015

holding their events; in fact, the Salafi is at its best in promoting its ideology in the Netherlands. As for the other Sunni communities, which tend to carry a moderate Islam, they are so intense in translating Islamic books into Dutch. In fact, this is the writing media that are now required by Dutch Muslims. Thoar Varenkamp, Muslim convert recalled in dismay:

"Di Belanda, rata-rata tempat diskusi tentang Fikih Madzhab Syafi'i dan Aqidah Asy'ari sangatlah kurang. Yang banyak justru tentang Salafi. Seperti yang saya temui di masjid kecil dekat rumah saya (Amstelveen), masjid aS-Saada. Ukurannya lebih kecil dari ruangan masjid Al-Ikhlas Amsterdam ini." 164

"[In Netherlands, there are less places which discuss about Jurisprudence from Syafii's view and Asy'ari aqeda, and there is more place to discuss about Salafi as I met in a small mosque near my house (Amstelveen), As-Saada mosque. The room's size is smaller than the room in Al-Ikhlas mosque Amsterdam]."

Similarly, Hanae Al-Hassani expressed his concern about this condition:

"Dutch people do often fall into the Salafist movement. You know, the thing is, I really think it's the lack of courage and the lack of understanding any other language than the Dutch language, which has caused this problem. The typical Islamic shops around the corner of every street are the only ones that sell religious books in Dutch, and these shops are very likely to be sponsored by the Saudi government, from what I know. But then again, you can also discuss the lack of dedication from the traditional followers of the Sunni tradition; where are they and what are they doing? But Alhamdulillaahi, the traditional way of Islam is finally starting to be promoted, the scholars do have a voice now and the books are being produced, so we actually can't complain and we can't have any excuses anymore. And then there is the issue of friends; most of the Dutch people are befriended with Salafiyya and they often don't have the courage to be critical of to ask questions, so they're just busy with admiring and following, not knowing what to do or to say when they lose their friends. And we all know that the Salafiyya are very good at doing their job and promoting their ideology, through bookshops, posts on social media, organizing big events and so on and so forth. Eventually, it's because of the take-over of the social media that the Salafist movement reach reverts and converts. However, there are some converts - people who are of a higher intellectual level - that eventually leave the Salafist movement and come

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¹⁶⁴ The interview result with Thoar Varenkamp October 16th 2015

across the traditional way of Islam, but these are just a few in numbers when you compare it to the Salafist movement in the Netherlands." ¹⁶⁵

The development of Islam in the Netherlands seems rather complicated, although the the number of Muslim people is increasing quantitatively. What is needed is a preacher who knows about the preaching strategy contextual to connect Islam with the Western. In his joke, Thoar Varenkamp used a diplomatic language by saying that the Netherlands required a guardian to make Islam go well here. At length, he revealed that this country's needs, which related to Religion:

"Kalau saya ditanya apa yang Belanda yang perlu sekarang ini. Jawaban saya sederhana. Adalah Auliya (para wali). Kalau kita lihat di Indonesia, Auliya juga yang membawa Islam. Akan tetapi saat ini oleh orang salafi sendiri, Auliya' tidak dihargai. Yang orang Belanda perlukan adalah pemikiran-pemikiran yang kontekstual. Pendapat saya pribadi yang diperlukan adalah pemikiran-pemikiran yang dimiliki oleh orang seperti Gus Dur di Indonesia karena dia tahu bagaimana orang harus menyikapi pada minoritas. Di sini terbalik, yang diperlukan bagaimana menyikapi pada mayoritas dan bagaimana mayoritas harus menyikapi pada minoritas. Pemikiran-pemikiran tersebut dapat diterjemahkan pada tokoh-tokoh teks Belanda dari sisi Ahlusunnah wal Jama'ah. Dari sini, saya kira baru banyak orang akan faham tentang Islam. Karena orang Islam itu adalah rohmatal lil alamin bukan rahmatil lil muslimin atau lil mu'minin." 166

"[if I was asked what is needed by Netherlands, my answer will be quiet simple, which is guardian. If we saw Indonesia, the guardian brought Islam there but now, the guardian is not appreciated by Salafi. Something that is needed by Dutch people is the thoughts which were owned by Gus Dur in Indonesia because he knew how to react the minority in the society. Here is contrary, thing which is needed is how to respond the majority and how majority responds the minority. Those thoughts can be interpreted to the Dutch figure text which is from Ahlusunnah wal Jamaah side. Here, I think that more people will more understand about Islam because Muslim is "rohmatal lil alamin" and they are not "rahmatil lil muslimin or lil mu'minin" which means that Islam is blessed by God for all people]."

¹⁶⁵ The interview result with Hanae Al-Hassani October 30th 2015

¹⁶⁶ The interview result with Thoar Varenkamp October 16th 2015

BAB VI

CONCLUSION

1) In general, the messages of Da'wah in Mosques and Muslims communities Netherlands include three basic teaching elements of Islam, namely Aqidah, Shari'ah [which includes the Worship Jurisprudence (Figh Ibadah) and the Mu'amalah Jurisprudence (Figh Mu'amalah)] and Akhlaq (Ethic). Basically, the Da'wah messages that are delivered most often to the Muslims communities are related to Aqidah and Syari'ah. Among both topics, sha'riah matter is a message that is often used as lecture material. The topic of agidah is usually delivered in certain moments and in the scheme of private consultations. The cases of Dutch citizens who converted to Islam usually are caused by intense and personal discussions with a number of experts about the Agidah of Islam in the mosques. Meanwhile, there is also a routine study that specifically discusses agidah theme. Some mosques affiliated with a number of schools had to adjust their Aqidah doctrine by a number of schools that exist in Islam. Sunni on the basis of an Indonesian, Moroccan or Turkish have discussed theology of Ash'ariyah while other sects, such as Shiites, Ahmadis, Qoranists, or Salafi Movement have reviewed it differently. For an example, Al-Ikhlash Mosque which is affiliated with Indonesian People in Amsterdam analyse Agidah Faith in the Last Day with sub topics of death and how to deal it with the Indonesian local tradition such as tahlilan, yasinan, istighotsah, etc. This topic was chosen to associate with moments of Islamic Hijri year; that Muslims should be able to manage their life in the world for the Akhirah's purpose (Hereafter). On the other hand, the mosques which are closed to the Salafi tend to talk about purification of the Islamic Aqidah by blaming all the traditions and beliefs that were never taught by Prophet Muhammad. In term of Aqidah, Salafi groups spelled out very hard in response to the practice of other mosques that are not aligned with them.

However, in general, shari'ah has become a favorite topic discussed in lectures and writings. Some Imams and preachers consider shari'ah topic is very relevant to the needs of Dutch Muslims for their life. The priests tend to want to provide the people with Worship (Ibadah) Jurisprudence and Mu'amalah Jurisprudence so that Muslims can understand and distinguish between good and bad laws in executing their tasks. In addition, the topic of Akhlak or Morals has been regular da'wah messages in the mosques. However, the characteristic of Akhlak messages seem to reinforce Mu'amalah Jurisprudence topic, namely to establish a normative social relation but unfortunately not an applicable morality in the Dutch context.

Further, the da'wah messages that should be the focus of preachers in the Netherlands must provide 'real solution' for the current problems. Some good examples of topics are the problem of Syrian refugees who came to Europe, overcoming stereotypes of Islam in the media, as well as topics that promote Virtue and intimate life with non-Muslims in the Netherlands. The da'wah messages consisting of hatred materials about the Dutch tradition should be packed in elegant ways and do not arouse more controversies.

2) In general, the profile of preachers or Priests that are very popular in the Netherlands context are those who masters the basic knowledge of Islam (Tafsir, Hadith, Kalam Science, Morals, etc.) and be able to adapt to the present situation in the Netherlands. More to that, preachers must know the problems of youth here and be able to spread peace to the outside of

Muslim context. In addition, the preachers must also communicate with the Dutch Language for better understanding of local residents. Yet, those are not the main requirement for the reasons of Dutch citizens' conversion to Islam. Most Dutch people convert to Islam caused by the process of independent research, the marriage bond, or even something that can not be explained logically. They only see Islam is something beautiful and then

they pick it.

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KEPUTUSAN REKTOR UIN SUNAN AMPEL SURABAYA NOMOR: Un.07/1/TL.00/SK/-₹21/P/2015

TENTANG

PENETAPAN PENERIMA BANTUAN COLLABORATIVE RESEARCH TAHUN 2015 REKTOR UIN SUNAN AMPEL SURABAYA

Menimbang

- a. bahwa dalam rangka meningkatkan kualitas dan merealisasikan kerjasama riset UIN Sunan Ampel Surabaya maka dipandang perlu memberikan bantuan penelitian yang di maksud;
- b. bahwa nama-nama sebagaimana tersebut dalam lampiran keputusan ini dipandang memenuhi syarat untuk diberikan bantuan collaborative research tahun 2015

Mengingat

- Undang-Undang RI No.12 Tahun 2012 Tentang Sistem Pendidikan Nasional;
- Peraturan Pemerintah RI Nomor 48 Tahun 2008 Tentang Pendanaan Pendidikan;
- Peraturan Pemerintah RI No.4 Tahun 2014 Tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
- Peraturan Menteri Agama Nomor 8 Tahun 2014 Tentang Organisasi dan Tata Kerja Universitas Islam Negeri Sunan Ampel Surabaya;
- DIPA BLU UIN Sunan Ampel Surabaya Tahun Anggaran 2015 No. DIPA-025.04.2.423770/2015 tanggal 14 Nopember 2014.

MEMUTUSKAN:

Menetapkan

KEPUTUSAN REKTOR UIN SUNAN AMPEL SURABAYA TENTANG PENETAPAN PENERIMA BANTUAN COLLABORATIVE RESEARCH TAHUN 2015

Pertama

Menetapkan nama-nama dalam kelompok riset sebagai penerima bantuan dengan judul collaborative research tahun 2015 sebagaimana tersebut pada kolom 2 dan 4 dalam lampiran keputusan ini

Kedua

Memberi bantuan kepada masing-masing kelompok collaborative research sejumlah @ Rp. 250.000.000,00 sebagaimana tersebut pada kolom 5 lampiran keputusan ini dengan sistem pencairan sebagai berikut:

Pencairan tahap I (pertama) sebesar sebesar 75% dari nominal seluruh
 bantuan dengan melampirkan proposal

 Pencairan tahap ke II (dua) sebesar 15% dari nominal seluruh bantuan dengan melampirkan laporan progress penelitian dan bukti pengeluaran pertanggung jawaban keuangan.

3. Pencairan tahap ke III (tiga) sebesar 10 % dari nominal seluruh bantuan dengan melampirkan laporan hasil penelitian dan bukti pengeluaran pertanggung jawaban keuangan

 Pajak penghasilan pasal 21 (PPh. Ps 21) dibebankan pada penerima bantuan sebagaimana dimaksud dalam butir "Pertama" penetapan ini. LAMPIRAN I

KEPUTUSAN REKTOR UIN SUNAN AMPEL SURABAYA

/P/ 2015

NOMOR : Un.07/1/TL.00./SK/ TANGGAL : Mei 2015

TENTANG

BANTUAN PENELITIAN KOLABORATIVE TAHUN 2015

No	NASIA	FAKULTAS	JUDUL PENELITIAN	Jumlah Bantuan
1	Dr. Dzo'ul Milal, M.Pd NIP. 196005152000031002 Prof. Dr. Eckehard Sculz (Universitas Leipzig Jerman) Dr. Nasaruddin. M.Ed NIP. 197509091998031002 A. Najibul Khori, Lc. MA NIP. 197801152005011004	Adab dan Humaniora	نظيم اللغة الحريبة وتحلمها في الدلتها وإدوليسيا من منظور العوي واجتماعي	250,000,000
2	Dr. Baihaqi. M.Ag NIP 19740220203121004 Prof Dr. Eckehard Sculz (Universitas Leipzig Jerman) Ainun Syarifah, M.Ag. NIP. 197806122007102010 Umi Hanifah, M. Ag NIP. 197809282005012002	Tarbiyah dan Keguruan	المدخل التكاملي في تعليم اللغة العربية الإنكار والية وتطبيها (دراسة حالية في جلمة سران أميل الإسلامية المكوبية الإندونيسية وجلمة الابيزيغ الألملية)	250.000.000
3	Dr. Rr.Suhartini, M.Si NIP. 195801131982032001 Aun Falestien Faletehan, MHRM NIP. 198205142005011001 Wahyu Ilaihi, MA NIP. 197804022008012026 Dr Agus Santoso, S.Ag NIP. 197008251998031002	Dakwah dan Komunikasi	NETTERDANG	250,000,000



Ketiga

Segala biaya yang dikeluarkan sebagai akibat diterbitkannya keputusan ini dibebankan kepada anggaran DIPA-BLU UIN Sunan Ampel Surabaya Tahun Anggaran 2015

Keempat

Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan diubah dan diperbaiki sebagaimana mestinya apabila dikemudian hari terdapat kekeliruan dalam penetapan ini.

Ditetapkan di Surabaya Pada tanggal 13 Mei 2015

An. Rektor,/Kuasa Pengguna Anggaran
Pembuat Kometmen Kantor Pusat

An. Rektor,/Kuasa Pengguna Anggaran
Pembuat Kometmen Kantor Pusat

Separation of Anggaran

Separation of An

Tembusan Yth:

- 1 Sekretaris Jenderal Kementerian Agama, Jakarta;
- Inspektur Jenderal Kementerian Agama, Jakarta;
- 3. Kepala KPPN Surabaya II, Surabaya;
- Kepala Biro AAKK UIN Sunan Ampel, Surabaya;
- Kabag. Keuangan dan Akuntansi UIN Sunan Ampel Surabaya;
- 6. Ybs. Untuk diketahui dan dilaksanakan.