

A Research Report

THE CURRICULUM OF ISLAMIC DA'WAH IN THE NETHERLANDS

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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.

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

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 movements in Turkey. The oldest of the four 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

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

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 gold-colored 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

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 awal', 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 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

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

NO	City	Sites and Affiliation Communities	Media	Topic	Sub Topics
			dhuhur (11/10/2015)	wife)	<p>and wife</p> <p>b) The story of harmony in the household of the Prophet Muhammad and Aisha</p> <p>c) Troubleshooting tips in every conflict between husband and wife (much gratitude, no physical violence, etc.)</p> <p>d) How to educate wife</p> <p>e) The dynamic relationship between mother-in-law, wife and husband</p> <p>f) The attitude of the wife when the husband breaks the Islamic laws</p>
3	Leiden, Rembrandtstra at 10	Al-Hijra Moskee, Morocco	Paper which is distributed to each congregation	Dhikr after praying	<p>a) The guidelines reading dhikr after the five daily prayers</p> <p>b) Dhikr Sunni-based (Reading dhikr, istighfar, tahlil, tasbih, tahmid, takbir, ayat kursi as well as a short surah Al-Ikhlās, Al-Alaq and An-Nas.)</p>
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 Communities	Media	Topic	Sub Topics
			feast of the pilgrims on 10 Zulhijah)		b) Tithe for orphans, the poor and the prosperity of the mosque
5	Leiden	Halaqoh Moroccan Community	Discussion / Mujadalah on Tuesdays and Thursdays	Fiqh of Family	a) The foundation to form a harmonious family b) 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 Community 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 Communities	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 Faith b) Pillars of Worship c) Ethics d) 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: <ul style="list-style-type: none"> o Tafseer of the Quran o Arabic grammar (book Adjroemiyya) o 40 Hadith of Imam Nawawi o Riyadh as-Salihien of Imam Nawawi o Fiqh, book of al-Wajiez o The Three Principles (Usool at-Thalatha) of sheikh Mohammed Abdel Wahab explaining sheikh Oethaymeen o Life of the Prophet Muhammad (peace be upon

NO	City	Sites and Affiliation Communities	Media	Topic	Sub Topics
					<p>him). Ar-Rahieq al-Makhtoum of sheikh Al-mubarakpuri</p> <ul style="list-style-type: none"> o Behavioral Characteristics of the student's knowledge (ilm-Hilyat Talibul) <p>b) Wednesday: Fiqh lesson from Maghrib to Isha.</p> <p>c) Thursday: Rules regarding the inheritance from Maghrib to Isha.</p> <p>d) Friday and Sunday: Qur'an and Tawjeed from Maghrib to Isha.</p> <p>e) Saturday: Qur'an and Tawjeed from Maghrib to Isha</p>
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	<ul style="list-style-type: none"> 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	<ul style="list-style-type: none"> a) The profile of Islam b) The Five Pillars of Islam c) 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	<ul style="list-style-type: none"> a) Changing a place for wudhu (ritual ablution before prayer) in the mosque which is usually dirty

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					<ul style="list-style-type: none"> 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	<ul style="list-style-type: none"> 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	<ul style="list-style-type: none"> 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

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16	Den Haag, Fruitweg 5-9, 2525 KE Den Haag	As-Sunnah Moskee, Morocco (Salafi)	Study after Maghrib prayer.	Tafseer, Hadith, Fiqh, Akhlak, etc.	<ul style="list-style-type: none"> 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 d) Thursday, Sh. Abdelaziz Sbiyyac - Fiqh ul-Wadjiez e) Friday, Aboe Ouail - Umdat Sharh ul-Ahkaam f) Saturday, Ilyas 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 socialization 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	<ul style="list-style-type: none"> a) Human and sinful existence b) Example of procrastination
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	<ul style="list-style-type: none"> a) Islam and Dutch society b) Hadith Ibn Majah about community c) Bond with the community d) Education for children

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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

NO	City	Sites and Affiliation Communities	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	<p>(Surah Al-Asr) unless that person is able to do good deeds</p> <p>b) Focus on Hereafter (Walal akhirotu Khoirul laka minal ula)</p> <p>c) The virtue of reading the Qur'an (Qur'an taallamal Man waallamahu, La yamassuhu ilal muthahharun)</p> <p>d) The virtue of Umar bin Khattab</p> <p>e) The prayer of Prophet Muhammad in order to Umar converted to Islam</p> <p>f) Umar did not like the world</p> <p>g) The title of Umar is Al-Faruq</p> <p>h) Every Prophet has muhaddatsah</p> <p>i) If there is a last Prophet after the Prophet Muhammad, may be it was Umar (hadith)</p>
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	<p>a) The history of Hijrah of the Prophet Muhammad</p> <p>b) The meaning of Muharram</p>

NO	City	Sites and Affiliation Communities	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	<ul style="list-style-type: none"> a) Religion is advice b) Islam upholds the morals c) Facilitate affairs d) Devoted to Allah e) Loving fellow Muslims f) The virtue of charity g) Prohibition of 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	<ul style="list-style-type: none"> a) Islamic Faith b) Pillars of Worship c) Ethics d) Customs and traditions
28	Amsterdam, Ekingenstraat 3-7 1069 DA	Masjid Euromosli, Indonesia (Salafi)	Routine Weekly recitals	Aqidah Islamiyah	<ul style="list-style-type: none"> 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 Roeboebiyah or the Oneness of God in His Lordship. He just goes about creating, providing and arranging maintenance and

NO	City	Sites and Affiliation Communities	Media	Topic	Sub Topics
					<p>control of His creation.</p> <p>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.</p>
29	Amsterdam, Ekingenstraat 3-7 1069 DA	Masjid Euromosli, Indonesia (Salafi)	An article on the sites	Procedures and introduction of Islamic Aqidah	<p>a) Guidelines of prayer that comes with quote hadith, "Shalat by imitating the Prophet.</p> <p>b) Definition of Aqidah and Tawheed in Islam</p>
30	Amsterdam, Breede El-Amien School Saaftingstraat 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	<p>a) Surah Yunus 10: 5 as the basis for calculating the year with the sun and moon.</p> <p>b) The story of the various calendar from several nations (calendar based on solar or lunar rotation)</p> <p>c) Calendar of Islam is based on lunar rotation, Hijri. From the spirit of</p>

NO	City	Sites and Affiliation Communities	Media	Topic	Sub Topics
					<p>k) The spirit of Allah's Wali (religious leaders) are always guide us</p> <p>l) The relevancy of the spirit and died with the Hijri new year</p> <p>m) The time in the world is very short when compared to the Hereafter</p> <p>n) It is very painful when the spirit is removed from the body.</p> <p>o) The importance of charitable alms, waqaf, etc. (The example story of Waqf wells and bank accounts of Uthman bin Affan)</p>
31	Amsterdam, Breede El-Amien School Saaftingestraat 312 1069 BW Amsterdam-Osdorp	Al-Ikhlash Mosque, Indonesia	The brief handbook of <i>Fitrah</i> tithe (tithe in rice or money paid on fasting month) and <i>Maal</i> tithe (tithe paid by rich people)	<i>Fitrah</i> tithe dan <i>Maal</i> tithe in terms of Islamic law and how to implement	<p>a) <i>Fitrah</i> tithe amounted to € 7.5 per person</p> <p>b) The calculation of <i>Maal</i> tithe</p> <p>c) The allocation of <i>Maal</i> tithe to purchase mosque buildings</p>

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32	Amsterdam, Amsterdamseweg 24 1182 HD Amstelveen	Saada Moskee, Morocco	The lecture on Friday's sermon (16/10/2015)	How to worship in daily life	a) Heresy b) Shiah is wrong c) Refuse Asyuro Day 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 congregation 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-Ikhlâs, 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 Lucasingel 70, 6217 JC Maastricht	El-Fath Moskee, Morocco	Dzikir writing on the wall in front of congregation 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 Communities	Media	Topic	Sub Topics
					surah Al-Ikhlās, Al-Alaq and An-Nas.)
37	Maastricht, Sint Lucasingel 70, 6217 JC Maastricht	El-Fath Moskee, Morocco	Da'wah writings on the facebook	Deaf and Hard of Hearing for Islam	a) Online Video about Islam b) Spirituality in Islam
38	Maastricht, Sint Lucasingel 70, 6217 JC Maastricht	El-Fath Moskee, Morocco	Da'wah writings on the facebook	Qur'anic commentary is now available in sign language	a) In Jordan, the first Qur'anic commentary published in sign language b) The project consist of prominent Qur'anic scholars 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 Preachers 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.

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 Aqidah 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*

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-Ikhlâs 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 proselytizing 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.

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

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

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 Al-Ikhlash 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-Wad'jiez, 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,

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 Mu'amalah 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 be the hardest thing to do. In a hadith, as narrated by Imam Bukhari in Sahih Bukhari at the chapter of proper

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 (Fiqh Ibadah) and the Mu'amalah Jurisprudence (Fiqh 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 aqidah 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 Aqidah of Islam in the mosques. Meanwhile, there is also a routine study that specifically discusses aqidah 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 Aqidah 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

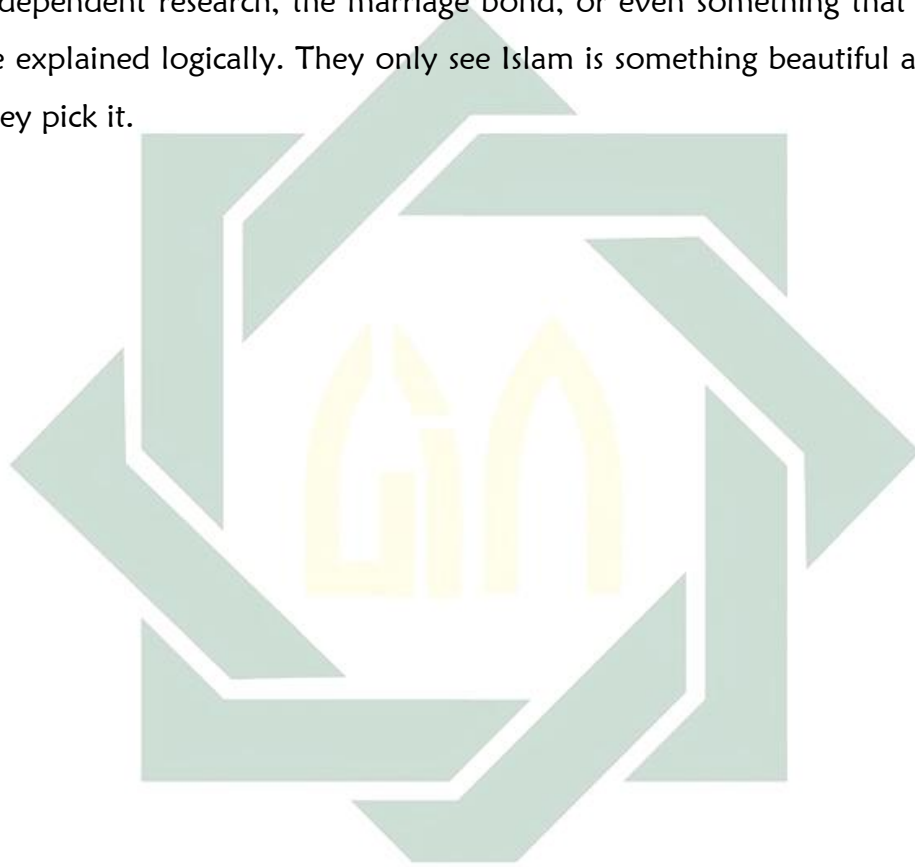
tend to talk about purification of the Islamic Aqidah by blaming all the traditions and beliefs that were never taught by Prophet Muhammad. In term of Aqidah, Salafi groups spelled out very hard in response to the practice of other mosques that are not aligned with them.

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/421/P/2015

TENTANG
PENETAPAN PENERIMA BANTUAN COLLABORATIVE RESEARCH TAHUN 2015
REKTOR UIN SUNAN AMPEL SURABAYA

- Menimbang :
- bahwa dalam rangka meningkatkan kualitas dan merealisasikan kerjasama riset UIN Sunan Ampel Surabaya maka dipandang perlu memberikan bantuan penelitian yang di maksud;
 - 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.
 - 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.

No	NAMA	FAKULTAS	JUDUL PENELITIAN	Jumlah Bantuan
1	2	3	4	5
1	Dr. Dzo'ul Milal, M.Pd NIP. 196005152000031002 Prof. Dr. Eckehard Sculz (Universitas Leipzig Jerman) Dr. Nasaruddin. M.Ed NIP. 197509091998031002 A. Najibul Khorri, Lc. MA NIP. 197801152005011004	Adab dan Humaniora	تعليم اللغة العربية ونظمتها في السابق وإندونيسيا من منظور لغوي واجتماعي وثقافي	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	المدرسة التكنولوجي في تعليم اللغة العربية الإلكترونية ونظمتها (دراسة حالة في جامعة سورابايا الحكومية الإلكترونية وجامعة لايبزيغ الألمانية)	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	THE CURRICULUM OF ISLAMIC DAWAH MODEL IN NETHERLANDS	250.000.000



Rektor, /Kuasa Pengguna Anggaran
Pejabat Pembuat Kometmen Kantor Pusat

Wahyuni,
NIP. 196302281987032002

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
Perjabat Pembuat Kometmen Kantor Pusat



Mahyuni
196302281987032002

Tembusan Yth:

1. Sekretaris Jenderal Kementerian Agama, Jakarta;
2. Inspektur Jenderal Kementerian Agama, Jakarta;
3. Kepala KPPN Surabaya II, Surabaya ;
4. Kepala Biro AAKK UIN Sunan Ampel, Surabaya;
5. Kabag. Keuangan dan Akuntansi UIN Sunan Ampel Surabaya;
6. Ybs. Untuk diketahui dan dilaksanakan.