

MANAGEMENT OF RELIGIOUS ACTIVITIES AT THOYYIBAH MOSQUE, BANYUANYAR

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ABSTRACT

This research aims to determine and describe the management of religious activities, along with the supporting and inhibiting factors of religious activities carried out at the Thoyyibah Banyuanyar Mosque. This research is qualitative, using a phenomenological research approach. The data sources in this research use primary and secondary data sources. The primary data sources referred to are the chairman of the takmir and the missionary of the Thoyyibah Mosque, while the secondary data sources are data in the form of documents. The data analysis technique in this research uses the analysis model according to Miles and Huberman, namely data collection, data reduction, data presentation, and drawing conclusions. The validity of the data in this research uses two types of triangulation, namely source triangulation and technique triangulation. The results of this research show that there are various kinds of religious activities carried out at the Thoyyibah Mosque, including routine recitations and community markets, while strengthening its activities by carrying out management functions including planning, organising, implementing, and supervising. The supporting factors for managing religious activities include funding sources, the strategic location of the mosque, community enthusiasm, and cooperation with mosque administrators. The inhibiting factors are the mosque's parking space, which is not spacious enough, and mosque youth, who do not contribute enough to participate in activities.

KEYWORDS Management; Activity; Religious; Mosque



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INTRODUCTION

In the history of the development of the Prophet Muhammad's da'wah, especially during his time in Medina, the existence of mosques was not only utilized as places of worship but also served other purposes. For instance, in times of emergency, instead of immediately building defense fortifications to protect against enemy attacks, the Prophet Muhammad built a mosque. Additionally, the first Islamic calendar was established after the construction of the first mosque on the

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12th of Rabi' al-Awwal, marking the beginning of the Hijri year on the 1st of Muharram (Utami Farida, 2021).

Mosques serve as places for Muslims to worship, engage in i'tikaf, draw closer to Allah SWT, and foster awareness in religious experiences, thus maintaining a balance between spiritual and physical well-being. The presence of mosques serves as a crucial center for religious activities, acting as a barometer for the Muslim community's condition in a particular area (Mirdad et al., 2023).

During the Islamic golden age, mosques underwent adjustments and refinements. Nowadays, mosques are paying more attention to operational aspects, aiming for diversity and excellence in activities. According to Saputra, Indonesia, with a population of approximately 250 million, the majority being Muslims, has constructed thousands of mosques, highlighting their significance in society (Halawati Firda, 2021). The number of mosques in Indonesia, according to data from the Indonesian Mosque Council (DMI), is approximately 800 thousand, not including smaller prayer rooms (Musholla) (Indonesian Waqf Board, 2023). However, technological advancements and human capabilities to construct luxurious buildings have led to the embellishment of mosques without necessarily focusing on their essence. In fact, some mosques are commercialized, rented out, and profited from.

Efficient and effective management of mosques requires systematic activity management and determination of activity execution to achieve a goal. Management is a process of overseeing something individually or collectively (Ridha Ahmad & Muis Mahlia, 2022). It involves a series of activities such as planning, organizing, directing, and controlling to achieve efficient and effective goals (Hutahaean S. Wendy, 2018). In summary, management is the process of overseeing a series of activities, either individually or collectively, to achieve a goal.

Mosque management involves activities that encompass elements and functions to ensure compliance with Allah SWT through worship in its broadest sense. Mosque management can be optimized by focusing on three aspects: Idaroh, Imaroh, and Ri'ayah. These aspects should not just remain as concepts but should be implemented and practiced to reap maximum benefits (Halawati Firda, 2021). In a study by Hamzah Abdul (2019), Masjid Rayyan successfully applied activity management according to its Islamic management pattern, leading to the prosperity of Masjid Rayyan Mujahid and an increase in religious activities.

Running activity management requires determining activities and responsible implementers, as well as support from the congregation to achieve goals. However, challenges arise, such as insufficient support from the congregation. Research by Afifudin Muhammad (2021) found that while activity management at Nurul Huda Mosque in Banjar Agung village was effective and efficient, the community's support for religious activities was not maximal due to the majority of the population working from morning until evening.

Thoyyibah Mosque is located in Banyuanyar village, Surakarta, established since 1982. Religious activities in this mosque are diverse and have become a habit for mosque attendees. These activities include quarterly, monthly, and every fifth Sunday activities. Additionally, there are activities on public holidays featuring collective religious studies and breakfast together. Therefore, the researcher is

interested in studying the religious activity management at Thoyyibah Mosque in Banyuanyar, which runs regularly and aims to involve mosque attendees and the surrounding community in every activity.

Based on the framework mentioned above, this study aims to describe the religious activity management at Thoyyibah Mosque in Banyuanyar and identify the driving factors and obstacles faced by Thoyyibah Mosque's management in conducting religious activities. The results of this research are expected to bring benefits by increasing knowledge and understanding of religious activity management in a mosque. In conclusion, this study explores how religious activity management is conducted at Thoyyibah Mosque and the driving and inhibiting factors faced by its management.

RESEARCH METHOD

The research conducted by the researcher utilized a qualitative research method with a descriptive approach, aiming to obtain natural and in-depth data in line with the researcher's goal of acquiring clear and detailed natural data regarding the management, as well as the supporting and inhibiting factors of religious activities at Thoyyibah Mosque, Banyuanyar. Data collection techniques employed in this research included observation, interviews, and documentation. The subjects of this study were the chairman of the mosque's council (takmir) and the Dawah Committee at Thoyyibah Mosque. The object of this study was the management of religious activities at Thoyyibah Mosque. Data analysis techniques in this research utilized Miles and Huberman's analysis model, including data collection, reduction, display, and conclusion drawing/verification (Sartono, 2018). Data sources for this research included primary and secondary sources. The primary data source consisted of the chairman of the mosque's council (takmir) and the Dawah Committee at Thoyyibah Mosque, while the secondary data source included documents. Triangulation of sources and triangulation of techniques were employed to validate the data in this research.

RESULT AND DISCUSSION

Management of religious activities at Banyuanyar Thoyyibah Mosque

Based on the findings and data analysis in this study shows that there are various kinds of religious activities in the Banyuanyar Thoyyibah Mosque. As for the function of the mosque according to Moh. E. Ayub (Officer Pungky, 2018) is:

1. A place where Muslims worship and get closer to Allah SWT.
2. A place to give i'tikaf, and cleanse yourself so that the balance of body and soul is always maintained and the integrity of personality.
3. A place for Muslims to deliberate in solving problems that arise in society.
4. A place to consult if Muslims get into trouble, ask for help and help.
5. Creating strong pilgrim bonds and commitment to common welfare.
6. The activities of the taklim assembly serve as a place to increase the knowledge and intelligence of Muslims.
7. A place to nurture the cadres of the leaders of the people.

8. A place to enforce social regulations and surveillance.

And to strengthen its activities by carrying out management functions which include.

a. Planning

Planning involves long-term scheduling of programs and determining budgets for activities. The management at Thooyibah Mosque, Banyuanyar, establishes roles according to their respective fields, starting from mentors, then chairman, secretary, treasurer, Dawah committee, cleanliness committee, with assistance from mosque youth in both fundraising and activities. This management structure ensures the smooth operation of religious activities at Thooyibah Mosque.

To enrich the activities of Thooyibah Mosque, planning management functions involve monthly consultations to enhance mosque activities. The institution participating in enriching religious activities at Thooyibah Mosque is LazizMu. LazizMu contributes to funding activities and provides a Health team to assist with health checks.

b. Organizing

Organizing practices involve grouping tasks and responsibilities to create an organized structure working towards predetermined goals. In carrying out tasks smoothly, there is an organizational structure responsible for managing activities, as explained by an informant in an interview:

"Of course, in line with the management structure, I created a structure tailored to each person's duties/fields. But with so many people involved, some things progress and some do not, so as a mentor, I remind them. Since I am the one responsible, everything that is not reported to the mentor falls under my responsibility."

At Thooyibah Mosque, religious activities begin with the existing management system. Activities at Thooyibah Mosque are grouped into several categories, including activities every three months, monthly, and weekly.

c. Acting

Dawah implementation is the essence of the dawah management process because all dawah activities are carried out in this process. In the implementation of dawah, mosque mentors divide activities into several forms, including post-maghrib studies conducted every Monday, Wednesday, and Saturday, attended by approximately 90 congregants. Communal dawn prayers are held on public holidays and every fifth Sunday, with approximately 80 participants. Sermons are conducted every Thursday and Friday post-maghrib. For regular study activities, funding comes from donation boxes provided by the mosque to the congregants, collected every few months. If there is a shortage of funds, it is taken from the mosque's cash fund, which comes from Friday prayer donations. For health check-up activities, mosque mentors collaborate with Thooyibah Mosque youth, while the youth collaborate with LazizMu Solo in procuring the health team.

Quarterly activities include a Sunday market held every Sunday. The Sunday market involves buying and selling and distributing fresh vegetables to mosque attendees. Before the market starts, there is a study session beginning at 5 a.m. The

market is not only open to Thoyyibah Mosque attendees but also to the general public. Any members of the public who want to sell must register first to secure a spot. Monthly activities at Thoyyibah Mosque include health check-ups every fifth Friday in collaboration with LazizMu. The health check-up includes measuring blood pressure, cholesterol, blood sugar, and uric acid levels. Health check-ups are conducted after communal dawn prayers followed by a communal breakfast. Weekly activities at Thoyyibah Mosque include post-Maghrib studies every Monday, Wednesday, and Saturday. Monday's study is divided into two, with odd weeks focusing on Fadhoilul A'mal and even weeks on Bulughul Mahram. Wednesday's study focuses on exegesis, and every fifth Wednesday focuses on prayer recitations. Saturday's study focuses on family matters.



Figure 1. Health Check



Figure 2. People's Market



Figure 3. Free Vegetable Distribution

d. Controlling

Da'wah supervision is defined as an examination and try as much as possible so that da'wah activities can take place as planned. This was stated by W in the interview:

"...we as takmirs, always monitor, supervise how the landfill activities can run optimally..." (w).

Supervision of da'wah in religious activities at the Thoyyibah Mosque is based on the beliefs adopted by the surrounding community, namely Muhammadiyah.

Supporting and Inhibiting Factors of Religious Activities at Thoyyibah Mosque

Based on the data obtained, there are supporting and inhibiting factors in the religious activities at Thoyyibah Mosque, Banyuanyar. Here are the supporting factors for religious activities at Thoyyibah Mosque:

a. Funding Source

Funding sources include donations collected through donation boxes provided by the mosque to congregants, Friday prayer donations, and financial assistance from LazizMu. These funds are used to carry out planned religious activities at the mosque.

b. Strategic Mosque Location

Thoyyibah Mosque is located east of the Ngemplak toll gate. Although situated within a village, Thoyyibah Mosque is positioned on a busy main road. It is located on Tarumanegara Utama Street, Banjarsari District, Surakarta City. Apart from its strategic location, the mosque boasts a spacious two-story building with a comfortable, safe, and clean atmosphere inside. Many people participate in the mosque's activities, setting an example for other mosques in conducting similar activities.

c. Community Enthusiasm

Community participation in mosque activities helps to facilitate these activities. The mosque management endeavors to maximize activity management to ensure enthusiastic participation from congregants and the surrounding community. As explained by W in an interview:

"The enthusiasm of the congregants and the surrounding community is very encouraging. This mosque has been around since 1990 and has always seen an increase in its congregation. It is managed well by the respective officials according to their duties, which contributes to the welfare and prosperity of Thoyyibah Mosque. So, the community becomes more aware and interested."

The continuous implementation of activities is driven by community enthusiasm. People are enthusiastic about every activity at Thoyyibah Mosque because of the exemplary behavior of the mosque's mentors. The activities at Thoyyibah Mosque are tailored to the needs of the surrounding community, and the facilities are sufficiently comprehensive and good. For example, there are books or scriptures studied during religious gatherings, refreshments provided during every activity, a safe and comfortable mosque environment, and assistance provided to less fortunate congregants.

d. Mosque Management Cooperation:

The unity of mosque management facilitates the smooth running of activities at the mosque, making it comfortable and appealing. Good communication is also essential for all planned activities.

As for the inhibiting factors of religious activities at Thoyyibah Mosque:

- a. Limited Parking Space, leading to the utilization of the road in front.
- b. Only a small fraction of teenagers in the mosque's vicinity actively participate in activities, leading to activities being dominated by adults.

CONCLUSION

Based on the research findings obtained in the field, it can be concluded that the management of Thoyyibah Mosque carries out its function of activity management through organization by structuring the management hierarchy tailored to their respective roles, and monitoring is conducted by supervising and monitoring the progress of activities. Additionally, other functions of the mosque include being a place for consultation, drawing closer to Allah SWT, seclusion, bringing congregants together, fostering communal well-being, and nurturing future leaders of the community. Religious activities conducted at Thoyyibah Mosque include regular religious gatherings held three times a week on Monday, Wednesday, and Saturday, as well as a community market held every three months. The community enthusiastically participates in mosque activities because they are tailored to their needs, with adequate facilities and a safe and comfortable environment. Supporting factors in strengthening this activity management include sufficient funding sources obtained from Friday prayer donations, donation boxes, and LazisMu, a strategic mosque location, community enthusiasm, and cooperation among mosque administrators. However, there are also inhibiting factors such as limited mosque parking space and a lack of contribution from mosque youth in activities.

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