



Management of Al-Madinah Mosque Ciledug Tangerang

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ABSTRACT

Mosque management is carried out based on good planning. Apart from functioning as a place of worship, the mosque also fosters and educates humans to become believers and pious people. The Prophet set the mosque as a center of worship, resolving cases, as a center for education and teaching, setting strategies for the spread of Islam, information centers for Islamic activities, social places, placed baitul mal / state treasury, or Muslim community treasury, Ibn Sickle recited his rhymes in the mosque when defending the prophet, and marriage. And the mosque also has good management and a neatly arranged organization to carry out the functions of the mosque.

Keywords: *Activities, Mosque, Management*

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INTRODUCTION

The word mosque comes from the Arabic sajada-yasjudu-sujuudan, which means bowing the head to the ground (Greenhalgh dkk., 2020). From the word sajada then formed the word mosque (plural: masaajid) which means a place of prostration (Greenberg dkk., 2020). The definition of a place of prostration here does not refer to the building - roofed or not, bounded or not - the point is a place of prostration (Altalhi dkk., 2021). There are also those who connect the word sajada with submission or obedience so that the mosque is essentially a place to carry out all activities related to obedience to Allah alone.

However, in reality, the mosque is not only a place to prostrate, but also a place where Muslims carry out various other activities, such as education, da'wah, and Islamic culture (Tan dkk., 2020). Martin Frishman says that the mosque as a building functions as a house of worship and as a symbol of Islam (Bolisetty dkk., 2019). In certain mosque buildings, apart from the main room that functions as a place of prayer, there

are also meeting rooms (halls), offices for the mosque prosperity board (DKM), libraries, and even lecture rooms, such as at the Syuhada Mosque, Yogyakarta (Evans dkk., 2021). During the time of the Prophet Muhammad and Khulafaur Rashidun (Abu Bakar, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib) the mosque functioned as a place to control the government of the country, including strategizing war.

In the Qur'an, the term mosque is found 19 times, while the terms *sujud*, *sajada*, and their various forms are found 92 times (Yang dkk., 2019). When associated with the above understanding, the mosque is something very universal (Moosavinejad dkk., 2019). The Qur'an and other sources of Islamic teachings, such as the hadith, do not explain concretely the shape of the mosque building, in other words, there is no foundation and rules set by Islam regarding mosque buildings, the main requirement is the direction of prayer or *qibla*, namely the Kaaba in the city of Mecca (Rahman & Nahiduzzaman, 2019). In mosque buildings (Nyhagen, 2019), the *Qibla* direction is symbolized or marked by the *mihrab*, which is a small room where the imam leads the congregational prayer.

In the hadith narrated by Imam Muslim and Imam Bukhari, it is stated that "The earth for every Muslim is a mosque" (*al- ardhun kulluha masjidun*), and "The earth has been made for us as a place of prostration and its state is clean" (*ju'ilat lanal ardhun masjidan wa thahuuran*) (Gurses & Ozturk, 2020). Referring to the hadith, every Muslim is free to choose a place to pray as long as the place is clean, except in graves and bathrooms where prayer activities are prohibited there. In its later development, the definition of a mosque became more specific, namely a building or building or walled environment that is used as a place to pray, both five daily prayers and Friday prayers or holiday prayers (Hassan dkk., 2021). The definition of a mosque as a building is a manifestation or physical aspect of Islamic culture.

Whereas management is usually found in the context of organizations, in which there are several people who agree to unite their commitment and efforts for mutual success. In such a context, management is an instrument that makes the effort in perfect rhythm (MahdiNejad dkk., 2020). Then, what is management? Linguistically there are several meanings. The word management comes from the word *manège* which in English means the art of controlling horses. Meanwhile in Italian (1561) it comes from the word *maneggiare* which means "controlling," especially "controlling horses" which comes from the Latin *manus* which means "hand". In ancient French *ménagement*, it means the art of carrying out and organizing (Atmaca & Gedik, 2020). So management is a group of people who carry out the organization or arrangement of human resources with the aim of achieving the goals of an activity, management is needed for personal and business needs and management must also be carried out structurally and procedurally.

While Mosque Management There are several definitions of mosque management itself which must include *imaroh* and *riayah* (Ayub, et all. 1996; see also Kepdirjen

Bimas Islam No. DJ.II/802 of 2014). In this book, idaroh, imaroh and riayah as different activities. And, as a whole, they characterize the responsibilities of mosque management.

Idaroh

Following the meaning of idaroh as a separate part of mosque management, let us simplify it as human resource management which also includes organizational patterns (Gómez-Morón dkk., 2021), bookkeeping public relations and management of mosque financial assets (Mdege dkk., 2019). This interpretation looks at the mapping done by Yani et.al (2007: 3-90).

Imaroh

Imaroh is taken from a term in the Quran including in Surah At Taubah [9] verse 18, "Only those who prosper the mosques of Allah are those who believe in Allah and the Last Day, and establish prayer, pay zakat and fear none but Allah, then they are the ones who should be among those who are guided." From this verse, imaroh is often interpreted as an activity to prosper the mosque. We can still carry out a series of other activities that are essentially based on the content of worship both mahdloh (vertical formal) and ghayr mahdloh (social).

Riayah

Riayah in general terms is the management of the physical condition of the mosque. Of course, this includes all the facilities that the mosque has and must have (Chaudhary dkk., 2019). However, standard facilities are still the main idea that must be managed, including formal worship space (Gunes dkk., 2021), purification facilities, and storage rooms for mosque equipment. At certain levels of mosque, these physical facilities are likely to increase according to the extent of the functions carried out.

RESEARCH METHODOLOGY

Research in English is called research when viewed from the composition of the word, consisting of two syllables (Weldeyohanis dkk., 2022). namely re which means doing back or repetition and search which means looking (Hidalgo Fernández & Ortiz-Cordero, 2020), observing or searching, so that research can be interpreted as a series of activities carried out to gain a new understanding that is more complex, more detailed, and more comprehensive than the thing under study.

According to Denzin & Lincoln (1994) (Peucker, 2020), qualitative research is research that uses a natural setting with the intention of interpreting phenomena that occur and is carried out by involving various existing methods Erickson (1968) states that qualitative research seeks to find and describe narratively.

According to Kirk & Miller (1986: 9) defines that qualitative research is a certain tradition in social science that fundamentally relies on observations of humans both in their areas and in their terms (Turaeva, 2020). It identifies things that are relevant to meaning both in the diverse circumstances of the world of human diversity, diverse actions (Gravelle, 2021), diverse beliefs and interests by focusing on differences in the forms of things that cause differences in meaning.

From some of the expert opinions above, it can be concluded that qualitative research is data collection in a natural setting with the intention of interpreting the phenomena that occur where the researcher is the key instrument, sampling of data sources is done purposively and snowbaal (Kotani dkk., 2022), collection techniques with triangulation (combined), data analysis is inductive / qualitative. and qualitative research results emphasize meaning rather than generalization.

RESULTS AND DISCUSSION

PROFILE MASJID AL MADINAH The location of the Al Madinah mosque in the Ciledug Business District (CBD) area of Tangerang city is so strategic for the development of da'wah and syiar Islam (Leander dkk., 2020). the mosque was inaugurated by the Mayor of Tangerang, Drs. H. Wahidin Halim, M.Si on September 2, 2007. Al Madinah Mosque has an area of 1500 M2 (Kasdi dkk., 2022), the architecture and nuances of the Al Madinah mosque are inspired by the uniqueness of the Nabawi mosque in the city of Medina. The Al Madinah Mosque is expected to be like "Zam-zam water or like Hajar Aswad, where all the ummah come to drink and kiss it without any difference in Mazhab, Kabillah or Race, all the ummah of Rasulullah SAW can prostrate themselves in this house of Allah" (Arasteh & Farjami, 2021). (Wakif Masjid Al Madinah Ir. H. Ahmadin Ahmad) To realize the function of the mosque as taught by the Prophet Muhammad, namely as a place to instill the value of devotion, virtue and build the economy, as well as a center for tarbiyah and the spread of Islamic syiar.

Al Madinah Mosque has Mosque Management or also called MMA, preparing several activities to serve the ummah well and to spread Islam widely, activities include:

- a. Dhuha Assembly
- b. Fajr Study
- c. Yellow Book Study
- d. Tahsin Al-Qur'an
- e. Tilawah Assembly
- f. Muslimah Assembly
- g. Diniyyah Madrasah
- h. Mualaf Guidance Service
- i. Umrah and Hajj Guidance Services.

Al Madinah Mosque has activities that are engaged in the social and economic fields among others:

- a. Zakat Collection Unit (UPZ)
- b. Ummat Economic Development (Outlets & UMKM Al Madinah)
- c. Al Madinah Culinary
- d. d.Movement of Foster Parents for Orphans and Dhuafa
- e. e.Pesantren Education Scholarships for Orphans and Dhuafa
- f. f.Santuan Yatim & Dhuafa
- g. g. Natural Disaster Response Action
- h. h. Almsgiving Blessing Friday
- i. Corpse Management Service and Corpse Service Car Unit ...

Insha Allah, the presence of the Al Madinah Mosque will have an impact and benefit for the ummah, so that civil society is realized (Zero & Ali, 2021), an order of ummah guided by divine revelation, a congregation that moves dynamically hand in hand, helping and working together in building the welfare of the ummah.

Organization

Every effort to achieve a goal, especially involving many people and covering various problems, must be arranged, determined and grouped in an organization. Organizations arise because humans in an effort to fulfill their wholeness always need the help of others (Wu dkk., 2023). For this reason, they must coordinate and cooperate in order to achieve common goals. The existence of cooperation and common goals is what gives rise to what is called an organization.

Likewise, the condition of the Al-Madinah Mosque since its establishment has been used for congregational prayers in addition to the place of worship, the Al-Madinah Mosque has other activities such as education, and social and economic activities such as MSMEs, so the management of the mosque began to be organized and considered (Asif & Utaberta, 2020). The first stage of the Foundation appointed KH.MA.Rasyid, HD, S, Ag to be the chairman and head of secretarial Ade Wahyudi, SH and treasurer with several other people as members, they are the administrators of the Al-Madina mosque and several other management (Alhumaidi dkk., 2020). Like the management structure below:

Manager Management of Al Madinah Mosque CBD Ciledug Tangerang City

NAZIR MEMBER: - H.M.Faisal Rasyidi, S.Ag

- Ade Wahyudi, SH
- Rudi Hartono S.Pd
- Ahmad Fauzi

NAZIR AND GENERAL CHAIRMAN : KH.MA.Rasyid,HD,S.Ag

WAKIF: Ir.H.Ahmadin Ahmad

SAKSI :- Hj.Susi Salamah

- H.Nashran Azis Santoso

HEAD OF SECRETARIAT : Ade Wahyudi, SH

TREASURER : Rudi Hartono, S.Pd

SECRETARY : Achmad Sadam Husein

PERMANENT MUADZIN: - Koor.Ust.Ahmad Fauzi

- Ust.Ahmad Taufan
- Ust.Abdurrahman (odeng)
- Ust.Muhammad Faiz Wasik

PERMANENT IMAM : - Coordinator Ust.Abdul Hamid

- Ust.H.Muhaimin,S.Q
- Ust.Fadlan Rais Marbun
- Ust.Ahmad Fauzi Ridwan
- Ust.Ahmad Sahari
- Ust.Saefudin Aldain

PARKING AND SECURITY: - Coordinator Ahmad Joy

- Ahmad Fatony

CLEANING: - Coordinator Sholihin

- Toro
- Pepen
- Aryani

MEDIA : - Koor.Mayud

- Tri kurniawan
- Ahmad Dahlan
- Nur Fikri Hadzami
- Fahmi

MAITENENCE: - Coord.Awang Yuliarko

- Rahman
- Babeh Jamal

SYIAR, DA'WAH, EDUCATION, ARTS AND SPORTS:

- *Muslimah Assembly : Junaina
- *Tahsin Assembly: Amir Firdaus
- *MDT: Ust.Ahmad Fauzi
- *Tilawah Assembly: Ust.Abdul Hamid Bayyan
- *Al-Madinah Archery: Odhie
- *Pancak Silat (Cakra Buanan) : Tri Kurniawan

SOCIAL AND ECONOMIC :

- *Al-Madinah Care : Rudi Hartono, S.Pd
- *Al-Madinah Store & UmKM : Fahrul Rozy
- *Al-Madinah Culinary: Awang Yuliarko
- *HNI Al-Madinah: Sulistiyono
- *Umrah & Hajj : Ade Wahyudi, SH

SOLEMN AND VOLUNTEER TEAM: - Edy Saputra Simbolon

- Umar Syakir
- Nagel
- Ust.Jaki
- Asep
- Afri
- Diki
- Fitra Malik
- Zainal
- Faris
- Erna

In the formation of the organization, the mission, goals and tasks are determined so that what is planned can be achieved (Nor Paizin, 2021). Work is divided and grouped and has members who help with their respective tasks so that there is no overlapping or overlapping in work.

Each activity is complementary and related and always works together by making team work (Hegerius dkk., 2020). The al - Azhar Grand Mosque organization provides a clear and firm description of the division of responsibilities (responsibility) and each has responsibility and authority (authority) that does not deviate from predetermined provisions.

These steps are formulated and organized as activities to be carried out to achieve common goals (Anas Ismail dkk., 2020). Each section of the field cooperates with each other, complementing and assisting activities with the existing task list.

CONCLUSION

The mosque is not only a place to worship, but the mosque also has other functions such as activities that resemble Islam such as holding Ta "lim, dhikr together and others and the mosque must also have a neatly arranged organizational management so that it has planned activities. If the function of the mosque can be carried out, the mosque can revive the congregation. In the end, the congregation is enthusiastic, fond and happy to carry out all their activities in the mosque with educational media, teaching, recitation, seminars, halaqah-halaqah carried out in the mosque. This can be seen from the management of the Al Madinah Ciledug Tangerang mosque.

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