



Da'wah Management of the Friday Worship Program in Gowa Regency

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ABSTRACT

The success of a program in an agency or organization is inseparable from the good management function implemented in the agency or organization. Likewise, the implementation of Friday worship in Gowa district lasted for decades and felt many benefits by the community inseparable from the implementation of good da'wah management. This type of research is classified as qualitative using a da'wah science approach. The data sources of this research are the Chairman of the Indonesian Ulema Council of Gowa Regency, the Head of the Social Service of Gowa Regency, the Committee for Friday Worship activities of Gowa Regency, the Coordinator of Friday Worship activities of Gowa Regency, the Dai of Friday Worship activities of Gowa Regency, the Head of Pallangga Sub-District, the Head of Villages and Villages in Pallangga Sub-District, Village Imams and Mad'u of Friday Worship activities of Gowa Regency consisting of civil servants, members of the Taklim Assembly, entrepreneurs, day laborers and the people of Gowa in general. Furthermore, the data collection methods used are observation, interview, and documentation. The results of this study show that:

1) The process of Jum'at Ibadah activities begins with planning, namely planning da'wah material, da'wah fields, preachers, and mad'u. The implementation of Friday Worship activities in Gowa Regency begins with the recitation of the holy verses of the Qur'an chanted by the Imam of the Great Mosque of Sheikh Yusuf Gowa Regency, and continues with remarks by the government, then this activity is continued with da'wah or lectures then closed with dhikr and prayer. Evaluation of Friday Worship activities is to discuss the problem of da'wah material, da'wah fields, preachers and mad'u. Friday worship activities in Gowa district by implementing good, structured and professional da'wah management, and directly supervised by the Gowa district government in this case the Regent.

Keywords: *Dawah, Friday Worship*

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INTRODUCTION

Sayyidina Ali bin Abi Talib once said that structured evil (planned), is able to defeat unstructured goodness (planned), good intentions and goals are not enough if not accompanied by good methods or management. All work will not achieve maximum results, if it does not have good management, as well as the activities of the Friday worship da'wah program implemented by the Gowa district government implementing a professional and structured management system, so that it can last for decades and be felt by all levels of society in Gowa district. The committee applies careful preparation before the activity is carried out, which begins with planning, organizing, implementing, and evaluating the activities of the jum'at ibadah activities.

RESEARCH METHODOLOGY

Type and Location of Research

Type of research

The research conducted in the field is researching problems that are qualitative in nature, namely research data procedures that produce descriptive data in the form of written and spoken words from people and observed behavior. So it can be said that this research is qualitative in nature. In this study, researchers went directly to the location of Friday Worship to observe and study directly the process of implementing Friday worship and the management carried out in it.

Research Location

The research location is the place where a person conducts research or research objects. S. Nasution argues that, there are three important elements that need to be considered in determining the research location, namely; object, subject, and process. In this study, the research location is Gowa Regency, especially at the Great Sheikh Yusuf mosque which is the center of the Friday worship activities.

Research Approach

This research is classified as qualitative, where researchers use a da'wah science approach, namely dai, mad'u, and da'wah management.

Data Source

Sources of data in this study are divided into 2 types:

a. Primary data

Primary data is data obtained directly from the object under study (respondents / informants). of course, people who are active in Friday Worship activities, be it the government, preachers, or the community. Primary data also means the source of data from the results of certain information about a person's data on the problem being studied by a researcher (informant source). the information in question is not derived from literature, theoretical studies or scientific papers. primary data is mostly obtained in the field.

b. Secondary data

Secondary data is data obtained from certain institutions or institutions. namely researchers take data from literature documents, theoretical studies, scientific papers that have relevance to the problem under study. As said by Arifani that secondary data is data generated from the results of book literature that has to do with the problem studied by the researcher, either from statistical bureaus or from the results of the researcher's research. Sources of reading material are called secondary data. So secondary data can be obtained without conducting interviews, but obtained on campus through books or theories that have to do with the object under study.

Data Collection Methods

Qualitative research is known for data collection methods, namely observation (field observations), focus group discussions, in-depth interviews (intensive / depth interviews) and case studies. In qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, data collection techniques are more on participant observation, in-depth interviews and documentation. So these three methods will be applied by researchers in conducting research.

a. Observation

Observation in the big Indonesian dictionary means careful observation or review. That is: seeing, hearing, paying close attention to the object being observed. Actually, observation is an activity that we carry out every time by using our five senses to observe the objects around us. With this observation method, it will be possible to know the real conditions in the field and is expected to be able to capture the symptoms of a reality (phenomenon) as much as possible about what is being studied. In this case the researcher made observations related to the management of da'wah Friday worship activities in Gowa district.

b. Interview

The interview method is a method used by talking, facing, asking questions to get research information.

The interview technique used in this research is a free guided interview, asking questions as desired but still guided by lines or provisions that control whether the interview is relevant or not. Researchers asking questions to get the right data is quite a difficult job, but interviews are a powerful way to understand a desire or need. Interviews can function as exploratory, namely when the problems we face are still vague to us because they have never been investigated in depth by others. In this study, researchers conducted direct interviews with people directly related to Friday worship activities. Researchers will conduct interviews with informants in depth to obtain factual and holistic data.

c. Documentation

According to Suharsimi Arikunto, the documentation method is to find data about things in the form of notes, tanskip, books, newspapers, agenda magazines and so on. Documents can mean public documents or private documents. Public documents are general documents while private documents are specific documents.

Research Instruments.

According to Arikunto, research instruments are tools used by researchers or researchers in data collection activities so that these activities become systematic and made easier by them. The tools in question are stationery, cellphones used to record or take pictures.

In qualitative research, the main instrument is the researcher or members of the research team. Researchers as human instrument objects function to determine the focus of research, select information as data sources, interpret and make conclusions on their findings. In social science research, two types of research instruments are known, namely questionnaires and interview guidelines. Interviews are very urgent in a study. Both of these can strengthen the truth of the researcher's data, compared to using only one, namely interviews.

According to Berger, an interview is a conversation between a researcher (someone who hopes to get information) and an informant (someone who is assumed to have important information about an object). In conducting interviews, researchers will conduct direct interviews and indirect interviews. The direct interview that the researcher means is to face and talk directly between the researcher and the informant, while the indirect interview is the researcher having a conversation via Facebook, Whatsapp, and telephone to the informant.

Data Processing and Analysis Techniques

To carry out this qualitative data analysis, it is necessary to emphasize several stages and steps as follows:

Data Reduction

Miles and Huberman in Sugiyono say that data reduction is defined as a process of selecting, focusing on simplifying, abstracting and transforming rough data that emerges from written field notes. Reducing data can mean summarizing, selecting key things, focusing on important things to look for themes and patterns. This reduction stage is carried out to examine the overall data collected in the field, namely regarding the da'wah management of Friday worship activities.

Data Presentation

Miles and Huberman in Suproyogo and Tobroni say that what is meant by presenting data is presenting all the information arranged and the possibility of conclusions and taking action. The data that has been classified is then interpreted using relevant theories. meaning that the data that has been obtained in the field or research location is adjusted to the theories obtained in reference books.

Conclusion Drawing or Verification

After the collected data has been classified and interpreted, the next step is drawing conclusions and verification. Conclusions and verification are the final steps taken by a researcher or researcher.

Data Validity Testing

This process is intended to provide an overview of the truth of the data found in the field. The way the author does this process is by triangulation. This method is a data validity check that utilizes something born outside the data in research, there are two

things used, triangulation with sources and triangulation with methods. Triangulation with data sources is done by checking the data (double check and cross check). Checking is interviewing two or more sources with the same questions, while double-checking means conducting the interview process repeatedly by asking questions about the same thing at different times. Cross-checking means digging up information about the state of other information.

The triangulation with methods is done in two ways:

1. Comparing the results of observations with subsequent results
2. Comparing observation results with interview results. The aim is to find out the correspondence between observations and interview results.

RESULT AND DISCUSSION

History and Overview of The Friday Worship Movement

Jum'at Ibadah was first legally instructed by Mr. Ichsan Yasin Limpo as the Regent of Gowa on August 25, 2005 AD. So this activity began in 2005 AD. As the Regent of Gowa, he instructed about Jum'at Ibadah activities based on Decree Number: 188. 15/037/ Religion. Gerakan Juma't Ibadah is a flagship program of the Gowa district government. Perhaps in Indonesia, the only regent who pioneered this Friday activity, and has been sustainable for approximately fifteen years is the Regent of Gowa. Ardan Ilyas said that Mr. Ichsan Yasin Limpo was the first mover of this activity. So, the first originator of Friday worship activities in Gowa Regency was Mr. Ichsan Yasin Limpo, then continued by the Regent after him, namely Mr. Adnan Purichta Ikhsan yasin Limpo (Son of Mr. Ikhsan Yasin Limpo).

Mr. Ichsan Yasin Limpo created this Friday Worship program, he has a desire that every week there are those who pray for Gowa district to be kept away from disasters. And in this activity there is also enlightenment of the heart for the people of Gowa so that understanding of Islam increases. The essence of Jum'at Ibadah is to enlighten the heart so that the quality of faith is created, which of course will have an impact on daily life that is safe, calm and blessed. A good leader is a leader, who not only thinks about the economy and physical health of his people, but a good leader, if he also pays attention to the theological, cognitive, and spiritual aspects of his people. Because the body will live as if it has no meaning, restless, miserable, if the spiritual crisis of faith, and life is far from religious norms, the cause is because the community is a crisis of knowledge and also a crisis of faith values, so with the presence of this Friday worship activity, it can be a solution for the people of Gowa to avoid this crisis.

Regent Adnan Purichta Yasin Limpo gave an overview before this program was carried out, that Mount Bawakaraeng experienced landslides, Gowa's APBD (Regional Budget) was less than four hundred billion rupiah. With the presence of this Friday Worship activity, Alhamdulillah, with the grace and blessing of Allah Swt. Mount Bawakaraeng never landslides, and the APBD (Regional Budget) reaches one point eight trillion rupiah, this is because of the blessing of the Friday Worship activities. He added that the Friday Worship Movement is a tradition that is routinely carried out

every Friday, namely before activities begin. Whether in the office or other activities, first held Qalbu Enlightenment Friday Worship. And not talking about quantity, at least every week there are those who pray, so that our region as a whole the situation remains safe, conducive, the community is calm and prosperous in the future, and this district is protected from disasters, that is the essence.

So the government's hope for Friday Worship is that every Friday many people pray for Gowa Regency. In order to get the blessing and protection of Allah Swt from all kinds of disasters, and the Regent of Gowa does not see the quantity (number) of people who listen to lectures and pray together every time this activity is carried out. Because it should not be because of the issue of the number of worshipers who are less so that this activity is not carried out. What is expected by the Regent of Gowa is the prayer of every worshiper who participates in this Friday worship activity routinely carried out every Friday. And he does not question the quantity, the most important thing is the quality. Because we do not know from whose mouth the prayer is answered by Allah.

The presence of Friday worship activities has a very big influence on the progress of religious people in the community in Gowa Regency. The progress of the influence of Muslims through this Friday worship activity can be seen especially in the spiritual aspect, because maybe previously many of the residents of Gowa both from among officials and ordinary people, and also school children who did not routinely pray dhuha, listen to lectures, prayers and dhikr together, but. After the presence of this activity during the author's observations and interviews, these spiritual practices were carried out mainly when the author attended the sub-district level Friday Worship activities at the KUA (religious affairs office) Pallangga sub-district, and the Friday worship activities of SMPN 1 Pallangga, even many of the students brought the Qur'an mushaf and then read it in the mushallah, both before the Friday worship activities, and after the Friday Worship was held.

Alimuddin Usman further said that the Friday worship program has also touched its implementation to each school. It is an honor that Gowa Regency is the first region to replace Friday Sports with Friday Worship.

The inclusion of Friday Worship in schools is an effort to improve the attitudes and morals of students as future leaders and actors of national development in the future, who from an early age should be carefully prepared for the forging of morals and morals. So this Friday Worship activity is also carried out in schools in Gowa Regency. Instilling knowledge and religious education is very important to do, so that there are no more school children who are disobedient to their parents, and uncivilized to their teachers, when researchers conducted research in several schools in Gowa district, some students who spoke in front of their teachers politely, slightly bent their bodies like a santri with a low tone of speech, and came out of their mouths with the word Iye. Friday worship activities as a means to increase faith and knowledge for teenagers (schools) in Gowa district, faith will increase if religious knowledge increases. And it will affect the

morals that start, mutual respect between one person and another, the old respect the young, and the young respect the older (teacher).

Da'wah Management of Organizing Da'wah Activities on Friday Worship

Every government agency or government institution, must have a different program, which is clear that the program is made not for the benefit and goodness of individuals, but the program is made for the benefit of the public or many people (the people), as well as religious programs (da'wah) carried out by the government, if you want to achieve success in preaching or the program can run the mission, and the vision it has set, then the government agency or government agency will perform good management functions, this is what the Gowa district government does, in the Friday worship activity program, management functions are applied, of course, so that the purpose of implementing this Friday Worship activity is achieved.

1. Planning of Friday Worship Activities

In Islam it is taught that evil that is well planned, will defeat unplanned/organized goodness. the program carried out will run optimally if it makes a planning/planning, the planning made in a program, makes the perpetrator not hesitate in stepping, because he believes that the planning map that has been made and determined together is the best decision or planning. the Friday worship program in Gowa Regency before entering the implementation stage, previously made a plan. Among the planning carried out are:

a. Determining Da'wah Materials

The material for Friday Worship is determined by the coordinator of each sub-district, and distributed to each village or kelurahan office every month, but the material determined by the coordinator is not mandatory for preachers. The material made by the coordinator is adjusted to the events that occur in that month, for example the month of Muharram the coordinator makes the title of da'wah material about Hijrah, the month of Rabi'ul Awal the coordinator makes the title of da'wah material about the maulid of the Prophet Muhammad PBUH,

The month of Rajab makes the title of da'wah material about the Isra and Mi'raj Events, the month of Ramadan makes the title of da'wah material about the virtues of fasting and multiplying worship in the holy month of Ramadan, the month of Dhulhujjah makes the title of da'wah material about Hajj and Qurban.

Relevant da'wah material in accordance with the momentum or events that are happening, or viral both in social media and the real world, greatly affects the enthusiasm of mad'u in participating in da'wah activities, including Friday Worship activities. Because the problems that are happening and become the subject of public discussion. Make mad'u curious about the event, and of course mad'u want to know the causes and solutions to how to solve it.

b. Preparing preachers

Dai who are sent to each location are usually adjusted to the quality of the dai and contacted the day before the Friday Worship activities begin. This is to increase the readiness of the preacher in delivering da'wah material, there is time to study and prepare the material he will deliver, because if contacted by the coordinator on the day of the Friday Worship activities will affect the mental and readiness of the preacher in delivering da'wah. usually the da'wah material he delivers cannot be maximized.

The determination of the preacher who will be the speaker at this Friday Worship activity is adjusted to his scientific capacity, title, fame in the community. Usually those who fill in at the regent's office are lecturers with doctoral degrees, even professors. And if this Friday worship activity is held at the Gowa district level, usually the committee invites national preachers, and the location is at the Great Mosque of Sheikh Yusuf Gowa, because the committee for the implementation of Friday worship is sure, that if inviting famous preachers from outside Sulawesi, usually many worshipers are present.

c. Determining the location

The location of Jum'at Ibadah activities is not always at the village office, but sometimes it is held at the mosque. The people of Gowa Regency are usually more eager to attend Jum'at Ibadah and even more numerous than if Jum'at Ibadah activities are held at village offices. During the research process, the number of worshipers who attended the Friday prayers held at the mosque was much higher than when the activities were held at the village office. It turns out that some people feel comfortable when this activity is carried out in the mosque. Although there are also some areas in the Pallangga sub-district, the quantity of worshipers is the same, if this activity is held in the mosque or in the village office.

d. Preparing the Congregation

The prepared congregation is usually delivered on Friday before the Friday Worship activity begins, the Village Head tells the Village Imam to collect the congregation, and the Village Imam announces in the mosque to the community to attend before the Friday Worship activity is held. The enthusiasm of mad'u in participating in da'wah activities can affect the quality of the preacher in delivering da'wah material. the preacher will also be enthusiastic about delivering da'wah to mad'u, if many worshipers are present to listen to his tausiyah, because researchers have found in a village that participates in this activity, not up to ten mad'u people, even though the population of the village is quite dense.

2. Implementation of Friday Worship Activities

Friday worship in Gowa Regency is carried out on Friday, because the Gowa Regency government considers that Friday is a very noble day than other days, sports activities that are routinely carried out every Friday before starting work activities in their respective agency offices, are replaced with Ju'mat worship activities.

Friday is also known as sayyidul ayyam (the leader of all days), where on that day, many great events occurred, the Prophet Adam was created by Allah swt on Friday, heaven and hell were created on Friday, heaven and earth were created on Friday, and Allah swt ordered the angel Israfil to blow the trumpet.

Friday is the day when Allah swt commands Muslims to gather for the Friday prayer, followed by the Friday sermon. Qs.al-Jumu'ah/62: 9.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٩

Translation:

9. O you who believe, when the call is given for the Friday prayer, hasten to the remembrance of Allah and give up buying and selling; that is better for you if you know.

This means that attending the Friday prayer is better and more rewarding, if people know that. Hence Allah commands to leave all worldly activities, and immediately fulfil the call to prayer for Jumu'ah, as a Muslim's obligation to his Lord. who are mukallaf. Before the Friday Worship activities are carried out, employees who are regular worshippers of Friday Worship activities fill their time with religious activities such as praying dhuha, reading Surah Yasin, or Surah al- Kahfi. However, not all employees carry out these religious activities.

Friday Worship which is held from 08.00 to 10.00 WIT, the location does not necessarily have to be in the office, some carry out in the mosque, and some carry out in open fields, especially schools in Gowa Regency, although in general this activity is carried out in government offices in Gowa Regency. The aim is that after the Friday activities are completed, then immediately proceed to carry out work in the office as usual. Seseuai with their respective duties.

The process of organising Jum'at Ibadah is coupled with various activities. The host in this activity is opening the Friday worship activities, which are as follows:.

a. Recitation of the Qur'an

The recitation of the holy verses of the Qur'an is the opening event at the implementation of Friday Worship in Gowa district, the verses read by Qori are things that are related to the material delivered by the preacher or things related to the moment that occurs. For example, in the month of Muharram, Qori read verses about hijrah, repentance, preparation for tomorrow or the hereafter. The month of Dhul-Hijjah reads verses about Hajj

and sacrifice, the month of Rajab reads verses about the events of Isra' and Mi'raj of the Prophet Muhammad PBUH, the month of Rabbiul Awal reads verses about the example of the Prophet Muhammad PBUH, the month of Ramadan reads verses about fasting, nuzulul Qur'an, and zakat.

Usually the Qari who recites the verses of the Qur'an is a well-known Qari and Hafidz in Gowa district. The goal is that the congregation of Friday worship is more solemn listening to the chanting of the holy verses of the Qur'an in following the Friday Worship activities.

b. Remarks from the Government

In the remarks made by the government at the Jum'at Ibadah activity, where the government gave appreciation, encouraged the community to routinely attend Jum'at Ibadah activities, and the government also conveyed information to the community about programmes or things that will be done, are being done, and have been done. As in the case of the construction of the Sungguminasa twin bridges and the construction of the Sheikh Yusuf Hospital, the village government conveyed the Gowa Regency government's programmes to the community. These programmes were delivered by the village government during Friday worship activities. And the local government, who was in charge of delivering the opening remarks at the Friday worship service, provided an opportunity if there were people who were dissatisfied with the government's performance. And report if illegal levies occur in the service process. The local government also always reminds people to live in harmony, look after each other, and respect each other.

The speeches delivered by the government in Gowa Regency are so that the community knows and understands the programmes actually carried out by the government, so that they can answer the issues spread in the community, which are sometimes hoaxes. Hoaxes in Islamic teachings are known as al-kadzib (lying). So in order not to fall into untrue news, Islam instructs humans to tabayyun or clarify. The command to always tabayyun is explained by Allah swt in Qs. al- Hujurat/49: 6.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۖ

Translation:

6. O you who believe, if a wicked man comes to you with news, then examine it carefully so that you do not inflict a calamity on a people without knowing the circumstances, causing you to regret what you have done.

Quraish Shihab says that the word naba' in this verse is used in the sense of important news, in contrast to the word khabar which means in general, whether important or not, from here it is seen the need to choose information, whether it is important or not. So naba' is important news, while naba' is any news that is delivered whether it is important or not. So in the verse, believers are commanded by Allah swt to tabayyun. any news that comes from other people, cannot be immediately trusted one hundred per cent without first examining the truth.

Because sometimes other people spread false news because they want to bring down other people. so they do all kinds of ways so that their goals can be achieved. Even though what they do are things that are contrary to the norms that apply in Islamic teachings. Therefore, the government also always invites its people to be enthusiastic and routinely participate in these activities, in order to increase their knowledge and value of piety to Allah, even the Head of Taeng Village, sometimes distributes gifts to worshipers who attend Friday worship activities, the aim is that they routinely participate in these activities, and he invites the worshipers to invite their other neighbours to attend Friday worship activities. Usually the Taeng Village Government distributes rice, sugar, washing soap, and so on to the congregation.

In the research obtained by the author, this Friday worship activity, preachers who convey da'wah messages, more do not use books by scholars, and they convey da'wah not all preachers standing, but some also sit in chairs or on the floor if this activity is carried out in the mosque, especially if the preacher is elderly.

2). Study

The study in question is a preacher who delivers a lecture carrying a book, then studied by the preacher concerned and this is generally done by preachers by sitting. Da'wah with a study model is rarely done by preachers in Gowa Regency, because presenting a study usually requires a long time in studying verses or hadith.

Tahsin al- Qur'an

Tahsin al -Qur'an in the implementation of Friday worship is where the congregation is told to read the Qur'an then the dai hears and tells where the deficiencies or errors read by the congregation. The benefit of tahsin al-Qur'an is that the congregation improves the reading of the Qur'an. Recitation of the Qur'an using the tajweed science method is different in reward when reading without tajweed science.

On this occasion the preacher taught the congregation how to read the Qur'an in accordance with the science of tajweed, how to distinguish, Ikhfa', Idzhar, Qalqalah, Idgham, and the name of the waqaf sign in the Qur'an, the preacher also taught how makharijul huruf to the Friday worship congregation. The reading of the Qur'an in accordance with the rules of tajweed science is more solemn than those that are not in accordance with tajweed science.

Q&A

Questions and answers carried out in Friday worship activities are the congregation asking questions to the preacher and then answered by the preacher. This question and answer is usually done if the preacher concerned has free time or there is a discussion on the previous Friday that has not been understood by the congregation.

This question and answer da'wah model, ordered by Allah swt in Qs. al- Anbiya: 7.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ٧

Translation:

We sent no messenger before you (Muhammad) but some men to whom We gave revelation, so ask those of knowledge if you do not know.

So the verse above is an order to ask knowledgeable people or Qur'an experts if there is something that is not known.

The preacher of Friday worship activities who is sent to each location is adjusted to his capacity as a preacher, preachers who are considered famous and have good and high knowledge capacity are sent to people whose congregations are present knowledgeable people and usually people who have higher education. Such as KH Abu Bakar Paka, Abdullah Renre, Barsihannur, Usman Jasad, Ashar Tamanggong. They are senior preachers who usually give lectures on the Friday Worship programme in Gowa Regency, they generally do not give lectures in village offices but in the activities of the Friday Worship programme at the Gowa Regency level.

The preachers used in the implementation of Jum'at Ibadah are three, namely local preachers, namely preachers who are domiciled in Gowa Regency, secondly preachers who live around Gowa Regency but are good according to the congregation and viral on social media, thirdly national preachers, namely preachers who regularly fill the show on television and also viral on social media. This is done to increase the attractiveness of the congregation to attend Friday Worship activities, especially those held at the Gowa district level. So it is true that the theory put forward by Prof. Acep Aripudin that what influences the image of a preacher in preaching is the reputation that precedes him such as how his works, what his educational background is, what his services are, how his attitude is, including researchers seeing is his popularity. On Islamic holidays, the government usually invites national preachers.

d. Dhikr

Dhikr together is also usually done by preachers when closing their lectures then continued with the recitation of prayers. The dhikr recited by the preacher is not determined by the coordinator of Friday worship. The dhikr performed by the preacher depends on the preacher who delivers the lecture, what dhikr he wants to use. M. As'ad Mahmud said that the character of Islam (Wasathiyah) is that it must be balanced between dhikr and thought or *dalil naqli* and *dalil aqli*. Because according to researchers *Dizikir* will improve the mind. Like Mr BJ Habibie that when he had difficulty in solving a problem, what he did was pray. The essence of the moment is dhikr.

Dhikr is an order in Islam. As the word of Allah swt in Qs. al- Jumu'ah / 62: 10.

وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ١٠

Translation:

And remember Allah much that you may be fortunate.

The verse above is Allah's command to remember Him a lot in order to be among the lucky or safe people, so that every activity carried out should begin and end with dhikr or prayer.

In another verse Allah swt says. Qs. al- ahzab/33: 41-42

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ٤١ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ٤٢

Translation:

41. O you who have believed, remember Allah, as much as you can.

42. And glorify Him in the morning and in the evening.

The verse above is the command of Allah swt to dhikr in the morning and in the evening, there is a dhikr from Imam Hasan al- Banna which is well known to this day, namely al- ma'tsurat (morning and evening dhikr).

And also the word of Allah swt in Qs. al- Ahzab / 33: 35.

وَالذِّكْرُ لِلَّهِ كَثِيرًا وَالذِّكْرُ لِيَوْمِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥

Translation:

Men and women who mention Allah a lot, Allah has prepared for them forgiveness and a great reward.

The verse is an explanation of Allah swt that anyone who remembers Allah a lot, whether male or female, will get a great reward and forgiveness from Allah swt.

e. Prayer

The prayer performed by the preacher in the Friday worship activity is when the preacher ends his lecture, then it is closed with a joint prayer, how to keep Gowa Regency under the protection of Allah swt and kept away from all kinds of disasters. Prayer is a command of Allah swt, as Allah swt says in Qs. Ghafir/40: 60.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠

Translation:

60. And your Lord said: "Pray to Me, and I will grant you. Indeed, those who arrogate themselves from worshipping Me will enter Hell Jahannam in a state of humiliation."

The verse explains that Allah will grant every request of his servants, and people who do not worship and pray to Allah swt are characteristic of arrogant people.

And also the word of Allah in Qs. al- A'raf/7: 55.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ٥٥

Translation:

55. Pray to your Lord with humility and a soft voice. Indeed, Allah does not like those who go beyond the limits.

Humans are ordered to pray, because as faqir and dhaif human beings need help from the all-powerful and all-rich Essence, namely Allah SWT. As the word of Allah swt in Qs. Fathir/35: 15.

﴿يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ١٥﴾

Translation:

15. O mankind, it is you who are willing to Allah; and Allah is the Most Rich (not in need of anything) again the Most Praiseworthy.

Prayer is important because humans are poor and weak creatures, humans pray because they need Allah, not Allah who needs his servants, because even if humans do not pray, Allah is still rich or has no diminishing power. Prayer together is the last activity in Friday Worship activities. After reading the prayer the congregation or employees continue with a short break.

Evaluation of Friday Worship Activities.

Every activity carried out will have shortcomings in it, even though the planning is very mature and the implementation is carried out optimally. So the best solution after finding shortcomings in an activity carried out is to conduct an evaluation. Evaluation in the implementation of Jum'at ibadah is carried out every year by gathering all Jum'at worship preachers in Gowa district. In this coordination meeting, the preachers are invited to express their opinions related to the implementation of Friday worship, about things that need to be improved, maintained, and improved. The benefit of this coordination meeting is to find out the extent of Friday worship activities in Gowa Regency, provide solutions to problems faced by preachers in delivering lectures. Because not all material delivered by preachers to the community is well received by them.

In this activity the preachers expressed their opinions in improving the implementation of Friday worship in the future, this coordination meeting is held at the end of each year. This evaluation aims to fix something that is lacking in an organisation. In Qs. adz-Dzariyat/51: 21.

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۚ ٢١

Translation:

21. and (also) in yourselves. Then do you not pay attention?

In the verse above, Allah swt commands us to do muhasabah and self-evaluation. How to evaluate yourself is certainly different from evaluating a group such as Friday Worship activities.

In the evaluation meeting activities, there are several things that need to be evaluated in the Friday Worship activities.

a. Dai

The coordinator of Friday worship told the preachers not to be late coming to the location of Friday worship activities. Because there are several locations of Friday worship activities, where the congregation has been waiting for a long time but the preacher who will deliver the material is not yet in place. The coordinator also told the preachers to dress cleanly, neatly and politely as a preacher and convey with good

words. The clothes of a preacher do not have to be expensive, as long as they are clean, comfortable, and attractive.

The first thing seen by the mad'u to a preacher is his clothes, usually if the mad'u's clothes are not neat, usually the public perception is also not good in listening to the da'wah delivered by the preacher concerned. Especially if the preacher is a preacher who has just lectured at the Friday worship location, he must use a sign of identification that he is a preacher, such as wearing a turban, or a suit.

b. Congregation

The government told the Village Imams to be more agile and pay attention to informing the community of the implementation of Friday worship in Gowa Regency. Because there are several villages, where the preacher has reached the location of the Friday worship but the congregation or community has not gathered at that location. In this case, the village government must be more aggressive in inviting its citizens to participate in this Friday worship activity, and if necessary, the village government prioritises providing basic necessities or assistance, for people who regularly participate in Friday worship activities, rather than those who rarely participate in these activities.

c. Material

The coordinator of Friday worship tells the preachers that the material delivered is material that is in accordance with events or moments that are viral in the community. And the coordinator of Friday worship instructs each preacher to deliver general material and avoid material that is khilafiyah and the material contains politics. discussing politics will damage the image of preachers in the community. Likewise, if the preacher discusses the issue of khilafiyah in an unfair way, where the preacher conveys the opinion of one party, according to the madzhab imam he follows, a good preacher should convey all the opinions of the imams, so that the congregation is not restless and confused. Because the mad'u who attend Friday worship activities are not only one Islamic organisation, but from various Islamic organisations, such as NU, Muhammadiyah, Wahdah Islamiyah, and so on.

d. Location

The location of the Jum'at Ibadah activities needs to be well prepared before the Jum'at activities begin. In terms of evaluation, the researcher suggested that this Friday Worship activity be carried out at a location where the community is more comfortable and more people attend. So it would be nice if this Friday worship activity is held at the mosque because the congregation is more enthusiastic if this activity is held at the mosque.

As the Prophet Muhammad Saw made the mosque not only as a place of congregational prayer, but also as a place of deliberation and da'wah activities.

CONCLUSION

The process of Jum'at Ibadah activities begins with planning, namely planning da'wah material, da'wah fields, preachers, and mad'u. The implementation of Friday Worship activities in Gowa Regency begins with the recitation of the holy verses of the Qur'an

chanted by the Imam of the Great Mosque of Sheikh Yusuf Gowa Regency, and continues with remarks by the government, then this activity is continued with preaching or lectures then closed with dhikr and prayer. Evaluation of Friday Worship activities is to discuss the problem of da'wah material, da'wah fields, preachers and mad'u. Friday worship activities in Gowa district by implementing good, structured and professional da'wah management, and directly supervised by the Gowa district government in this case the Regent.

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