



REVITALIZATION OF MOSQUE FUNCTIONS IN EMPOWERING CITY ISLAMIC COMMUNITIES BANDAR LAMPUNG

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Abstract:

The mosque reflects all the activities of Muslims, the mosque is a benchmark and indicator of the welfare of the people both physically and spiritually. There are several mosques in Indonesia that are not carrying out their functions properly, due to the increasing pandemic and the lack of mosque administrators who have contributed to providing potential and ideas in empowering mosques so that the functions of mosques have decreased. Mosque revitalization has indicators of Idaroh Maddy or (Physical Management), Idaroh Ruhiy or (Funcsional Management). The mosque even has areas as pilot centers, namely the Idaroh (Managerial), Imaroh (Development and Empowerment) and Ri'ayah (Maintenance) sections. The function of the mosque at this time must at least fulfill a number of things, namely: the mosque as a center for ritual worship, an Islamic education center, a center for economic empowerment for the people, a health service center for the people, a center for social services for the people, and the mosque as a center for information and communication for the people. This research method is descriptive qualitative which collects primary and secondary data by means of interviews, observation and documentation. Based on the results of data analysis, the revitalization of the functions of the Al Furqon mosque in Bandar Lampung, the Ad Du'a Way Halim Mosque in Bandar Lampung and the Jami Al Anwar Masjid Teluk Betung Selatan are active in several functions, namely 1) Primary Function. 2) Worship Function. 3) Secondary Functions. 4) Educational Function. 5) Economic Function. 6) Community Empowerment Function. 7) Support Functions. Of the three mosques in the city of Bandar Lampung which represent other mosques in advancing and prospering mosques and revitalizing the functions of mosques, namely the functions of mosques have changed and shifted from time to time. The mosque currently functions as a forum for da'wah, economic, social, educational, congregational development, congregational welfare, training. Based on the implementation of the mosque's function in community empowerment, a participatory approach and congregation-based collaborative collaboration is found as a form of community empowerment innovation. The author's suggestions and recommendations are for all mosque administrators to activate the functions of mosque organizations that are less productive by evaluating them so that they will be better in the future

Keywords: *Revitalization, Functions, Mosques, Community Empowerment*

INTRODUCTION

A mosque is a place (building) whose main function is as a place of prostration of prayer to worship Allah SWT. Islam strongly recommends Muslims perform congregational prayers at the mosque, such as fardlu prayers five times a day and night,

'Id prayers, and funeral prayers (Suherman, 2019). The management of the mosque in the early days of Islam was carried out by the Prophet Muhammad. Belaiiau became the manager of the Quba mosque and the Nabawi mosque.

As a country with a majority Muslim population, Indonesia should feel proud and optimistic because the large number of Muslims in the country is directly proportional to the large number of places of worship in the form of mosques and prayer rooms in this motherland (Effendi & Saifudin, 2022).

At present, the management of the mosque is led by a Nazir Masjid, while the management of the mosque is called "Idaroh Mesjid". Idaroh Maddy is the management of the physical administration field, namely the financial sector, building construction, mosque facilities and infrastructure, order, cleanliness, the beauty of the mosque environment, b) Idaroh Ruhiy or (Functional Management) (Syapri, 2018). Idara Ruhiy is related to the management of the mosque in its function as a centre for community development. This section concerns the management of the implementation of worship, education and da'wah, ukhuwah Islamiyah, and management of community empowerment such as fostering socio-economic and community cultural aspects.

Problems in the field show that there are still many mosques in Indonesia that do not carry out their functions properly. But our main problem is not about the number of mosques or prayer rooms. However, how can mosques in Indonesia function properly? This is due to, among other things, the management and management of mosques that do not play a good role in carrying out their duties and functions, the character of modern society which monopolizes and takes care of almost all public affairs, including religious institutions.

One function of the mosque that is not carried out is as a centre for Islamic religious education. Many people are competing to build magnificent and luxurious mosques, but very few carry out Islamic education activities in them (Rifa'I, 2016). What is very surprising is that there are still mosques that carry out their main function as centres of worship, such as the five daily prayers, which are still very minimal, only consisting of a few congregations, such as preachers and priests for Friday prayers. Muadzin, Bilal, is still constrained by the lack of available personnel who can do this (Sofwan, 2013). However, of the many mosques in Indonesia, there is a mosque that attracts attention. Namely the Al Jami Anwar mosque in Teluk Betung, the Al Furqon Lungsir mosque in Bandar Lampung and the Ad Du'a Way Halim mosque in Bandar Lampung.

Based on initial observations made, recently the revitalization of the function of the mosque carried out at the Al Jami Anwar Mosque in Teluk Betung Bandar Lampung has decreased, and many activities of the Al Jami Anwar Mosque in Teluk Betung Bandar Lampung have been eliminated. Such as routine weekly recitation activities that specifically discuss the Aqidah Akhlak, Fiqh, Hadith and Interpretation. The activities of breaking the fast together every Monday and Thursday have also begun to be abolished, even the activities of breaking the fast and sahur together which are usually carried out in the month of Ramadan every year are now no longer carried out with great fanfare.

As for the Ad-Du'a Wayhalim mosque in Bandar Lampung, several problems have occurred, namely the management, potential, transparency of funds and strategies that can be used as mosque-based economic empowerment have not been maximized. So that at an advanced level, dissemination and mastication of programs can be carried out for mosques with congregations and people around them, especially those who are experiencing economic pressure and have difficulty getting out of the shackles of poverty.

Then observations at the Al-Furqon Lungsir mosque in Bandar Lampung and the jami' Al Anwar mosque, it was found that the revitalization of the function of the mosque which has the potential to be very large in managing is very unfortunate if it is not maximally empowered.

Ahmad Faruni the administrator of the mosque explained that the problem was that there were no administrators other than the mosque taker who assisted in making activities not run optimally, apart from the mosque taker administrators, other personnel were also needed to lead or carry out various activities included in the area of

prospering the mosque. Thus, to realize the function of the mosque, it is necessary to organize, regulate or manage the mosque, which is supported by the personnel of the mosque taker who is capable of their respective duties and responsibilities.

The role of the mosque in reality is an integrative part of the role of other institutions in society. It is from the mosque, these institutions carry out activities that unravel various common threads, and participate in knitting community life (Shihab, 2018).

Optimizing the function of the mosque requires the involvement of various parties. Cooperation to ideally build the physical according to the function and function for the benefit of the congregation and the people. Therefore, an institution, including a mosque, certainly requires administrators to manage the mosque, because the good and bad of the mosque depends on whether the managers in it are good or not (Supardi & Amarudin, 2019).

To achieve optimal results, it needs to be supported by mosque empowerment systems, activities and institutions. This movement is expected to take place en masse and involve many components of the ummah, both mosque administrators, clerics, and Muslims in general.

RESEARCH METHODS

This study uses a qualitative descriptive approach. According to Sugiyono qualitative research is research whose research methods are used to examine natural object conditions (as opposed to experiments), where the researcher is the key instrument, the data collection technique is carried out in a triangulation (combined) manner, the resulting data is descriptive, and the analysis data is inductive. The results of qualitative research emphasize meaning rather than generalization (Sugiono, 2018).

This research was conducted at the Al Furqon mosque in Bandar Lampung, the Ad-Du'a Way Halim Mosque and the Al Jami Anwar Mosque in Teluk Betung Bandar Lampung. The data sources in this study include primary data and secondary data. Data Collection Methods through Participant Observation, In-depth Interviews, and Documentation. Miles and Huberman then gave general instructions on the steps in qualitative data analysis, namely through the process of data collection, data reduction, data display and conclusion or verification.

There are four types of data validity criteria, namely: Trust (credibility), Transferability (transferability), Dependability (dependability), and Certainty (confirmability). In checking the data the researcher used a data validity-checking technique, namely triangulation (Arikunot, 2019).

RESULTS AND DISCUSSION

Revitalization of Mosque Functions in Empowering Islamic Communities in the City Lampung

Revitalization is a process, a way of reviving. From this understanding, it can be understood that revitalization is a process or method used to reactivate a program that has not been maximized. So revitalization can be understood as a step to repair or revive something important so that it can provide optimal results and benefits (Sandi, 2019). Meanwhile, according to (Saputra, 2019), Revitalization is an effort to revitalize an area or part of a city that was once vital to life but has experienced setbacks and degradation. Revitalization is a way to revive or reactivate a program or activity. With revitalization, the quality of a program can be improved and better utilized (Saputra, 2019).

The results of the data that the authors obtained in the field were used to analyze the implementation model for mosque revitalization in Bandar Lampung and its surroundings, as the data that the authors reported in the previous chapter. Some of the mosques that the author has researched are the Al-Furqon Lungsir Mosque in Bandar Lampung, the Ad-Du'a Way Halim Mosque in Bandar Lampung and the Al-Jami Anwa Mosque in Teluk Betung Bandar Lampung.

To analyze the implementation model for revitalizing mosques in Bandar Lampung and

its surroundings, will link the takmir work program with several aspects concerning the operationalization of mosque management, namely related to the takmir work program in several aspects such as how to manage mosque buildings to activities held for worshipers. , then will be compared with the three mosques. In this case, the discussion focuses on optimizing the function of the mosque, especially in terms of empowering the people.

Aspects of the discussion on operationalization in the revitalization of mosque functions include worship, education, economics, da'wah, social and others.

Revitalization of the Functions of the Great Mosque of Al-Furqon Bandar Lampung

Da'wah and social community institutions, with various mosque activities including a) Disseminating community programs by serving more than 1,400 people in 2008, both individuals, schools, institutions, universities, and others, even some of them also want to study Islam; b) The existence of mosques and these organizations also attend various requests for conferences, talks or public debates which are mostly held at local national universities; c) Organizing religious education programs for children held on Saturdays for children in the southern district of Santiago who are unable to attend formal education at al-Salam school; d) Organizing educational programs for families that are carried out in their respective residences. This program is carried out under the guidance of four scholars; e) Organizing programs to supply halal meat to the Muslim community; f) Disseminating and communicating halal nutrition programs; g) Serving free of charge for organizing weddings, divorces, and funerals for less fortunate Muslims.

Management Institutions and Funds, through Operationally, mosque management must adhere to management principles, namely: a) Empowering certain methods; b) Selection and empowerment of program implementation; c) Efforts to connect and unify the best work methods d) Close cooperation between ta'mir leaders and members to plan.

Management and Congregational Institutions and Functions of Mosques in Worship Activities. The results of the study showing that the mosque has a dominant function in the life of Muslims, some of which are: 1) As a place of worship, according to its name "mosque" which means a place of prostration, its main function is as a place of prayer and worship broadly in accordance with Islamic teachings; 2) As a place to study. The mosque functions as a place for teaching and learning, especially religious knowledge which is fardhu 'ain for Muslims. Besides that, other sciences, both natural sciences, social sciences, humanities, skills and so on can be taught at the mosque; 3) As a place to build congregations. With the presence of Muslims around it, the mosque plays a role in coordinating them in order to unite the potential and leadership of the people, so that it becomes a solid base of Muslims. Through this coaching, the congregation of the mosque is activated and the quality of one's faith, knowledge and worship is enhanced. So that being a devout Muslim will worship. Of course, the training will take place step by step, so that the inculcation of the faith in them will be felt more slowly; 4) As a center of da'wah and Islamic culture. The mosque is the heart of the life of Muslims who always pulse to spread Islamic da'wah and Islamic culture (Karim, 2020). Mosques are also planned, organized, studied, implemented, and developed da'wah and Islamic culture that respond to the needs of society. Because of that, the mosque plays a role as a center for da'wah and cultural activities.

As a center for regeneration of the people. As a place for community development and community leadership, mosques need activists who strive to uphold Islam in a consistent and sustainable manner (Huda, 2021). Because of this, the training of cadres needs to be prepared and focused on the mosque from the time they are young to adulthood. Among them are the Quran Education Park (TPA), Mosque Youth (squeeze) and the Ta'mir mosque and their activities.

The function of the mosque in Islamic Education is used as a place to perform fardhu prayers in congregation five times a day and night, Friday prayers once a week, often being the place where he conveys his newly received revelations to his Companions,

where he teaches, discusses, receives questions and even sits with the Companions. The mosque was also the place where he received guests who came from outside the city and sometimes used it to hold meetings to discuss various matters and conditions in the city of Medina. In other words, the mosque became a place or center for worship, education and social activities during the apostolic era of Muhammad SAW. More than that, his house was built adjacent to the mosque, so that one of the doors directly faces the mosque room (Ibrahim, 2014).

Revitalization of the Functions of the Ad-Du'a Way Halim Mosque in Bandar Lampung

The revitalization of the functions of the Ad-Du'a Way Halim mosque in Bandar Lampung includes the Development of the Congregation of the Mosque, the Welfare of the Congregation of the Mosque and the Ummah, the Development of Mosque Islamic Youth and the Education and Training of the Congregation.

Some of the functional activities that are still being improved by the management include the following: Organizing Recitations (Assemblies of Ta'lim), TPA Education, Social Service Activities, Memorizing juz amma, Tadarrus Contest between Youth and Taklim Assembly members, Kilat Islamic Boarding School Every Month of Ramadan, Regeneration Youth About Religious and Organizational Education, Adhan Contest, Tabligh Akbar.

Revitalization of the Functions of the Al-Jami Anwar Mosque in Teluk Betung

Revitalization of the religious function of the Al-Jami Anwar Masjid Teluk Betung as the implementation of Fardhu prayers in congregation, the implementation of Friday prayers, the implementation of Tarawih prayers in the month of Ramadhan, Iktikaf, as a place for taklim assemblies.

Social Functions of the Jami Al-Anwar Masjid Teluk Betung The community volunteers to help the mosque if the mosque shows real concern for the community, these activities include: as a mosque library, zakat management and cultural functions.

Implementation of Mosque Functions in Empowering Islamic Community in Bandar Lampung

Of the three mosques in the city of Bandar Lampung which represent other mosques in advancing and prospering mosques and revitalizing the functions of mosques from the three mosques, namely the function of the mosque has changed and shifted from time to time. the mosque currently functions as a forum for da'wah, economic, social, educational, congregational guidance, congregational welfare, training, so based on the implementation of mosque functions in community empowerment, a participatory approach and congregation-based collaborative collaboration is found as a form of community empowerment innovation based on existing data. activities at these mosques and the implementation of the functions of empowering the community or congregation which are built through supporting theories and are inseparable from the many obstacles when there is an empowerment movement. The mosque as a center for religious and social activities that has multifunctions because the mosque stores spiritual energy that can be used to move the congregation.

From the description that has been stated above, the concept of empowerment is important because it can change the mindset of the community towards the role and function of the mosque as a center for empowering people who are still experiencing many obstacles. This internal problem often has an impact on the community's disinterest in being moved to contribute to the prosperity of the mosque. The participation of the Indonesian Muslim community in building mosques is quite high, even in remote villages, in the villages, the mosque stands firmly even in the midst of a poor majority Muslim village. This awareness is not fully in line with the activities of filling mosques which actually change society to become more prosperous both materially and spiritually.

CONCLUSION

Revitalizing the Functions of Mosques in Empowering Islamic Communities in the City of Bandar Lampung in carrying out the functional activities of the mosque, the main points of discussion or conclusions in this study can be taken as follows:

Revitalization of the Functions of Mosques in the city of Bandar Lampung in this case are the Great Al Furqon Mosque, the Ad-Du'a Way Halim Mosque and the Jami' Al Anwar Mosque, in their primary function being a place of worship in the agenda of Prospering Mosque activities which have been going well. Al Furqon Grand Mosque, Ad-Du'a Way Halim Mosque and Jami' Al Anwar Mosque have their functions already running, this is evidenced by the holding of various kinds of activities that are going as expected, namely routine monthly grand recitation activities, taklim assemblies, commemorations of holidays Islam, TPA education, mosque Islamic youth, congregational prayers, Islamic boarding schools, mosque libraries, hajj and umroh activities, and various competitions. Subjectively in the liveliness of the functions of this mosque, the key is the administrators.

Mosque administrators who have been entrusted with managing the mosque in accordance with their functions play an important role in the prosperity of the mosque and in diversifying the activities that the local community can participate in. As well as mosque administrators must have determination and sincerity and they carry out their duties with full confidence and seriousness. Al Furqon Grand Mosque, Ad Du'a Way Halim Mosque and Jami' Al Anwar Teluk Mosque, which have been optimally managed properly will produce good results as well.

Implementation of the function of the mosque in this case at the Al Furqon Great Mosque, Ad-Du'a Way Halim Mosque and Jami' Al Anwar Mosque has been running. The management and the congregation work together in carrying out the empowerment and coaching of the congregation in various fields. so that many interested congregations have the desire to work well together in prospering the mosque.

The enthusiasm of the people to build the mosque seems very high, they don't hesitate to sacrifice their time, energy and money so that the mosque can stand. The functional implementation of these 3 mosques is very active and needs to be multiplied and improved both in terms of ritual worship activities, social worship and cultural activities. So, apart from holding recitation activities, lectures and religious lectures, education is also intensified by establishing or opening schools, study groups, special religion courses or general plus religion courses. The internal problems in the mosque often have an impact on the community's disinterest in being moved to contribute to the prosperity of the mosque.

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