



MANAGEMENT OF THE HEAD OF THE INTERNAL REGION IMPROVING THE CULTURE OF CONGREGATIONAL PRAYER IN ZAID BIN TSABIT REGION

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Abstract:

Congregational prayer is worship carried out by a group of people, at least two people, with the selection of an imam who is fluent in reading and has a good understanding of Islamic law. It is the Imam who stands in the front row, while the others are the makmum or followers. As far as the author is concerned, there is an interesting side when discussing the efforts and supporting factors that regional heads are trying to improve the culture of congregational prayer for students.

This research uses a descriptive qualitative approach. Data collection techniques use observation, interviews and documentation techniques. For data analysis, Miles and Huberman's interactive model was used through the stages of data collection, data reduction, data presentation and drawing conclusions.

The results of discussions on regional head management in improving the culture of congregational prayer in the Zaid bin Tsabit area show that regional heads implement various efforts, such as setting an example, providing motivation and religious activities, routine supervision. The implementation of these efforts has proven effective in increasing the participation of students in carrying out congregational prayers and strengthening social and spiritual ties in the Islamic boarding school environment. Evaluation can be done by looking at supporting and inhibiting factors. This research concludes that the active role and commitment of the head of the Sengat area is important in building a strong culture of congregational prayer in Islamic boarding schools, especially in the Zaid bin Tsabit area.

Keywords: *Management, congregation, Islamic boarding school, culture*

INTRODUCTION

Management originate from Latin n is from origin say manus Which means hand and the agreement that means to do. The words are combined become manage which means to manipulate. Manager translated into English as manager (word Work), (noun) and manager for those who do it. Management is translated into Indonesian as management (manager).

Management in meaning wide is planning, implementation, and monitoring, resources Power organization For achieve its goals in an efficient and effective manner. Management in the narrow sense is school/madrasah management which includes: program planning, program implementation, school/madrasah leadership, monitoring, evaluation and school/madrasah information systems. (Husni, 2014)

Management is knowledge And the art of organizing or managing resource utilization process Power man and other resources in a way effective And efficient For

reach objective specific. (Malayu, 2019) According to GR Terry, management is a specific process that includes planning, organizing, implementing, and monitoring carried out to determine and achieve goals determined by resource users and others. (Ibrahim, 2021)

By using the definition above, it is understood that management is a science, art and process of activities carried out in an effort to achieve common goals by managing human resources and other resources optimally through cooperation between members of the organization.

Leadership is part of the management function of people who occupy strategic positions in the systematic and hierarchy of work and responsibility in an organization. (Siswanto, 2021)

Here are the definitions of leadership, according to experts: (Jufri, 2022)

- a) Kootz & O'donnel (1984), defines leadership as the process of influencing a group of people to work sincerely to achieve group goals.
- b) George R. Terry (1960), Leadership as the activity of inspiring people to work towards common goals.
- c) Slamet (2002), Leadership is a competency, process, or function, usually to influence people to do something to achieve a certain goal.
- d) Thoah (1983), leadership is the activity of influencing the behavior of others so that they want to be directed to achieve goals.

Based on the explanations above, it can be concluded that leadership is an effort to direct, guide, encourage and work together to solve problems in the process of achieving an organization's goals.

According to Didin Hafidudin and Hendry Tanjung in the book, Syariah management in reality thinks that Islamic leadership is leadership that is in accordance with the provisions of Islam, it must be carried out by leadership that can be trusted to take care of the people's business and can place itself as a servant of the people, as additional leadership should also think about how to make the organization that he leads progress, employees develop, and the benefit of society or the environment of the organization's presence. (F.Charis, 2021)

Veithzal Rivai, explains that Muslim leaders are the process or ability of others to lead and motivate the behavior of others, and have consistent cooperation efforts with Islamic law to achieve the desired goals. (Rivai, 2021) From the opinions of the above shops, the author defines Islamic leadership as the process of inviting, motivating, and leading employees to achieve goals so that they can create happily and happily to achieve the goals he leads in the process.

Prayer in language is prayer. whereas according to Shari'at terms, it is a specific word and action that begins with takbiratul ikhrom and ends with salam under the conditions that have been determined. Prayer is a strong link between heaven and earth, between God and his servant. Prayer has a high place, Prayer occupies the second pillar of the five pillars of Islam , in addition to being a symbol of the strength of the relationship between God and his servant.

To obtain a definite picture of the position of this research, towards this research, towards other studies that are used as competition materials and references for previous research that are relevant to the title "Management of regional heads in improving the culture of congregational prayer in the Zaid bin Tsabit Region of the Nurul Jadid Islamic Boarding School , Paiton , Probolinggo ".

Previous research will be explained by detailing several studies that are relevant to the author's thesis title. For example, Latifah UIN Wali songo Semarang, (2019) The Role of the Principal in Cultivating Congregational Prayer at MTs NU Nurul Huda Semarang. Yofita Astrianingsih IAIN Purwokerto, (2015) The influence of principal leadership on improving teacher performance at SDN 1 Darmakradenan Ajibaran Banyumas. Lis Solastri UIN Syarif Hidayatullah Jakarta, (2014) The role of principal leadership in improving character education at MIN 09 Patukangan Selatan Jakarta. Research on education quality management has also been conducted by various researchers, including Latifah, (2019) Research on the role of the principal focuses

more on the individual role of the principal in encouraging the practice of congregational Dhuha prayer in schools, while research on regional head management focuses more on the role of regional heads in improving the culture of congregational prayer in the region. Also said by Yofita, (2015) in his research that regarding the leadership of the principal and the management of the regional head involves the concept of leadership, the principal and the regional head have an important role in driving action and change in their environment, both in the context of education and religion. Both studies have significant social impacts. Research on the leadership of the principal can help improve the quality of education in schools which in turn can affect the future of students. Meanwhile, research on the management of the regional head can strengthen religious and cultural values in a region.

RESEARCH METHODS

The research entitled "Management of Regional Heads in Improving the Culture of Congregational Prayer in the Zaid Bin Tsabit Area of Nurul Jadid Islamic Boarding School Paiton Probolinggo ". Is a type of qualitative descriptive research. Descriptive qualitative research aims to describe and evaluate phenomena, events, social activities, attitudes, beliefs, perceptions and thoughts of individuals and groups (Siregar, 2022).

This study adopts a qualitative approach where the qualitative method in this study focuses on the analysis of the process through an inductive thinking approach concerning the dynamics of the complexity of the relationship between the observed object phenomena. The approach is based on scientific logic, while based on qualitative data which is the main foundation. However, the main emphasis lies in the researcher's efforts to formulate formal thinking to answer the challenges faced with unique perspectives (Imam Gunawan, 2022).

The mission of this study is to explore information and draw conclusions based on the field situation regarding the Management of Regional Heads in Improving the Culture of Congregational Prayer in the Zaid Bin Tsabit Area of the Nurul Jadid Islamic Boarding School.

RESULTS AND DISCUSSION

Based on the results of observations, interviews and documentation conducted by researchers from the Zaid Bin Tsabit Region in improving the culture of congregational prayer as explained previously. The data obtained from the researcher's field will be discussed as follows:

A Brief History of the Establishment of the Nurul Jadid Islamic Boarding School

The arrival of KH. Zaini Mun'im on 10 Muharram 1948 to Karanganyar Village was not intending to establish a Boarding School. He deliberately isolated himself from the greed and cruelty of the Dutch colonialists. In fact, he wanted to continue his journey to the interior of Yogyakarta to join his friends.

In fact, KH. Zaini Mun'im aspired to spread Islam through the Department of Religion (Depag). However, this aspiration was not realized because, since he settled in Karanganyar, there were two students who came to him to study religion. The two students were named Syafi'uddin, from Gondosuli, Kotaanyar Probolinggo, and Saifuddin, from Sidodadi, Paiton District, Probolinggo. The arrival of the two students was considered by him as a mandate from Allah that should not be ignored. And, from then on, he settled with his two students.

Since then, the number of students of KH. Zaini Mun'im began to increase. Not only from Probolinggo, his students also came from other areas such as Madura, Situbondo, Malang, and Bondowoso. Among the names of his students at that time were Muyan, Abd. Mu'thi, Arifin, Makyar, Baidlawi, and Jufri. With the large number of students coming, KH. Zaini Mun'im felt obliged to educate them. And, from that moment on, he decided not to join his friends in the interior of Yogyakarta.

In a situation that was starting to become peaceful and comfortable, KH. Zaini Mun'im was shocked by the summons from the Minister of Religion (at that time KH.

Wahid Hasyim). He was asked to become an advisor to Indonesian Hajj pilgrims.

While KH. Zaini Mun'im was in Mecca, for a while the management of the Islamic boarding school was handed over to KH. Sufyan. KH. Sufyan was a student assigned by KH. Hasan Sepuh (Caretaker of PP. Zainul Hasan Genggong, Kraksaan) to assist KH. Zaini Mun'im while studying with him.

Together with his students, KH. Zaini Mun'im cleared the forest around the Islamic boarding school, until finally a fairly large Islamic boarding school was built as the reader sees now. Since then, the name KH. Zaini Mun'im began to be known by the public because of his tenacity, courage and fortitude (Hefny Razaq et al., 2016).

A Brief History of the Establishment of the Zaid Bin Tsabit Region (K)

Kiai Hefni initially did not intend to establish Zaid Bin Tsabit Territory, but he wanted to find land for his residence with Nyai Nur Khotimah Wafie. First Kiai Hefni looked for land in the area around Situbondo, Madura and Probolinggo. And at one time there was a neighbor named Bu Kandar who visited Nyai Nur and told her that there was land located in the south (now Gang K).

After that, Kiai Hefni apologized and asked Kiai Hasan Abdul Wafie for instructions. But Kiai Hasan suggested, to visit Kiai Zaini Sulaiman Asembagus Situbondo. When Kiai Zaini went to Gang K he saw the condition of the land in Gang K was good. After that, Kiai Hefni together with Kiai Zaini Situbondo told Kiai Hasan that the land in the south is good and Kiai Hefni asked for a good time and day to move, again Kiai Hasan suggested him to go to Kiai Sufyan Situbondo's brother Kiai Hasan Abdul Wafie .

Upon arrival in Situbondo, Kiai Sufyan advised Kiai Hefni to move on Monday. And to give alms to elderly widows and orphans. After that, Kiai Hefni asked for readings or practices, Kiai Sufyan gave the practice of "sholawat alamin" he said that the practice was obtained from Kiai Hasan. So Kiai Hefni interpreted that there was an implied message given by Kiai Hasan, that we must respect and honor older people.

Exactly on January 25, 2000, Kiai Hefni Mahfud and Nyai Nur Khotimah Wafie moved to the south (Gang K), and Kiai Hasan advised that: "If you move with even one student, do not intend to have students, but as friends to pray in congregation." Even during his stay at Kiai Hasan's residence , Kiai Hefni never saw Kiai Hasan leave the congregational prayer. And Kiai Hefni's congregational prayer was always controlled by Kiai Hasan.

The first students that Kiai Hefni brought to Gang K were: Junaidi from Besuki and a woman named Latifa. After two days of moving, Kiai Hefni was visited by students from Madura, namely: Imam, Suhairi, Aan, Faruq and then followed by students from the north who wanted to move to the Zaid Bin Tsabit area, namely: Abrori and Masruri. Because Kiai Hasan's message was as a friend to pray in congregation. So, Kiai Hefni and his students performed congregational prayers in his living room. Because at that time, in Gang K there was still no prayer room.

Starting from here, he made congregational prayers the main program in the Zaid Bin Tsabit Region. Now the Zaid Bin Tsabit Region already has four programs and the development of English, Arabic and Mandarin.

Management of Regional Heads in Improving the Culture of Congregational Prayer in the Zaid bin Tsabit Region

Leadership management is the main task for the regional head in managing and organizing the resources of the Islamic boarding school so that the implementation of activities runs optimally, especially in congregational prayer activities. Of course, this requires active participation from all members of the Islamic boarding school to work together. To achieve this goal, efforts are needed to increase the awareness of students and the performance of administrators in overseeing this activity. Here, the role of the regional head is very important to provide motivation and enthusiasm to administrators and students so that they can always be consistent.

And among the efforts taken by the regional head to improve the effectiveness of the performance of the management in improving the culture of congregational

prayer are: a) Providing examples / examples for all students. Not only preaching with words but also preaching with actions which have a very influential effect on the formation of a student's character, b) Holding daily sermons for all students every Maghrib by the management. Here the Regional Head himself plays a role in filling the daily sermons with various topics, such as information about Islamic boarding schools, motivation, discipline, student activities, especially related to congregational prayer activities, c) Holding monthly sermons for all managers by the board of trustees, the purpose of this activity includes evaluating the performance of the management in the previous month, providing advice and direction for the following month, d)

Holding monthly meetings of the management and guardians discuss the evaluation of each program in the previous month, evaluate the performance between fellow administrators and foster guardians, e) Conduct performance assessments of administrators and foster guardians to monitor the level of activity and consistency of administrators and foster guardians. This is done so that the regional head can periodically evaluate the performance of each task force of the administrators and foster guardians, f) Conduct monitoring in each room. This is done to ensure that there are no students still in the room when the congregational prayer is carried out, g) Gerbat (Inner movement) of administrators and foster guardians, The readings that are read are various, for after the dawn prayer read *Aqidatun Nafi'ah*, *Hizib Sakron*, *Ratibul Haddad* and *Qasidah Tawasul KH. Zaini Mun'im*.

Supporting and inhibiting factors for the implementation of Regional Head Management in improving the culture of congregational prayer in the Zaid bin Tsabit Region

The regional head is the highest leader in the region who determines the progress of the region. All programs and activities in the region are under the control of the regional head, especially the main program of the region, namely congregational prayer. Therefore, the regional head must be able to be a role model for all administrators or guardians in implementing all programs and activities. Not only that, the regional head is required to have the skills to lead administrators and guardians so that their performance can be optimal and be able to motivate themselves and their subordinates. In leadership within an organization, there are supporting factors. As a regional head, you must be able to face these factors. The regional head must be able to utilize all supporting factors and be able to provide solutions to all factors so that existing programs and activities can run optimally.

The following are supporting factors for the management of the Regional Head Zaid bin Tsabit in improving the culture of congregational prayer: a) There is a strong emotional bond between the administrators or guardians and the Islamic boarding school, senior students are asked by the cleric to become administrators or guardians before leaving the boarding school. It has become a teaching in the Islamic boarding school that the blessing of knowledge can only be obtained from devotion in the Islamic boarding school. b) The frequency of the principal preaching the congregational prayer program, especially since this preaching is often conveyed by him through his lectures or when he is filling a book study in the area, the frequency of preaching from the cleric is a determining factor so that what is conveyed can enter the subconscious of all students.

In a leadership in the a organization, there is factor inhibitor. As head region must capable face factor and capable give solution on all factor so that the program and existing activities Can walk in a way maximum.

The inhibiting factors include: a) The administrators or foster guardians have activities in the institution. In the Zaid bin Tsabit Region, large activities or events are often held such as milad activities, graduations, *i'lan*, *tashhah* and other large activities. These activities require a committee involving administrators or foster guardians, b) There are large activities in the Region.

CONCLUSION

Based on the results of the research conducted by the author on "Management of Regional Heads in Improving the Culture of Congregational Prayer", the author can conclude that congregational prayer strengthens social and spiritual ties in the Muslim community. The culture of congregational prayer includes practices and values that encourage unity, discipline, and a stronger relationship with Allah.

The management of the regional head in increasing congregational prayers in the Zaid Bin Tsabit Region is a primary obligation for all students, through role models, motivation, religious activities, and routine supervision. This approach has proven effective in increasing student participation and strengthening social and spiritual ties in the Islamic boarding school. as emphasized by the late KH. Moh Hefni Mahfudz who emphasized that congregational prayers are the key to success and are the main activity in the region. All students must maintain consistency in performing congregational prayers at the Al-Insyaroh Mushollah.

Supporting factors in improving the culture of congregational prayer in this case the administrators and guardians in providing examples or role models to all students, especially the head of the region who plays the most important role, the exemplary effort is the most important point so that the culture of congregational prayer in the Zaid Bin Tsabit Region can be implemented well and efficiently. The inhibiting factors in improving the culture of congregational prayer in the Zaid Bin Tsabit Region include when the administrators or guardians have study hours at formal institutions. The decline in the performance of the administrators greatly affects the number of students who pray in congregation at the prayer room.

Administrators and guardians also have other activities at formal institutions, including learning activities that are mandatory for them. The congregational prayer program in the region is often not optimal when there are big activities, such as graduations, where many administrators or guardians are involved as committees. This causes the congregational prayer program to be less than optimal during the pre-event and post-event. The Regional Stakeholders also play a role in providing monthly sermons to administrators related to the importance of congregational prayer. Because this principle is very important from several examples given by administrators, foster parents, and regional stakeholders to become real examples for students to follow and practice the culture of congregational prayer consistently and with full commitment.

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