

***Ri'ayah* Management of Babul Mukminin Grand Mosque, Batu Ampar District**

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ABSTRACT

The purpose of this study was to find out about: 1) how is *ri'ayah* management in maintaining cleanliness at the Babul Mukminin Mosque, 2) how is *ri'ayah* management in maintaining beauty at the Babul Mukminin Mosque, 3) how is *ri'ayah* management in maintaining buildings at the Babul Mukminin Mosque.

This research uses a qualitative research approach, with descriptive methods. The data sources in this study are the head of the mosque, the head of the *ri'ayah* field, the marbot, and the congregation of the Babul Mukminin Mosque obtained from interviews, observation, and documentation. Data collection techniques in this study used interview techniques, observation, and documentation. Data analysis techniques used are data collection, data reduction, data presentation, and conclusion drawing/verification.

The results of this study are: 1) *Ri'ayah* management in the field of cleanliness at the Babul Mukminin Mosque in the form of routine environmental cleaning, appeals to the community and worshipers with the achievement of indicators set by the ministry of religion. 2) *Ri'ayah* management in the field of beauty at the Babul Mukminin Mosque is carried out by building or adding items to the mosque environment that are in accordance with the rules and indicators of the beauty of the building, namely in accordance with aspects of integration, proportion, scale, balance, rhythm, and color. 3) *Ri'ayah* management in the field of building at the Babul Mukminin Mosque is in the form of maintenance and repair in the foundation parts of the mosque building, namely in the form of plates, beams and columns.

Keywords: Management, *Ri'ayah*, Mosque

A. Introduction

Mosque maintenance is an effort to manage the mosque professionally. With the maintenance of the mosque, the mosque is the house of Allah (*Baitullah*) will look clean, comfortable and safe. The form of maintenance is divided into three parts, namely building maintenance, prosperity maintenance and environmental maintenance. Building maintenance consists of maintaining facilities related to the function and role of the mosque that can support religious syiar.

Mosque management was implemented during the time of the Prophet Muhammad. Supporting mosque management during the Prophet's time there were three components. First, at the Nabawi mosque there are companions who are always in the mosque for 24 hours. They are known as *ashab ash-shufah* or *ahlu ash-shufah*. They are always ready to answer the call of Allah and His Messenger. Secondly, the Companions are not always in the mosque but always pray five times.

Ri'ayah mosque will be a mosque management method that focuses on empowering the mosque building so that the mosque looks comfortable, clean and noble, so that it becomes an attraction for worshipers. *Ri'ayah* management is divided into three parts, namely: beauty, cleanliness, and buildings (Ayub, 1996). From the explanation above, it illustrates that *ri'ayah* management is a field that manages and regulates the beauty, cleanliness and building of the mosque. Babulmukmin Mosque was established in 1960 which was founded by H. Ibrahim, Penggawe Said and H. Yahya Bujang. The first stand of this mosque was in front of Jl. Parit Pematang which is a waqf land from Ripen Andot. With the size of the first building 10 m² but with the passage of time this mosque was renovated with the addition of a building area of 15 m². In 1995 the Babulmukminin mosque was moved from Jl.Parit Pematang to Jl. Baburazak Barat. With this move the mosque building area also changed to 25 m². The mosque that used to have wooden walls turned into cement walls with ceramic floors. This significant change is highly appreciated by the community.

With the form of maintenance from the fields of cleanliness, building, and beauty, the Babulmukminin Mosque has a uniqueness that is not owned by the surrounding mosques.

In the field of maintaining cleanliness, the Babulmukminin Mosque has the advantage that the mosque caretakers number 3 people, routinely cleaning the mosque every ba'da asr, TPA students pick up once a week. Meanwhile, in terms of buildings, it has a large enough area to make it easier to build facilities and infrastructure, has 3 places of ablution while other mosques are only 1 to 2, a large enough parking lot, and there is a hall-shaped terrace to make it easier to hold activities that invite many people. Not only that, the mosque management also cares about travelers, so they provide 4 bathrooms that are free for anyone to use to clean themselves. In terms of beauty, it has a uniqueness, it can be seen that the outer appearance of the mosque is in the form of a classical mosque, but inside the mosque modern ornaments are seen, with the addition of typical mosque color paints that beautify the shape of the mosque.

B. Research Methods

The research method that researchers use is descriptive qualitative. Exposure of words or writing of people or actors observed so as to produce exposure in the form of words that are descriptive in accordance with the field. It can be concluded that researchers collect *real* data in the field which is arranged in such a way and managed. Furthermore, the results are presented subjectively.

According to Sugiyono (2019: 34) Analysis and data collection using participant observation, interviews, and taking other documents. While analyzing by collecting all the data obtained from interviews, further observation by selecting accurate data and then presenting the data to draw conclusions.

C. Discussion

After the researcher describes the data concretely, then in this section the researcher will discuss in detail. The discussion that the researchers will discuss is in accordance with what the researchers found in the field regarding the Management of *Ri'ayah* Masjid Besar Babul Mukminin Batu Ampar District.

1. *Ri'ayah* Management in the Cleaning Sector of Babul Mukminin Grand Mosque

Humans must have a sense of cleanliness both in the environment and themselves. According to Arifin in Hardiana (2018) Cleanliness is a condition that looks clean, healthy and beautiful. A clean environment is a basic right for humans to get health in themselves.

Not only in society in general, the mosque also needs attention to cleanliness. A clean mosque includes the room, clothes, goods, and equipment used by the mosque and the congregation. Whether a mosque is clean or not can be classified by sensory items (Muzayyanah, 2020)

Based on the above opinion, the sensory items that do have a high sensitivity to cleanliness in the mosque environment are the senses of sight, smell and hearing. (Muzayyanah, 2020)

a. Sense of sight

The eye is an intermediary for the sense of sight to get information to be received. The eye is a complex sensory organ, the eye is composed of light sensitive patches. The central nervous system is connected through a bundle of nerve fibers called the primitive optic nerve. (Syaifuddin, 2012: 34). Therefore the eye becomes a tool used in seeing objects.

The sense of sight is very sensitive to objects that look unfamiliar. So it is necessary to maintain cleanliness so that the sense of sight feels more comfortable. It cannot be avoided that the mosque environment must maintain cleanliness so that the congregation's sense of sight feels more comfortable.

Babul Mukminin Mosque always cleans the mosque building. Every day the marbot sweeps the floor of the mosque to keep it free of dust. and dirt that can be seen by the eye. Due to limitations and the size of the building, there are parts that cannot be reached by the marbot so that these parts are not perfectly clean from dust.

In terms of implementation, the mosque has implemented *ri'ayah* management, but there are several things that make the implementation imperfect. There is a bird's nest on the deck of the mosque, in terms of implementation the mosque has cleaned the nest, but birds often also make nests on the deck. Places that are difficult to reach are still dusty. Marbot has carried out his duties, namely cleaning the mosque environment, but there is indeed dust in hidden places. *Ri'ayah* management in the field of cleanliness in the sense of sight at the Babul Mukminin Grand Mosque can be said to have been implemented according to the indicators, but the mosque has places that are beyond the reach of the marbot. What is out of reach also does not interfere with the congregation's sense of sight.

b. Sense of smell

The sense of smell is a sense that can receive objects in the form of aroma or odor. According to Rachel Herz (2007) scents can have a strong emotional impact. Scents can trigger intense emotional responses and can evoke certain memories, feelings and moods. She explains that this happens because the sense of smell has a direct connection with the amygdala and limbic system, which are involved in emotional processing. Therefore, the sense of smell is closely related to emotions, when someone smells an unpleasant scent, they will feel their emotions disturbed.

Because the sense of smell can control emotions, in places of worship there must be management in counteracting pollution of the sense of smell. Therefore, the Ministry of Religious Affairs (2012: 34) released indicators of cleanliness in the senses, namely the sense of smell through the mosque guidebook.

The following are indicators of mosque cleanliness through the sense of sight:

1. The nose does not smell foul odors or stale odors that disturb comfort.
2. The air in the mosque environment is free from smoke and pollution that disturbs the sense of smell of worshipers
3. Putting fragrance on the prayer mat, sarong, mukena and other items that are used for worship.

Based on the data exposure, that the Babul Mukminin Great Mosque is very concerned about the sense of smell, if the sense of smell feels a disturbing aroma, then the worship will not be *solemn*'. With this, the mosque management implements the application of *ri'ayah* management in protecting the mosque environment from olfactory pollution. The mosque management carries out *ri'ayah* management by cleaning the parts that are the source of the odor.

The mosque caretaker routinely cleans the disposal areas such as the toilet, bathroom, and ablution area so as not to make unpleasant odors rise to the surface. However, the ablution place that is often used has a blockage so that the marbot who may not be in place makes the water stagnate so that the smell of water becomes unpleasant. After the marbot was in the mosque, the clogged drain was immediately removed, so that the puddle disappeared and the smell was no longer there.

In line with the delivery by Budiono (2018) that in maintaining cleanliness in the field of smell, there is no stuffy smell, smoke smell, rotten smell, and musty smell. All items belonging to the mosque have a fragrant aroma (Hyangsewu, 2022). In the Babul Mukminin Great Mosque environment, the mosque caretaker also burns garbage when the congregational prayer time is over, such as in the afternoon after the Asr prayer, at which time the congregation is quiet so that the congregation will not feel the aroma of garbage smoke being burned. For ablution water, every Friday, the water in the ablution water barrel will be replaced with new water so as not to create an unpleasant odor.

With the explanation above, the Babul Mukminin Great Mosque management implements *ri'ayah* management and is in accordance with the indicators determined by the Ministry of Religion of the Republic of Indonesia.

c. Sense of Hearing

According to Fechner (1860) in his book entitled *Elemente der Psychophysik* (Psychophysical Basics) states that small stimuli to the human physique can affect its psychology (Adler, 1966). Discomfort with human psychophysics can disturb the state of the soul. Likewise, the sense of hearing, with the stimulus in the form of noise can affect a person's psychology. Therefore, in carrying out worship, a calm state is needed so that the soul becomes calmer.

In response to this, the ministry of religion (Muzayyanah, 2020) made indicators about maintaining the mosque environment to avoid hearing pollution, namely:

- 1) The sounds in the mosque environment feel serene and clean from the noise that disturbs the worship of the congregation.
- 2) Less noise from vehicles

Basically, the environment of the Babul Mukminin Grand Mosque is in a crowded area, but this does not make the mosque environment feel noisy. The cause of the mosque environment is not noisy is the size of the mosque area which is very wide making the sound of the crowd even vehicles not heard in the mosque.

However, the first point in the indicator states that the sounds in the mosque environment feel serene and clean from the noise that disturbs the worship of worshipers. But there is one thing that makes the mosque environment quite noisy is the sound of swallow nests belonging to residents, the occurrence of this, making the situation in the mosque environment less comfortable.

So, in an effort to minimize this, they gave an appeal and a notification message so that during the congregational prayer, the sound would be lowered. With this appeal, the swallow nest owners immediately implemented it.

2. Ri'ayah Management in the Field of Beautification of Babul Mukminin Grand Mosque

According to Leon Battista Alberti (1452), beauty in buildings is created by the combination of the concepts of building beauty,

The concept consists of harmony, proportion, scale, balance, rhythm, and color. Alberti (1452) also emphasized that the importance of cohesiveness in a building, according to him the building structure must have harmony (STEKOM, 2023).

Therefore, in determining the beauty of a building, it is necessary to apply beauty indicators, namely:

1. Integrity

Babul Mukminin Great Mosque applies the aspect of integration. Having a large land area does not rule out the possibility that the management also deliberates on development in order to create beauty and integration in the mosque building.

Integrity is creating a visual whole from different elements. From these elements, a unified building is formed (Nurmasari, 2008). The fewer elements there are, the easier it is to achieve cohesiveness.

2. Proportion

In building ornaments and even new buildings in the mosque environment. The management always deliberates and studies whether it is in accordance with the proportions of the building, in religious teachings also prohibits building places of worship excessively. Therefore, this aspect is always used by the management in building the mosque.

Proportion is the suitability so as to form harmony between the combined elements. Can be seen between the suitability of the height, width, and height of the building. This suitability is what makes the mosque reach the target proportion of development in the Babul Mukminin Great Mosque environment always applies this proportion aspect. Fulfillment of this proportion aspect is in the form of not building buildings excessively, building items that are only needed. In line with the statement of good proportions exists when the same ratios exist in all the main dimensions of a building and its parts. To achieve good proportion requires the ability to distinguish between

consideration of more important from less important and experimental solving studies (Prananto, 2011).

In order to achieve perfect proportions, one of the efforts of the Babul Mukminin Mosque management is to give the authority as chairman of the *ri'ayah* to someone who is an expert in construction. The intuition of a building expert can definitely consider what is more important and less important.

3. Balance

Balance is the determination of two center points of balance so as to make the eyes respond so that a sense of relaxation arises. The center point of this balance is between the resting points of the eyes (Nurmasari, 2008).

The management of the Babul Mukminin Great Mosque applies aspects of balance, where each ornament the management installs or buys simultaneously. So, it can be said that the mosque management thinks about the balance aspect in order to create beauty in the building.

Nurmasari (2008) states that the center point of balance is at the point of eye rest that eliminates visual clutter. In order to get this phenomenon, the mosque management built several supporting items such as a gate that has two mini domes with a center point in the form of a large dome.

4. Rhythm

Rhythm is a combination of compositions forming the character of emphasis, interval or distance and certain directions so that beauty is formed. At the Babul Mukminin Mosque, the rhythm aspect is applied, where one of the mosque structures, namely the door, forms a pattern with repeated colors so as to create a rhythm.

5. Color

Color is a pattern that distinguishes one element from another. However, a harmonious combination is needed so that it makes the eyes more relaxed.

In the main building of the mosque, the color of the mosque is created by white ceramics so that it becomes the main color of the mosque. There are parts that are not exposed to ceramics then painted green. Every year it will be replaced or polished. In accordance with the explanation that has been described in the data exposure, the Babul Mukminin Grand Mosque has implemented all aspects. Overall, the Babul Mukminin Great Mosque can be said to be architecturally beautiful. Functionally the Babul Mukminin Great Mosque also applies and is also not excessive.

3. Ri'ayah Management in the Building Field of Babul Mukminin Grand Mosque

According to Christopher Alexander, building improvements must pay attention to human needs. improving buildings as an opportunity to improve the environment. Not only improving parts of the building, it can also have an impact on the environment Asnan, L. d. (2021). To repair a mosque building according to Ngudiyono (2015) in the Study of Existing Capacity and Strengthening of Mosque Reinforced Concrete Structures divides the parts in repairing the mosque structure, namely:

a. Beam Repair

Plate repair is the repair of floor parts in a damaged state. This repair is done so that the floor becomes more durable. In the Babul Mukminin Great Mosque environment itself always prepares ceramics if there is a damaged plate, it can be replaced immediately.

b. Beam Repair

This repair is carried out to concrete or building walls so that the concrete becomes stronger. The Babul Mukminin Grand Mosque has a solid foundation and is covered with concrete. The state of the concrete is also in prime condition. However, the mosque management has prepared preparations when this beam section is damaged. The preparation is in the form of preparation of funds for the purchase of repair needs. The beam section is also always maintained properly and consistently by painting this section so that it is not easily porous.

c. Column Repair

The repair of this coloumn is to repair the concrete that has peeled and cracked the concrete blanket. For this part of the column, the Babul Mukminin Mosque does not need extra attention. The column of the Babul Mukminin Mosque is made of belian wood which is strong and resistant to porous or termite-eaten. Even if the repair will be directly concreted with the planning of the mosque will be added to the level.

D. Conclusion

Based on the exposure and discussion of data that researchers have found directly in the field regarding the Management of *Ri'ayah* Masjid Besar Babul Mukminin Batu Ampar District, t h e conclusions can be drawn:

1. The application of *ri'ayah* management in the field of cleanliness of the Babul Mukminin Grand Mosque, namely:
 - a. In order to avoid visual pollution, the mosque management assigns the mosque marbot to routinely clean parts that are easily visible to worshipers such as the field, prayer mats, trash bins, and the outer decks of the mosque. However, there is still one bird's nest on the wall of the mosque terrace deck. The effort of the mosque management so that there are no more bird nests is to immediately destroy bird nests that nest in the mosque environment. This is done by mosque administrators in accordance with the indicators set by the ministry of religion.
 - b. Maintenance to avoid olfactory pollution is to regularly clean the parts that often emit strong odors such as toilets and ablutions.
 - c. Maintenance to avoid hearing pollution in the form of

an appeal to the community not to make noise that does interfere with worship activities. The mosque's environment, which is far from the highway, makes the mosque avoid noise.

For the implementation of *ri'ayah* management in the field of cleanliness, the Babul Mukminin Grand Mosque has implemented it thoroughly and in accordance with the indicators set by the Ministry of Religion.

2. The application of *ri'ayah* management in the field of beauty of the Babul Mukminin Grand Mosque is carried out in accordance with the indicators of aspects of beauty, namely aspects of integration, proportion, scale, balance, rhythm, and color. With this, the Babul Mukminin Great Mosque thoroughly implements *ri'ayah* management in the field of beauty.
3. The application of *ri'ayah* management in the beauty of the Babul Mukminin Great Mosque is in the form of maintaining important parts of the mosque such as plates, beams, and columns. For plate repairs, mosque administrators always provide ceramics or porcelain to be able to immediately replace or cover broken plates. For beam repairs, mosque administrators always polish the beams with paint so that the beams are not easily porous. The column is also the same, the mosque column is already sturdy but there will be regular maintenance by polishing or giving diesel fuel so that it is not eaten by termites.

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