

Addressing Intergenerational Collaboration Challenges: Creative Solutions in Community-Based Mosque Management

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Abstract

In Curug Subdistrict, Tangerang Regency, particularly in Binong Village, there is a mosque with adequate facilities that still requires progressive programs to enhance community engagement and increase the vibrancy of Masjid Nurul Iman. The objective of this study is to understand the role and functions of *idarah* (administration) and *imarah* (prosperity) carried out at Masjid Nurul Iman, as well as its supporting and inhibiting factors. The population of this study consists of 165 people, with a sample of 10 respondents, including 4 mosque administrators and 6 congregants and community members. The research method is descriptive qualitative, with data collection techniques using interviews, observations, and documentation. The findings show that activities such as *Majelis Taklim*, which includes routine recitations for children, women, and men, charity for orphans and the underprivileged conducted twice a year (during Eid al-Fitr and Eid al-Adha), the formation of the Qurban committee, mosque renovations, and the celebration of Islamic holidays and *tabligh akbar* (grand sermons) are all community-involved activities. Additionally, the study found that supporting factors for the mosque's role in fostering community solidarity include good relationships between mosque administrators and the community, adequate facilities, the regular study circles organized by mosque administrators, and high community participation in mosque programs. On the other hand, the inhibiting factors include the lack of cooperation between mosque administrators and the younger generation, as well as the somewhat monotonous activities offered by Masjid Nurul Iman. This study highlights the mosque's important role in community engagement and offers insights into potential improvements in program variety and youth involvement.

Keyword: Idarah, Imarah, Community Solidarity, Mosque Management

Introduction

Indonesia, as a country with a Muslim-majority population, has many mosques in every region. Mosques not only serve as places of worship but also function as centers for social activities and community interaction. However, not all mosques can perform this role optimally. One such example is Masjid Nurul Iman in Curug District, Tangerang Regency, which has adequate facilities but has not yet maximized its role in attracting community participation and prospering the mosque. The mosque's management and religious activities have not been running effectively, as indicated by the low number of congregants attending daily activities and the ineffective management function (*idarah*) and community empowerment function (*imarah*).

According to Rispiadi (2017), Islam is a perfect religion in terms of both creed and sharia law, commanding righteous deeds and forbidding immoral acts. Historically, mosques have played a significant role in various aspects of life, including social, cultural, and political spheres. The prosperity of Islamic civilization was indirectly driven by the intellectual, physical, and spiritual development of its people, which was fostered within the mosque. In mosque management, three primary functions must be implemented: *idarah* (administration), *imarah* (activity implementation), and *ri'ayah* (maintenance). When these three functions are effectively carried out, mosques can serve as centers of well-being for the community.

This paper aims to analyze the role of the *idarah* and *imarah* functions at Masjid Nurul Iman in enhancing community solidarity. It also seeks to identify the supporting and inhibiting factors affecting the effectiveness of mosque management and explore solutions to optimize the mosque's role in the social life of the community.

The hypothesis of this study is that the failure of Masjid Nurul Iman to effectively implement the *idarah* and *imarah* functions is a contributing factor to the decline in community participation in religious activities. The novelty of this research lies in its in-depth analysis of how mosque management and community engagement influence social solidarity. The study is expected to provide practical implications, offering recommendations for improving mosque

management, particularly in enhancing collaboration between mosque administrators and the younger generation, as well as diversifying activities to make them more appealing to the community.

Research Method

This research was conducted at Masjid Nurul Iman, Binong Village, Curug District, Tangerang Regency, focusing on the mosque's management, congregation, and the surrounding community as the unit of analysis or material object. The total population in this study is 165 people, consisting of 15 mosque administrators and 150 congregants and local residents. For this case study, the research employs a descriptive qualitative approach, providing a comprehensive depiction of the phenomena occurring in the field.

The data sources in this study include informants and respondents selected purposively. The researcher will interview 10 individuals, including 4 mosque administrators (the Mosque Advisor, Chairman of the DKM, Treasurer, and Head of the Da'wah & Education Division), as well as 6 congregants and community members. Additionally, secondary data will be collected from documents such as books, archives, reports, and relevant journals.

The data collection process involves observation, in-depth interviews, and documentation. Interviews are conducted using a structured interview guide designed to obtain specific data, with respondents' answers recorded and noted for further analysis. The observation technique includes direct observation of activities at the mosque and the social interactions of the congregation. The researcher also conducts a desk review of various relevant documents to corroborate field data.

The data analysis follows several stages, beginning with data collection and classification, followed by processing and interpretation. The method of analysis used is descriptive qualitative analysis, focusing on understanding the social context and behavior of the mosque's administrators and congregation. The final results of this research are expected to provide an in-depth understanding of the role and function of mosque management in fostering community solidarity.

Result and Discussion

The Role of Idarah & Imarah Functions in Enhancing Community Solidarity at Masjid Nurul Iman

To enhance community solidarity at Masjid Nurul Iman, the implementation of both Idarah Binail Maadiy and Idarah Binail Ruhiy is necessary, as evidenced by the research gathered through observation, documentation, and interviews. In implementing Idarah Binail Ruhiy at Masjid Nurul Iman, the mosque management (DKM) carries out its tasks according to their respective roles. Several members are responsible for their specific duties, such as the chairman who ensures that the team works together efficiently. If any management member fails to fulfill their responsibility properly, the chairman will seek assistance from other members in different departments to help complete the tasks.

During the administration, several programs have been implemented by the mosque management, both physically and non-physically, as efforts to enhance community solidarity and to prosper the mosque. For example, when Masjid Nurul Iman undertakes land acquisition and mosque construction or renovation, the mosque management will request assistance from the community, whether in the form of ideas, labor, or funds. This is done as an effort to build and strengthen relationships, both between the management and the community, as well as among community members themselves.

Additionally, the mosque's organized and transparent administrative management has encouraged community participation, preventing any misuse of authority within the mosque's management. This is evident from the direct announcements regarding the mosque's financial reports presented before Friday prayers and the written reports posted on the bulletin board each month.

The openness of the mosque management to questions, suggestions, and criticisms from the community also serves as one of the efforts of Masjid Nurul Iman to foster community participation, which can lead to increased community solidarity. The mosque management, particularly the chairman of DKM, also makes personal efforts by visiting local community

members. Through this approach, it is hoped that the previously distant relationship between the management and other mosque members will become more fluid, allowing the community to freely and openly express their aspirations.

The Mosque Prosperity Board (DKM) plays a crucial role in nurturing a sense of solidarity among the congregation. To help build solidarity, the programs provided by the mosque's management can shape individuals, including in the physical development of the mosque. By prospering the mosque physically, the mosque building will become beautiful, clean, well-maintained, and grand. The mosque will remain well-kept and not easily damaged, while the congregation will become more enthusiastic to participate in worship or other activities, ensuring that the mosque remains lively. A mosque that successfully becomes the center of community dynamics is one that is prosperous, a place of worship, and a hub of Islamic culture in the broadest sense.

However, it is unrealistic to expect that all the congregation and the community will have perfect solidarity. Nevertheless, based on the research and direct observation, it can be concluded that the *Imarah* function carried out by the management of Masjid Nurul Iman has been effectively realized in enhancing community solidarity. The management, together with the community, strives to prosper the mosque. For instance, in the renovation of Masjid Nurul Iman, 90% of the work was done through mutual cooperation between the management and the community (in terms of both labor and funds), demonstrating the solidarity that has been built.

The *Majelis Taklim* at Masjid Nurul Iman offers a variety of study sessions aimed at enhancing the religious knowledge and fostering community solidarity. Among the regular programs are the daily religious studies, which are held from Monday through Friday. These sessions are organized into specific groups, such as children's studies, which take place every Tuesday through Saturday evening, from after Maghrib until just before Isha. Women's studies are held every Tuesday morning from 9:00 to 11:00 AM, and men's studies take place every Wednesday evening, starting after Isha until completed. These routine studies serve as a means to strengthen the relationship

between the mosque management and the local community, creating a sense of unity and shared purpose.

In addition to the regular studies, the mosque also hosts several incidental activities, including the Tabligh Akbar, Maulid Nabi, and Isra' Mi'raj commemorations. The Tabligh Akbar is a large-scale event featuring sermons (tausiyah) delivered by respected Ustadz. This event attracts a wide range of participants, from men, women, and youth to children, all coming together from RW 02 and surrounding areas. The Maulid Nabi and Isra' Mi'raj celebrations are held annually, organized by the mosque management in collaboration with the local community. These events are designed to honor and emulate the teachings of Prophet Muhammad SAW, while also showcasing the miracles of Allah's creations, thus strengthening both spiritual ties and community bonds.

Moreover, during the holy month of Ramadan, Masjid Nurul Iman organizes Quran recitation sessions (Tadarus) to improve the community's Quran reading skills and promote social solidarity. These sessions are designed for individuals of all ages, including youth, women, and men, who are looking to improve their Quranic proficiency. Tadarus is conducted after the Taraweeh prayers and again in the morning after Subuh prayers at the mosque. These sessions are well-attended by local residents, further enhancing the communal spirit and providing an opportunity for personal growth in faith.

Supporting Factors and Obstacles

The success of Masjid Nurul Iman's programs in fostering community solidarity relies heavily on several key factors. One of the most significant factors is the strong relationship between the mosque management and the local community. The mosque's leadership ensures the comfort and safety of the community, contributing to a positive image of the mosque and supporting its mission. When the relationship is harmonious, mosque activities run smoothly, with the community eagerly participating and supporting various initiatives. This collaboration is facilitated by the mosque leadership's open engagement with the community, allowing residents to provide feedback and

suggestions. Such a strong bond encourages a sense of unity and solidarity, helping to bring the management and the community closer together.

Adequate facilities and infrastructure also play a critical role in the success of the mosque's programs. At Masjid Nurul Iman, the facilities are sufficient for carrying out the existing activities, such as regular study sessions and community gatherings. Although the current infrastructure meets the basic needs of these programs, the mosque management recognizes the need for further development. Plans to enhance the mosque's facilities include building a secretariat room, renovating the Majelis Taklim room, and adding equipment like projectors to engage the younger generation and broaden the scope of activities. These improvements are essential to support the mosque's long-term growth and to ensure that it can continue to serve the needs of the community effectively.

Routine religious study sessions are another important factor in strengthening community solidarity at Masjid Nurul Iman. These regular gatherings offer the community consistent opportunities to come together, build relationships, and deepen their sense of belonging. Over time, the participants develop mutual support and trust, which further strengthens the ties within the community. The mosque leadership sees these study sessions as a key tool for fostering unity and solidarity, as they help nurture a sense of togetherness through shared religious learning and spiritual growth.

High levels of community participation are crucial to the success of any mosque initiative, and Masjid Nurul Iman is fortunate to have a community that is highly engaged. The residents, who live in an area bridging rural and urban environments, are closely connected through familial bonds and a spirit of mutual cooperation. This strong sense of togetherness is evident in their active involvement in mosque activities. Whether it is during the construction and renovation of the mosque or organizing events, the community consistently contributes their time, effort, and resources to ensure that the mosque's programs succeed. Their support and dedication reflect a collective spirit that contributes to the mosque's continued success and its ability to build a unified community.

However, there are also some obstacles that the mosque faces in its efforts to foster solidarity. One of the primary challenges is the lack of involvement from the younger generation. In previous administrations, young people were not actively engaged in the mosque's programs, which has limited the development of solidarity across generations. A lack of youth participation has created a barrier to fully realizing the mosque's vision of unity, as the younger generation plays a vital role in shaping the community's future. Without their involvement, the mosque struggles to bridge the gap between older and younger members of the community.

Another challenge is the monotony of mosque activities. While the mosque has been successful in organizing religious events tied to Islamic holidays and routine study sessions, the range of activities has been relatively limited. There are few programs designed specifically to engage the youth or to offer additional learning opportunities. The absence of such activities has made it difficult for the younger generation to connect with the mosque and participate in its programs. This lack of diversity in the mosque's offerings has hindered the mosque's ability to engage all age groups, making it harder to build a truly cohesive and united community.

Conclusion

Based on the data analysis and discussion in this study, the main findings indicate that the activities held at Masjid Nurul Iman, such as regular religious studies for children, women, and men, charitable donations to orphans and the underprivileged, as well as the formation of the qurban committee and the construction or renovation of the mosque, have actively involved community participation. Additionally, activities such as the commemoration of Islamic holidays and the tabligh akbar serve as efforts to strengthen relationships among the community members. However, the mosque's management still needs to make improvements and further developments, especially in optimizing the involvement of the youth and designing more engaging programs for the younger generation.

The implications of this study indicate that the success of Masjid Nurul Iman in enhancing community solidarity is greatly influenced by the harmonious relationship between the mosque's

management and the community. Furthermore, the availability of adequate facilities and the existence of regular religious study sessions are key supporting factors in fostering community involvement. The high level of community participation in supporting the mosque's programs also strengthens the effectiveness of these activities. All these factors suggest that the mosque plays a significant role in building social solidarity within the surrounding neighborhood.

However, this study also has limitations, particularly regarding the lack of optimal cooperation between the mosque's management and the younger generation. Moreover, the activities held at Masjid Nurul Iman tend to be monotonous and lack variety. This becomes a barrier to expanding the program's reach and increasing the younger generation's interest in being more actively involved in religious activities at the mosque.

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