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## Professional Mosque Management Model Based on Religious and Academic Activities in the Community

Riky Fernando, Tubagus Hasanuddin and Kordiyana K. Rangga

Faculty of Graduate

Universitas Lampung, Indonesia

Dimas Duta Putra Utama

Faculty of Sport Science

Universitas Sebelas Maret, Indonesia

Correspondence Address: rikyfernando@staff.unila.ac.id

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### Abstract

This study aims to analyze how the Al Bariyah Mosque is managed as a professional mosque model in the community of Hajimena Natar village, South Lampung, Lampung Province, Indonesia. The research was carried out using a qualitative method with a case study approach (single-case study). Sources of data were taken to several informants through in-depth interviews. The writer also took data by observation and document analysis to strengthen the interview data. All data were then analyzed using the Miles and Huberman technique with the stages of collecting, reducing, and analyzing data and drawing conclusions. Overall, the research findings found three forms of the Al Bariyah Mosque management process so that it becomes a professional mosque; the three approaches are i) direct supervision starting from planning to an evaluation of activities by mosque administrators, ii) involving the community activities in every planned mosque activity, iii) establishing a transparent, professional, and accountable mosque management. The findings in the study can be used as an example for other mosque administrators to manage mosques professionally in the community.

**Keywords:** Management, supervision, community empowerment, academic-based mosques

### Abstrak

Penelitian ini bertujuan untuk menganalisis bagaimana pengelolaan Masjid Al Bariyah sebagai sebuah model masjid yang profesional di tengah masyarakat di Desa Hajimena Natar, Lampung Selatan Provinsi Lampung, Indonesia. Penelitian dijalankan menggunakan metode kualitatif dengan pendekatan studi kasus (single-case study). Sumber data diambil kepada beberapa orang informan melalui wawancara mendalam. Untuk memperkuat data wawancara penulis juga mengambil data dengan observasi dan analisis dokumen. Seluruh data kemudian dianalisis dengan teknik Miles dan Huberman dengan tahapan pengumpulan, reduksi dan analisis data serta penarikan kesimpulan. Secara keseluruhan temuan penelitian mendapati tiga bentuk proses pengelolaan Masjid Al Bariyah sehingga menjadi sebuah masjid profesional, tiga proses tersebut adalah i) pengawasan secara langsung dimulai dari perencanaan sampai evaluasi kegiatan oleh pengurus masjid, ii) melibatkan masyarakat secara aktif dalam setiap kegiatan masjid yang telah direncanakan, iii) dibentuknya manajemen masjid yang transparan, profesional dan akuntabel. Temuan dalam penelitian dapat dijadikan contoh bagi pengurus masjid lainnya dalam mengelola masjid secara profesional di tengah masyarakat.

**Kata kunci:** *Pengelolaan, pengawasan, pemberdayaan masyarakat, masjid berbasis akademik*

## **Introduction**

The mosque is one of the simple buildings where Prophet Muhammad SAW received the holy verses of the Quran that were memorized, then recorded and understood, and recited to his people who became our guide throughout time (Ramdane & Souad, 2017; Ridwanullah & Herdiana, 2018). The mosque became the centre of the meeting of the Prophet Muhammad SAW with friends discussing ways for guidance and study in the development of community management from matters of a general to unique nature regarding society, ranging from religious aspects to the welfare of the people (Rahman, 2018; Daulay, 2019). Mosques today have an institutional role and function with a relatively modern and accountable management concept. According to Kurniawan, (2014) the contemporary era of mosques experienced the <sup>3</sup> degradation of roles and tasks during the time of the Prophet Muhammad, and mosques became centres of all activities. Many takers take care of the management model, and teenagers also participate in prospering mosques; teenagers are in charge of youth activities related to the community, such as proselytizing, education, and others (Egidiasafitri *et al.*, 2018; Mannuhung *et al.*, 2018). In its development, the management of mosques provides positive values to reflect the development potential of Muslims (Suhaimi *et al.*, 2014; Rifai, 2020). The mosque's management is managed by active administrators, in this case, Muslims who are takwa experts and have exemplary professionalism (Muslim, 2004; Ridwanullah & Herdiana, 2018).

Mosque administrators can work full-time, not for the rest of their health time, so as not to affect the duties of the mosque, which should be appropriately managed (Sulaiman *et al.*, 2008; Rizqia, 2020). The existing mosque administrators only have more free time and are assisted by khadim with limited abilities (Sutarmadi, 2001; Loimeier, 2003; Khan, 2014). For this reason, it is necessary <sup>5</sup> to restore the function of the mosque as the Messenger of Allah has exemplified, just as the mosque can be managed by a person who understands management (Rifa'i & Fakhruroji, 2005; Miharja *et al.*, 2018; Allahham, 2019). Judging from the process of managing mosques,

many of which are built using magnificent and beautiful designs referring to modern buildings, it requires a lot of costs (Rifa'i & Fakhruroji, 2005; Verkaaik, 2012; Haraty & Utaberta, 2018). This means that the growth of mosques is increasingly less balanced with the implementation of mosque management systems because many are managed traditionally and are lacking in implementing professional and modern mosques (Jannah, 2016; Sholihah & Zaenurrosyid, 2021).

Indonesia has many widespread mosques, from small to medium to large (Sutrisno & Prijadi, 2013). Mosques are also often categorized based on the environment, such as academic, tourist, economic, rest area, and grand mosques. The research will be used as an object of an academic-based mosque, namely the Al Bariyah Mosque, because lecturers and students manage the geographical location of the mosque, and the activities in the mosque are in the form of student activities such as Islamic studies or places of worship of the community around (Egidiasafitri *et al.*, 2018). Academic-based mosque management with religious, educational, or social activities requires professional management (Chowdhury *et al.*, 2011; Ali, 2013; Selby, 2016; Tsourlaki, 2020). Thus, in increasing community empowerment, cooperation is built between takmir administrators and the community around the mosque so that the managed mosque becomes prosperous. One of the means of proselytizing, Masjid Al Bariyah has a mission as a mosque that provides facilities and infrastructure for the worship community. Today's society must be an agent of development or change wherein society can take the initiative to start a process of social activity to improve one's situation and condition through participation (Dunn, 2005; Qadaruddin *et al.*, 2016).

Some research on mosque management has been researched, including research by Egidiasafitri *et al.*, (2018) with the title of functionalization of the control of takmir masjid jami' baiturrahman in an effort to prosper the mosque, which focuses on the research on the functionalization of management by the takmir of Jami' Baiturrahman Mosque to thrive the mosque. Then research Hartati, (2021) about the mosque management strategy in serving worshippers at PT Kahatex, focusing on the mosque management process with the division of labour and with the organizational picture.

Research Setiawan & Rifa'i, (2018) about the management of the Istiqomah mosque in improving the community's religious activities, with a focus on research on the planning process carried out by the istiqomah mosque administrators, organizing, implementing, and supervising.

From the initial observations made by researchers, the management applied by the Al Bariyah Hajimena Mosque in increasing community empowerment. Based on these preliminary data, the author directs the focus of research on the critical role of academic-based mosque management in improving community empowerment through the process of planning, organizing, mobilizing, and supervising activities to build cooperation with the community, so that all assignment carried out by mosque takmirs can run effectively and efficiently.

### Literature Review

Researchers suggest academic-based mosque management and community empowerment. The process of community empowerment is undoubtedly good management and management in it. Exceptional management in planning, organizing, directing, and supervising is carried out to determine and achieve predetermined targets by utilizing human resources and other resources (Hasibuan, 2007, 2011). Research Rachman, (2015) explained that careful planning of mosque management would not go perfectly, without someone running and moving, without being clarified the work and who would do it. This is reinforced in the research of Utama *et al.*, (2018) the prosperity of the mosque is not only limited to physical development in a beautiful and magnificent state but must also be supported by the development of a broader understanding of the function and role of the mosque as an Islamic social institution (Ghasemi *et al.*, 2019; Bin Fadzil *et al.*, 2020). In management, of course, good governance is also needed in the direction of the mosque itself. Handoko, (2009) argues that leadership is basically defined as working with people to determine, interpret, and in achieving organizational goals with the implementation or application of the functions of control it is necessarily related to a good management process.

Self-management of art through others in getting things done. As explained by Handoko, (2009) management is necessary for three reasons, as follows: i) To achieve the goals; ii) Management is necessary to maintain a conflicting balance between the goals, objectives, and activities of interested persons in the organization; iii) To achieve efficiency and effectiveness. Therefore, realizing the desired goals, management means regulating several elements of 6M, namely, men, money, methods, materials, machines, and markets (Munir & Zakiyah, 2017). Specifically for the context of mosque management, according to Suherman, (2012) there are functions of planning, organizing, empowering human resources, mobilizing, identifying, integrating, and evaluating. In the management of mosques, the six elements must be managed synergistically and sustainably to produce positive and effective performance (mechanisms) (Miharja *et al.*, 2018). Abidin, (2015) actuating as an effort to raise enthusiasm and direct members of the organization to achieve goals sincerely in accordance with the planning and organizing efforts on the part of the manager. Controlling serves to find faults; however, the control function can avoid changes and errors and their repairs (Egidiasafitri *et al.*, 2018). In the process in the field, of course, this cannot be separated from the process of empowering good human resources to be able to carry out their tasks (Haris, 2014; Isik & Hasan, 2021; Zen *et al.*, 2022).

Empowerment is a process and goal, the arrangement of activities to strengthen the power or empowerment of a vulnerable group in the community environment, including the poverty experienced by each individual (Hatu, 2010). In the management of mosques, the existence of mosques must provide positive benefits for the empowerment of the surrounding community (Miharja *et al.*, 2018). According to Hasan & Sulaeman, (2019) empowerment can develop social society into several aspects, such as participation, cooperation, and independence based on destiny and faith. According to research by Pribadi, (2015) empowerment in Islam encourages all communities to play an active role as an essential asset in the development process with more participation from the district. The goal of empowerment as a social change that points to the circumstances and results to be achieved; that is, the community can

be empowered, have the knowledge and power, and can meet the needs of their lives, have self-confidence, can convey aspirate, participate in social activities, have livelihoods and be independent in carrying out their duties (Suharto, 2014). An ever-changing society of cohesion lives because of the processes of an organization that cause that change (Harahap, 2018).

## Method

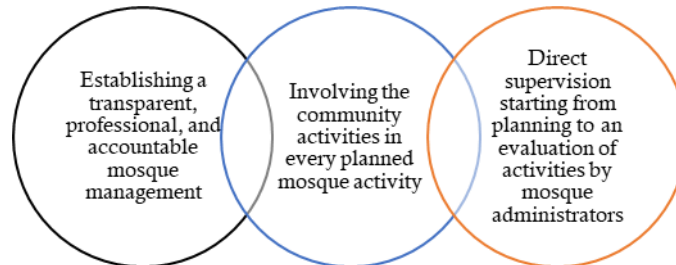
This research was carried out at one of the Mosques (Al Bariyah) located in the village of Hajimena Natar, South Lampung, Lampung Province, Indonesia. Furthermore, the author uses a qualitative method with a case study approach (*single-case study*) in carrying out this study. According to Sugiyono, (2017); Engkizar *et al.*, (2021); Engkizar *et al.*, (2022) case studies are a type of research if researchers want to observe in-depth phenomena or events both individually and in community groups. Referring to the opinions above it is related to the issues and problems that the author raised in this study, this type of research is very appropriate to use.

The source of the data was taken to several informants through in-depth interviews. All informants were selected using purposive sampling techniques. According to Rahawarin *et al.*, (2020); Elkhaira *et al.*, (2020); Engkizar *et al.*, (2021), the selection of informants must meet four criteria, namely still being active in the field being studied, having competence related to the problem under study, being willing to take the time to provide information to the researcher, and honestly providing information in accordance with the facts that occur in the field. The authors also took the data by observing and analyzing documents to strengthen the interview date.

After the interview is completed, it is taken to all informants, the process of transcription of the interview data is carried out, and then the themes are taken according to the purpose and needs of the research data. According to Clarke & Braun, (2018); Engkizar *et al.*, (2022), Thematic analysis is one of the analytical techniques that researchers can use in analyzing the interview results so that they can be clearly seen and easily understood by readers. The entire process of the thematic analysis above was diagnosed with Miles and Huberman techniques with the stages of data collection, reduction and research, as well as a conclusion.

## Findings and Discussions

Based on the results of the author's interview with the informant, three forms of effort were obtained in making the Al Bariyah Mosque a professional Mosque, the three forms of business in figure 1. The following:



**Figure: 1. Description of professional management of the mosque**

### **Direct supervision starts from planning to evaluating activities by mosque administrators**

Supervision is carried out not only on the implementation of activities but also on evaluating activities. The maintenance carried out by the mosque takmir management on the activities of the Al Bariyah mosque is divided into two, namely direct and indirect control.

**First,** the direct supervision in the Al Bariyah Mosque is carried out by the Chairman of the takmir on members seeing and measuring successes or failures in carrying out the planned activities, whether the tasks that have been given have been carried out according to orders and are running well so that if something goes wrong, the chairman takmir immediately offers instructions to make improvements.

The results of an interview with the takmir management regarding supervision in the maintenance of infrastructure and the cleanliness of the mosque environment. When there is damage or things that make it uncomfortable in the mosque environment, the takmir Chairman immediately gives reprimands and orders to be quick in repairing the cracks in the existing infrastructure in the mosque so that the program to create mosque comfort goes according to planning (informant as the Chairman of the takmir of Masjid Al Bariyah).

**Second,** indirect supervision carried out at the Al Bariyah Mosque is supervision by looking at the results of reports and documentation from the person in charge who



supervises the activities carried out, from the effects of news from the responsible party, whether the activities run according to the implementation standards. One of the agenda activities at the Al Bariyah Mosque is a systematic study held every Thursday afternoon and Sunday morning, carried out by students living around Hajimena. Students responsible for running routine study activities indirectly report to the takmir of the mosque by sending pictures of each exercise.

Lending activities for the community to carry out an activity such as discussions, habits, or studies, the administrator in charge of the lending service of the place reports the planned activities of the mosque to the Chairman of the mosque takmir. Studies conducted by outside communities or communities that borrow areas are checked first by the Chairman of the takmir of the event to be carried out, starting from the speaker, the material's content and others. This is a form of indirect supervision of every activity in the al Bariyah Mosque environment. Because in order to avoid the undesirables of the event and its effects may be contrary to the purpose of the Al Bariyah mosque, the loan of the place was not approved. However, if the examination has been approved, therefore the community who applies for a place loan can carry out their activities. This is done because it avoids things that are not good or unexpected that will have an impact on the Al Bariyah mosque.

Supervision in the management of the mosque supports the achievement of organizational goals by taking action and setting performance standards. The purpose of leadership is to avoid deviations, errors, and misappropriation of the plans to be achieved (Abidin, 2015; Irma *et al.*, 2015; Alfetah *et al.*, 2018). The existence of supervision of every activity held at the mosque can make these activities run correctly and always be the subject of evaluation of the takmir of the mosque and the surrounding community to implement it better in the future. Thus, community empowerment is also well-directed, and they can carry out their duties.

Management and learning data are obtained from the head of the takmir of Masjid Al Bariyah where teaching and learning activities consist of: i) Enter every week two times, namely Saturday and Sunday; ii) Main learning materials: read the Quran and tahfidz qur'an; iii) Additional material: memorizing do'a and writing

arabic. Al Bariyah Mosque itself has a place of learning to consists of: i) Classrooms; ii) a Library room; iii) Pages; iv) The main room of the mosque. Al Bariyah Mosque in the learning process is filled with professional teaching staff, consisting of i) One man: Mr Agus Setiawan; ii) Three women: Mrs Umi Salamah, Mrs ibu Titis Rofianna, Mrs Yossi Hartati L. So that the number of participants who took part in the study at the AL Bariyah Mosque totalled thirty-three children, consisting of seventeen men and sixteen women, with an age range of four to fifteen years.

In addition to the mosque as an active learning centre for children, the albariyah mosque also has activities that are often carried out both in commemoration of Islamic Holidays, including; maulid of the Prophet Muhammad SAW, Eid al-Fitr prayers, Eid al-Adha prayers, isra mi'raj, hijri new year, to joint Ramadan activities at the Al Bariyah mosque including; a day with the Quran, providing free ta'jil, i'tikaf, and open with orphans.

Masjid Al Bariyah also conducts training on the repatriation of corpses, mosque administration training and social activities, including; lending mosque rooms for religious studies or activities, infaq and shadaqoh for the needy, and orphan compensation.

### **Actively involve the community in every mosque activity that has been planned**

There are several activities in the field of social religion and education whose process is to build cooperation between the administrators of the Takmir of Masjid Al Bariyah and the surrounding community. The results obtained by the study, the recitation of children in the afternoon, which was guided directly by ustadz from a proselytizing organization that already had a cooperation permit with takmir so that the management provided infrastructure for children to study and learn religion in the mosque so that these children could develop their potential in memorizing the Quran. Apart from children's recitations, the mosque has an Islamic studies program every Thursday and Sunday night that is attended by the surrounding community. This systematic study is directly managed by the takmir of the mosque, called the Al Bariyah Youth Assembly, namely youth and mosque administrators who work as lecturers, academic staff and students who also live and live around the mosque. Here

it is clear that the process of its activities and management in prospering the mosque also involves several academicians around Hajimena.

Masjid Al Bariyah itself has several programs, including first routine programs including five-time prayers, children's Tahfidz Quran, and Thursday Study ba'da Ashar Al Bariyah, namely the Ba'da Ashar Thursday Study held every 16.00 to Maghrib and is open to all elements of society, and there is free food for people who take part in Friday prayers at the Al Bariyah Mosque. In addition, the study on Thursday was more attended by people from around Hajimena, and there were some from communities from outside Hajimena, because the location of this mosque is directly adjacent to the boundaries of Pesawaran and South Lampung Regencies. In the process of its implementation, this activity is now managed by the management who live not far from the mosque so that the action takes place.

The speaker who fills out the study activities has been determined by the takmir administrator, who is the Ustadz of the Hajimena environment. This study discusses the materials in our book, and their nature is more general. Sunday studies are Sunday night studies carried out every 18.30-21.30 WIB; the presenters who fill out the Sunday Night study are determined to be a maximum of H-3 of the study implementation, then contact the speaker who will submit the study; first Friday prayers; both Al Bariyah Mosque Libraries; third, The ministry of borrowing the room of the mosque; the fourth Al Bariyah Youth Assembly is the Al Bariyah Youth Assembly (MPA) which is a group of people who live not far from the Al Bariyah Hajimena mosque as the primary driver of activities in the mosque.

The construction of this mosque in the Hajimena area in addition to aiming to meet the needs of worship facilities as well as a centre for community empowerment in the Hajimena village area and a place for proselytizing by the academic community. The construction of this mosque is expected to build interaction between the academic community and the surrounding community (Gale, 2004, 2005; Roitman & Recio, 2020).

Based on the results of an interview with the informant, the head of the Takmir of Masjid Al Bariyah stated that Masjid Al Bariyah comes from the name of the land

waqf giver for the establishment of the Al Bariyah mosque. Bariyah, in Arabic, also means superior. The beginning of establishment of the Al Bariyah mosque in 2019, when this mosque was only used for prayers, Fridays and others.

The funds for the operational budget of the Al Bariyah mosque are obtained from the mosque's charity box and infak and sodakoh from the community around the mosque, who ikhlas donated. Then sometimes, also get infak from borrowers of mosque locations as places of religious activities so that cash funds are raised at the Al Bariyah Mosque.

### **Establishment of transparent, professional and accountable mosque management**

The managerial process at the Al Bariyah Mosque is a planning process; after the activity plan has been prepared, the following action taken by the leadership or Chairman of the takmir is to direct and mobilize all members to carry out the activities that have been determined immediately, and the community who has been involved in the implementation of the Al Bariyah mosque activity program but not included in the management structure is moved directly by members of the program section so that what has become a goal is really achieved. Planning the first step of carrying out a series of other activities in this process will determine things related to what will be done, by whom, when, where, and how to do it (Sulaiman <sup>20</sup>*et al.*, 2008; Wan Alwi *et al.*, 2008; Bengtsson, 2016). Process planning is when mosque leaders draw up strategic plans to determine effective measures for the sake of the future and plan various alternative activities according to the circumstances of the pilgrims (Wahyuni, 2015; Mubarak, 2017). According to research Iswanto *et al.*, (2019), The importance of empowering mosques to better manage existing programs in mosques, especially for new mosques that will be occupied later and can contribute and provide assistance so that the management of mosques is well structured.

In planning a mature program, an organization can run purposefully and regularly so that at the next stage, it can <sup>16</sup>achieve the goals that have been set effectively and efficiently (Taufiqurokhman, 2008; Rachman, 2015; Nurislamiah, 2021). In this case, the management of the Al Bariyah mosque chooses and determines what

programs and activities will be carried out in accordance with the needs of the community and the setting of goals and objectives of the program implemented.

The planning implemented by The Al Bariyah Mosque is quite effective and efficient because in executing the work program planned a year earlier, the Chairman of the takmir of the mosque and his staff have compiled and arranged the steps to be carried out, although there is also a program planning that is momentum in nature not planned a year in advance. This is hereby implemented for the achievement of the objectives and also the efforts of the revival of the Al Bariyah mosque. In realizing the planning of the takmir work program of the Al Bariyah Mosque, several programs were carried out.

As is in the theory that achieving a goal must start with planning, which is divided into three, namely medium and long short-term planning. According to Mustofa *et al.*, (2017) the application of management functions in the taklim assembly is from several management functions, which are a series of various activities to achieve goals; the activities of the taklim community are carried out based on the basic management principles, namely, planning, organizing, actuating and controlling (POAC). The briefing is an action in which the Chairman of the takmir mobilizes members to carry out activities, and the process of stirring up community empowerment has several stages.

Providing motivation, providing motivation is part of the activities of a leader or Chairman of the takmir in the context of driving community empowerment activities. From this motivation, how the implementers who carry out this activity can work well, sincerely, and professionally. The leadership's reason for members and the community involved in managing mosque activities is to include the bottom in decision-making and involve the subordinates in their opinions or provide proposals so that members feel valued (the results of an interview with Papen Efendi as a member of the public relations and program division on February 8, 2019).

Guidance, the Chairman of the takmir who provides guidance through the path of order or directs the direction of the actions of the board. The members reported the constraints and input on the activities to the Chairman of the takmir, and thereafter,

the Chairman of the takmir gave instructions to his members regarding the reported duties. So with this can run effectively the activities that will be carried out. Takmir members of Masjid Al Bariyah Hajimena also briefed the Al Bariyah Youth Assembly and the community who participated in carrying out the program of mosque activities or directives carried out by the takmir Chairman to members of the hygiene such as damage to infrastructure or security issues in carrying out their duties.

Establishing relationships in a forum or organization, it is necessary to establish an excellent or harmonious relationship between subordinates and superiors or between the takmir management of the Al Bariyah Mosque and the academic community or around the environment, even relationships with other institutions such as the management of takmir-takmir Se-Hajimena, Villages, Districts, Koramil, and districts in Hajimena, in order to avoid gaps in distance between them (the results of interviews with information as chairman takmir Al Bariyah).

Organizing communication, organizing communication is held so that takmir members or people involved in managing the mosque understand what is ordered by the takmir leadership or Chairman so that there is no misunderstanding in carrying out their duties and receiving orders (Winarso, 2018; Haryono *et al.*, 2022). Negotiations around the Islamization of space emphasize ambivalence and obscurity while importantly expressing each of their varying and different capacities for identity and ownership in relation to Islam and the social area (Baker, 2019). Communication carried out between the Chairman and members in the Al Bariyah Mosque includes a Coordination meeting once a month, a management meeting with the Chairman of takmir once a month, deliberations between fellow takmirs of Al Bariyah mosque held once a week, and if there a need or problem from the taker of the mosque directly communicate it to the responsible takmir member (The result of an interview with an informant as the head of takmir Al Bariyah).

The fencing function becomes essential in the most dominant management in the process of implementation and supervision in an organization, in this case, the direction of the mosque (Bakar *et al.*, 2020; Zoellner *et al.*, 2021). The application of this function in an organization means that the management process of realizing goals

has begun. Mosque administrators are living beings with feelings, self-esteem, ideals, and others (Wekke *et al.*, 2018; MahdiNejad *et al.*, 2020; Ulama, 2022). So that in implementing this function is very difficult, complicated, and complex because the management cannot be fully mastered (Hasibuan, 2011). Based on the discussion of theories and research results that have been explained regarding the management of academic-based mosques in improving community empowerment at the Al Bariyah Hajimena Natar Mosque, it was discussed that:

The planning was implemented by the management of the Al Bariyah Hajimena Natar Mosque in order to carry out the work program planned a year or a few months earlier; the Chairman of takmir and his management staff have compiled and made the steps to be carried out. In realizing the planning of the takmir activity program of the Al Bariyah Mosque, it carries out several stages, starting from the determination of the daily, weekly, monthly, and annual programs, the activity committee, the targets of the activities, and the technical movements.

The organization of the takmir of the Al Bariyah Hajimena Natar Mosque is carried out through the selection of administrators, the determination of positions, and the division of work duties in carrying out activities so that the tasks that have been given to each administrator can run in a coordinated manner, the formation of a structure to carry out its duties in achieving the goals of the organization.

The implementation of the program in improving community empowerment has several stages, namely providing motivation, guidance or direction, organizing communication, and establishing relationships between members of the takmir Chairman and its members, between the takmir of Masjid Al Bariyah with the community, institutions and communities.

The supervision carried out by the takmir of Masjid Al Bariyah Hajimena Natar is divided into two, namely direct care carried out by the Chairman of the takmir to see the process of implementation or results of activities and indirect control directly through the form of reports and documentation from members to the Chairman of the takmir (Omar *et al.*, 2017; Scheme, 2017 & Kirowati & Amir, 2019).

In social activities, this mosque is quite crowded with student organizations or the community around Hajjmena Village who carry out activities such as discussions carry out organizational activities that already have permits with the takmir of The Al Bariyah Mosque. Then, there are also pieces of training<sup>2</sup> carried out by the takmir of the Al Bariyah Mosque to collaborate with the Hajjmena village government apparatus so that this mosque is not only a function for worship such as prayer and recitation. However, activities like this can strengthen the relationship between fellow Muslim brothers and sisters. Takmir Masjid Al Bariyah collaborated with government officials and takmir-takmir Masjid in the district of Hajjmena to hold activities at the mosque.

### **Conclusion**

Program planning at Masjid Al Bariyah is more clearly designed regarding the formulation of goals before determining the programs of mosque activities and identifying programs so that when implementing the program can be easily implemented systematically. Organizing significantly affects the prosperity and performance of the organization because the Al Bariyah Mosque is an academic mosque managed by the academic community who have other academic responsibilities, so some takmirs handle the mosque only the rest of the time. Therefore, it is hoped that all mosque administrators can further maximize their performance and set a schedule to run the program according to their goals. To continue to study and deepen the sciences of da'wah management, significantly to develop the development of community management science furthermore clearly and broadly, because researchers only focus on a few dimensions of the Al Bariyah Hajjmena Mosque, there are still many exciting things to know and develop by the academic community of the campus.

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