

ANALYSIS DAI STRATEGY FOR INCREASING CONGREGATIONAL PRAYER AT AL-IKHLAS MOSQUE

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Abstract

In reality, a mosque in the archipelago is not empty and empty of worshippers. Every mosque has its worshippers. The difference between one mosque and another lies in the number of worshippers. This study aims to analyze the preacher's strategy in increasing congregational prayer at the Al Ikhlas Mosque, Simpang Empat Village, Marbau District, Labuhan Batu Utara Regency. The research method used is qualitative with a case study approach. Data was collected through interviews, observations, and documentation. The results of the study show that the strategies of preachers to increase congregational prayer in mosques include: first, intensive religious counseling on the importance of congregational prayer; second, personal guidance and assistance to congregational members who are less active in congregational prayer; third, the use of social media and information technology to disseminate information and motivation about congregational prayers; Fourth, organizing religious activities that emphasize the importance of congregational prayer. The implication of these findings is that the strategic role of preachers is very important in guiding and motivating congregations to be more active in carrying out congregational prayers so that they can strengthen the religious life of the local community.

Keywords: Dai Strategy, Congregational Prayer, Al-Ikhlas Mosque.

Abstrak

Pada kenyataannya, tidak ada masjid di nusantara yang kosong dan kosong dari jamaah. Setiap masjid memiliki jamaahnya. Perbedaan antara satu masjid dengan masjid lainnya terletak pada jumlah jamaah. Penelitian ini bertujuan untuk menganalisis strategi dai dalam meningkatkan sholat berjamaah di Masjid Al Ikhlas Desa Simpang Empat Kecamatan Marbau Kabupaten Labuhan Batu Utara. Metode penelitian yang digunakan adalah metode kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa strategi dai dalam meningkatkan sholat berjamaah di masjid tersebut meliputi: pertama, penyuluhan agama yang intensif tentang pentingnya sholat berjamaah; kedua, pembinaan dan pendampingan secara personal kepada jamaah yang kurang aktif dalam sholat berjamaah; ketiga, penggunaan media sosial dan teknologi informasi untuk menyebarkan informasi dan motivasi tentang sholat berjamaah; keempat, pengorganisasian kegiatan-kegiatan keagamaan yang menekankan pentingnya sholat berjamaah. Implikasi dari temuan ini adalah bahwa peran strategis dai sangat penting dalam membimbing dan memotivasi jamaah untuk lebih aktif dalam melaksanakan sholat berjamaah, sehingga dapat memperkuat kehidupan beragama masyarakat setempat. Sehingga, rumah bagi para perempuan pembatik ini tidak lagi bisa dipandanga secara sempit sebagai ranah domestik. Rumah sedang dalam masa transisi menuju ranah publik.

Kata Kunci: Strategi Dai, Shalat Berjamaah, Masjid Al-Ikhlas.



INTRODUCTION

As a country with the largest Muslim population in the world, Islam is practiced by 207 million Indonesians, or 87 percent of the country's total population (BPS, 2019). According to the Pew Research Center (2020), Indonesia is the most religious country in the world. In addition, about 96% of Indonesians consider religion, God, and prayer an essential part of their lives. Thus, it is not surprising that the large number of religious people is also proportional to the number of places of worship built in the country, especially Muslims. In 2021, the estimated number of mosques in Indonesia will be 279,280 buildings spread across the country (Indonesia Mosque Information System, 2021). Thus, it can be said that this has enormous potential for Muslims in terms of economy, politics, and culture. Attraction is vital in a mosque because every mosque will need attraction so that worshippers cannot forget the place and always want to return to perform prayers in that place because of the unique attraction that a mosque has. If the mosque has a strong attraction, the number of worshippers will increase because each mosque will stand tall if it has worshippers¹. A mosque without worshippers indicates that the mosque does not function as a center of worship activities². Such a mosque will be in vain to be established in society³. Pointing out the importance of the role of the mosque, its history, reality, and repeated narration of the Quran are enough to give such a clear picture. The word mosque in the Qur'an, with its various patterns, is mentioned approximately 28 (twenty-eight) times⁴. Among them are in surah Al-Baqarah verse 114, al-Isra verse 7, at-Tawbah verses 17,18,107, al-Arafayat 31, an-Nur verse 33, and others. In addition to the health aspect, the importance of fitness and the role of mosques were also briefly explained⁵.

Congregational prayer is a form of worship that is highly recommended in Islam. Apart from being a form of obedience to Allah SWT, congregational prayer also has high social value in strengthening Islamic brotherhood among Muslims⁶. However, in practice, many individuals still lack the motivation to carry out congregational prayers in mosques. The Al Ikhlas Mosque in Simpang Empat Village, Marbau District, Labuhan Batu Utara Regency, also faces similar

¹ MOH. Arwani, "Strategi Dakwah Takmir Masjid Jogokaryan Yogyakarta Dalam Mengingat Shalat Subuh Berjamaah," *LAIN Surakarta* (2017).

² Agus Hermawan, "Retorika Dakwah," *An-Nuur Kudus*, 2018.

³ Musliadi Musliadi and Suriati Suriati, "Strategi Komunikasi Dakwah Masjid Nujumul Ittihad," *RETORIKA: Jurnal Kajian Komunikasi Dan Penyiaran Islam* 3, no. 2 (2021), <https://doi.org/10.47435/retorika.v3i1.710>.

⁴ Dicky Arwandi Tegema, Nuraini Abdullah², and M. Said, "Strategi Dakwah Pengurus Masjid Dalam Meningkatkan Jamaah Di Masjid An-Ni'ma Kelurahan Bonto Parang Kecamatan Parangloe, Kabupaten Gowa," *QANUN: Journal of Islamic Laws and Studies* 2, no. 1 (2023), <https://doi.org/10.58738/qanun.v2i1.372>.

⁵ Moh Adi Rifan Najmudin, Syamsuddin Syamsuddin, and Asep Iwan Setiawan, "Manajemen Strategi Corp Dakwah Santri Al-Jawami Dalam Pengkaderan Dai Berkualitas," *Tadbir: Jurnal Manajemen Dakwah* 4, no. 3 (2019), <https://doi.org/10.15575/tadbir.v4i3.1701>.

⁶ M. Anis Bachtiar, "Urgensi Filsafat Dakwah Dalam Meningkatkan Kompetensi Calon Praktisi Dakwah," *Jurnal Komunikasi Islam* 10, no. 2 (2020), <https://doi.org/10.15642/jki.2020.10.2.326-344>.

challenges. Therefore, there needs to be an appropriate strategy to increase congregational participation in congregational prayers in mosques⁷. However, for congregational prayers at five times, it is relatively small. This drives the author to trace management competence in the prosperity of Jama'ah prayer. The researcher chose the Al-Ikhlâs mosque because it is a mosque whose Takmir is the organization's administrator who takes care of all activities related to the mosque, both in building, maintaining, and prospering it. This mosque is also located in a village with a majority Muslim population⁸. According to the Takmir organization, as a Da'i, da'wah is everyone's responsibility, without exception. Not only because they want to get rewards but how the sense of religious responsibility manifests in every ummah⁹. The problem of moral decadence is a shared responsibility¹⁰. But in reality, it is rare among Muslims to care about this problem. Few want people to be aware of this moral depravity and be willing to make an effort to call out goodness and forbid disobedience. It is an effort that requires patience and perseverance and requires the community to maintain balance and order in life.¹¹.

In reality, a mosque in the archipelago is not empty and empty of worshippers. Every mosque has its worshippers¹². The difference between one mosque and another lies in the number of worshippers. M Al Ikhlas Mosque in Simpang Empat Village, Marbau District, Labuhan Batu Utara Regency has an attraction. This large mosque is located on the side of a tourism road. In this context, *Da'i* is vital in motivating and guiding the congregation to be more active in congregational prayers. Dai must be able to design an effective strategy to increase the awareness and concern of worshippers for congregational prayers to create a more enthusiastic and active mosque environment for carrying out worship¹³. The research was conducted by Leni Mardalena, State Islamic Institute (Iain) Metro, titled *The Role of da'i in Increasing Awareness of Congregational Prayer in Trimurjo Village, Central Lampung Regency*. The research results showed that students did not pray, and warnings were given to students who

⁷ Ratmeni, "Strategi Pengurus Pondok Pesantren Dalam Membina Kedisiplinan Belajar Di Pondok Pesantren Darul Mutaqin Gumantar Kayangan Lombok Utar," *Jurnal Pendidikan Organisasi* (2020).

⁸ Mailia Nur Azizah, *Strategi Takmir Dalam Memakmurkan Masjid An-Nur Perumahan Griya Karang Indah Desa Karangpucung Kecamatan Purwokerto Selatan Kabupaten Banyumas*, Skripsi, 2019.

⁹ Reni Puspita, "Strategi Dan Metode Dakwah KH. Asep Saifuddin Chalim," *Communicator: Journal of Communication* 1, no. 1 (4 April 2024), <https://ejournal.pdtii.org/index.php/comm/article/view/29>.

¹⁰ Hilmiati Hilmiati and Febria Saputra, "PENANAMAN NILAI-NILAI RELIGIUS MELALUI PEMBIASAAN SHALAT DUHA DAN SHALAT DHUHUR BERJAMAAH DI MI RAUDLATUSSHIBYAN NW BELENCONG," *ElMidad* 12, no. 1 (2020), <https://doi.org/10.20414/elmidad.v12i1.2506>.

¹¹ Muhammad` Al-Barra, Muslihun Maksu, dan Imam Basyari, "Komunikasi Kepemimpinan Kiai Sholichan Noer Dalam Membentuk Sikap Kemandirian Santri," *Al-Tsiqob : Jurnal Ekonomi Dan Dakwah Islam* 9, no. 1 (2 September 2024): 37–56, <https://doi.org/10.31538/altsiq.v9i1.5643>.

¹² Imam Safi'i, "RELIGIOUS ETHICS IN THE PUBLIC SPACE," *Al-Tsiqob: Jurnal Ekonomi dan Dakwah Islam* 6, no. 1 (2021): 55–78.

¹³ Imam Safi'i dkk., "MODERASI BERAGAMA DI TENGAH MASYARAKAT PLURAL (STUDI KASUS PADA MASYARAKAT DESA WONOREJO KECAMATAN BANYUPUTIH KABUPATEN SITUBONDO)" 6, no. 3 (2023).

did not pray in congregation (punishment in oral form). His research is similar in that they both research increasing congregational prayer. The difference in the study is that it examines the role of da'i in growing awareness for congregational prayer¹⁴. After observing and researching for one week, researchers are finally interested in conducting an in-depth study. This journal aims to develop strategies for preachers to increase congregational prayers at the Al Ikhlas Mosque, Simpang Empat Village, Marbau District, Labuhanbatu Utara Regency. It is hoped that this strategy will provide guidance and concrete solutions for Da' in facing challenges and increasing congregational participation in congregational prayers in mosques. In this way, it is hoped that a more quality mosque environment will be created and the Islamic brotherhood in the local community will be strengthened.

METHODS

This study uses a descriptive qualitative method with a case study approach. Case study research is used in this study. According to Suharsimi Arikunto, a case study is an approach that is carried out intensively and in-depth to specific symptoms. This research was conducted at the Al-Ikhlas Marbau mosque, North Labuhanbatu. The data collection techniques in this study are with primary and secondary data. Primary data was obtained directly from the mosque Takmir, a Da'i at the Al-Ikhlas Mosque. Meanwhile, secondary data was obtained through previous research related to the research title, namely the strategy of dai in building congregational prayers in mosques. The data analysis technique used in this study is qualitative analysis with data reduction. Data reduction, namely all the data obtained, is then concluded so that it becomes a new finding¹⁵.

RESULT AND DISCUSSION

Through this understanding, there is a belief that mosques are the center and source of civilization in Islamic society. Through mosques, we can build an ideal social system that Islam inspires. Through mosques, the regeneration of the young generation can be carried out through a continuous educational process to achieve progress. Through mosques, we can also maintain

¹⁴ Muhammad Maftuh Afnan and Aflachal Muthowah, "Strategi Dakwah Takmir Masjid Husnul Khotimah Sambonggede Merakurak Tuban Dalam Meningkatkan Antusias Shalat Subuh Berjamaah," *AN-NASHIHA Journal of Broadcasting and Islamic Communication Studies* 2, no. 1 (2022), <https://doi.org/10.55352/an-nashiha.v2i1.285>.

¹⁵ Prof. DR. Sugiyono, *Buku Sugiyono, Metode Penelitian Kuantitatif Kualitatif, Revista Brasileira de Linguística Aplicada*, vol. 5, 2019.

the values that are the culture of Islamic society¹⁶. More importantly, we can build a prosperous society through mosques that empower, enlighten, and free people from various underdevelopment.

1. Identification of Dai Strategies

Based on data analysis, several da'wah strategies in improving the practice of congregational prayer at the Al Ikhlas Mosque in Simpang Empat Village include:

a. Use of religious lectures

Dai used religious lectures to educate the public about the importance of congregational prayers.

b. Implementation of recitation classes

Dai held recitation classes to discuss congregational prayer issues and provide a deeper understanding of the community.

c. Community Formation

Dai forms a community that actively practices congregational prayer and supports each other.

In increasing the quantity of Al-Ikhlas mosque worshippers in the community of Simpang Empat Hamlet, Marbau District, North Labuhanbatu, the mosque management uses various strategies, including approaching the surrounding community and creating multiple new activities that are not monotonous, as said by the secretary of the Al-Ikhlas mosque management:

"We are here to invite the community to flock to the mosque through various new activities such as reading cults, khataman, also through an internal approach, chatting, cooperation, especially when this mosque is repaired, the community immediately helps and contributes to the needs of this mosque. If we talk about our strategy, we only make activities that are needed by the surrounding community, such as reading Yasin and khataman, will be needed by the community here, mas, not only important for themselves but also needed by their families who have preceded them, it will be their provision for death as well". (Results of Interview with Takmir at Al-Ikhlas Mosque Labuhanbatu)

Scholars or ustad figures also mentioned the same thing with the secretary of the mosque:

"The people here are still villages, so they still like to gather, they still like to be neighbors, they like to be neighbors, so yes, they like it if they are treated in such a way, then if they are already familiar with it, they are invited to go together to the Khataman Mosque, istighosah, pray together, so they must want it more or less. In the mosque itself, there have been many new activities as a form of the latest

¹⁶ Uky Firmansyah Rahman Hakim and Rima Fadillah, "Anak Autis Sebagai Mad'u Dakwah: Analisis Komunikasi Interpersonal," *Jurnal Ilmu Dakwah* 40, no. 2 (2020), <https://doi.org/10.21580/jid.v40.2.4702>.

innovation from the mosque management". (Results of Interviews with Ulama (ustad) at Al-Ikhlash Mosque Labuhanbatu)

2. Community Acceptance

The strategies implemented by preachers have received a positive response from the community. The practice of congregational prayer in mosques has increased significantly after this strategy was implemented. This was conveyed in an interview with the Takmir of the Al-Ikhlash Mosque Labuhanbatu, as follows.

"Apart from understanding Samsung, we and I, as Takmir, also very much welcome the da'wah communities who come to the Al-Ikhlash mosque. That way, the public becomes aware of the other side of the mosque's function and comes to the mosque more often." (Results of Interview with Takmir Al-Ikhlash Mosque Labuhanbatu).

Strategy is a form or plan that integrates an organization's main objectives, policies, and actions into a unified whole. According to Pringgowidagda in Mulyadi and Risminawati, strategy is a method, technique, tactic, or strategy a person uses to achieve a predetermined goal. In the book *Strategic-Knowledge Management*, cited by Kusumadmo (2013), strategy is etymologically derived from Strategos. Greece was formed from the Stratos, or army, and the ego, or leader. In *Oxford Learner's Pocket Dictionaries* (2010), Strategy (noun) is an action plan to achieve a long-term or overall goal. Suppose it is interpreted in Indonesian as an action plan to achieve long-term or overall goals¹⁷. According to the *Great Dictionary of Indonesian Language (KBBI)* 2007, the strategy: (1) science and art use all the nation's resources to implement specific policies in war and peace, (2) knowledge and art of leading troops to face the enemy in war, to obtain favorable conditions, (3) careful planning of activities to achieve specific goals, (4) a good place according to the war strategy. Based on several definitions of strategies according to the meaning of the language used, it can be concluded that A strategy is a long-term plan designed to achieve specific goals and objectives¹⁸.

Jauch and Glueck (2000) stated that a strategy is an integrated, comprehensive plan that connects flagship companies with environmental challenges and is designed to ensure that the company's main goals can be achieved through proper implementation. According to Hamel and Prahalad, "Strategy is a tool to achieve company goals about long-term goals, follow-up programs, and resource allocation priorities." Based on various definitions of strategy put forward by experts, it can be concluded that strategy is a planning formula to achieve long-term

¹⁷ Afaf Wafiqoh Nusaibah, "Efektivitas Media Dakwah Feed Instagram Sebagai Konsep Dakwah Bagi Generasi Milenial," *Hikmah* 17, no. 1 (2023), <https://doi.org/10.24952/hik.v17i1.5056>.

¹⁸ Maman Usman and Susi Lusiawati, "METODE DAKWAH REMAJA DI PEDESAAN," *Iktisyaf: Jurnal Ilmu Dakwah Dan Tasawuf* 2, no. 1 (2020), <https://doi.org/10.53401/iktsf.v2i1.13>.

goals by integrating excellence and resource allocation in the company¹⁹. Da'wah strategy can be interpreted as approaches, methods, and techniques a da'wah uses in conveying religious messages to the public or man (da'wah objects). This strategy aims to optimize the effectiveness of da'wah and ensure that the audience receives the message well²⁰. Dai's strategy to increase congregational prayers in mosques is a planned effort by da'wah (spreaders) to invite and motivate Muslims to be more orderly and disciplined in carrying out congregational prayers in mosques²¹. Congregational prayer is a big priority in Islam. The Prophet PBUH said: "Twenty-seven-degree congregational prayer is better than praying alone." (HR. Bukhari and Muslim). However, the reality on the ground shows that there are still many mosques without worshippers, including the Al Ikhlas Mosque in Simpang Empat Village, Marbau District, Labuhan Batu Utara Regency. Therefore, a particular strategy is needed from Dai to increase the spirit of the community in carrying out congregational prayers.

1. Providing an understanding of the virtues of congregational prayer

Dai can explain the virtues of congregational prayer through talks, regular studies, or Friday sermons. This was conveyed in an interview with the Takmir of the Al-Ikhlas Mosque Labuhanbatu as follows.

"That's right, we as Dai provide an understanding to the community that congregational prayer in the mosque is an obligation for every musli (man)." (Results of Interview with Takmir Al-Ikhlas Mosque Labuhanbatu).

2. Conducting Intensive Development Programs

Dai can hold intensive coaching programs such as "Morning Prayer Movement in Congregation" or "Maghrib Quran Reading." These programs aim to make people accustomed to coming to the mosque regularly. The Takmir of the Al-Ikhlas Mosque Labuhanbatu conveyed this in an interview.

"Another strategy is to carry out recitation activities after maghrib with the congregation for maghrib prayers. Through this activity, it is hoped that residents will come to the mosque more often and the number of prayer congregations will increase." (Results of Interview with Takmir Al-Ikhlas Mosque Labuhanbatu).

3. Involving Community Leaders and Youth

Dai can work with community leaders and youth to be role models in carrying out congregational prayers. As the hadith of the Prophet PBUH said: "The best human beings

¹⁹ Abdullah Abdullah, "PARADIGMA DAN EPISTEMOLOGI DAKWAH," *Jurnal Pemberdayaan Masyarakat* 7, no. 1 (2019), <https://doi.org/10.37064/jpm.v7i1.5609>.

²⁰ Awaludin Pimay and Fania Mutiara Savitri, "Dinamika Dakwah Islam Di Era Modern," *Jurnal Ilmu Dakwah* 41, no. 1 (2021), <https://doi.org/10.21580/jid.v41.1.7847>.

²¹ Fikri Nurul Fauzi and Eka Octalia Indah, "KONTRIBUSI ILMU KOMUNIKASI PADA ILMU DAKWAH," *Ath Thariq Jurnal Dakwah Dan Komunikasi* 5, no. 1 (2021), https://doi.org/10.32332/ath_thariq.v5i1.2998.

are those who are most beneficial to other human beings." (HR. Ahmad). Adapun hal tersebut disampaikan pada wawancara dengan Takmir Masjid Al-Ikhlas Labuhanbatu sebagai berikut.

"We did a lot of strategies. As for another strategy that we are doing, it is to invite community leaders to take part in Islamic activities such as Maulid, Muharram, and others." (Results of Interview with Takmir Al-Ikhlas Mosque Labuhanbatu).

4. Improving Mosque Facilities

Dai can propose improvements to mosque facilities for management to improve the comfort of worshippers. A clean, comfortable mosque and suitable facilities will attract people to pray in the congregation. Adapun hal tersebut disampaikan pada wawancara dengan Takmir Masjid Al-Ikhlas Labuhanbatu sebagai berikut.

"For the comfort of mosque worshippers, we provide improvements by evaluating the facilities used by the congregation. With good facilities for worshippers, the congregation will be happy and feel comfortable in the mosque." (Results of Interview with Takmir Al-Ikhlas Mosque Labuhanbatu).

5. Holding Social and Educational Activities

Dai can initiate social and educational activities in mosques, such as charity for orphans, children's readings, or tutoring. This activity will increase public interest in the mosque. Adapun hal tersebut disampaikan pada wawancara dengan Takmir Masjid Al-Ikhlas Labuhanbatu sebagai berikut.

"That's right, we as Dai provide an understanding to the community that congregational prayer in the mosque is an obligation for every musli (man)." (Results of Interview with Takmir Al-Ikhlas Mosque Labuhanbatu).

6. Utilizing Social Media

Dai can use social media to spread information about prayer schedules, mosque activities, and inspirational quotes about the virtues of congregational prayer. This was conveyed in an interview with the Takmir of the Al-Ikhlas Mosque Labuhanbatu as follows.

"That's right, sir. We use Instagram social media as a forum to share positive activities in mosques. This is also our strategy to attract worshippers at our mosque, Al-Ikhlas. Because this mosque is big, it is perfect to spread it on social media." (Results of Interview with Takmir Al-Ikhlas Mosque Labuhanbatu).

The continuous guidance will slowly affect the community in congregational prayers, which has experienced good development in the da'i at the Al Ikhlas Mosque in Simpang Empat Village. This is strengthened by the presence of several people who routinely carry out congregational prayers at the Al Ikhlas Mosque in Simpang Empat Village as well as statements that show how their good response is in prioritizing

congregational prayers at the Al Ikhlas Mosque in the Village Simpang Empat and leave for a moment the routine of daily activities. This result cannot be separated from the participation of da'i, especially da'i, who try to approach and coach the community so that they have an attitude and understanding of the importance of worship carried out on time. Based on the description above, it can be concluded that several factors are obstacles to carrying out congregational prayers, even though the existence and implementation of congregational prayers is still an obligation that continues to be pursued by da'i. In line with research, the da'wah strategy of mosque administrators in increasing congregational prayers can have a good impact on the community to increase congregational prayers at the Al Ikhlas Mosque in Simpang Empat Village.

CONCLUSION

The strategy implemented at the Al-Ikhlas mosque in Simpang Empat Hamlet, Marbau District, North Labuhanbatu, is going well. The methods applied are as follows: First, da'i provides an understanding of the virtues of congregational prayer. They were second, conducting an Intensive Development Program. Third, involving Community Leaders and Youth. Fourth, improving Mosque Facilities. Fifth, holding Social and Educational Activities. Sixth, utilizing Social Media. Through the strategy implemented, there has been a significant increase in congregations for congregational prayers at the Al-Ikhlas Simpang Empat mosque, Marbau Labuhanbatu Utara. Mosque administrators have an essential role in the mosque development process, including managing cash, raising funds, holding routine activities, adding new activities such as khataman and Kultum after every prayer, and being a committee in preparing activities in the mosque.

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