

**MANAGEMENT OF THE *IMARAH* OF THE AT-TAQWA MOSQUE IN
INCREASING RELIGIOUS KNOWLEDGE OF THE KUTACANE
CONGREGATION**



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Abstract

The characteristic that is visible now is that the mosque functions only as a place for prostration and not for other worship activities. Management efforts to improve the welfare of mosques can be carried out by increasing religious activities by implementing systematic and organized mosque management, awareness, and activities over a longer period. The urgency of this research is that many mosque managers in the current era do not have leadership skills and abilities. On that basis, researchers want to see how the management of the at-Taqwa Kutacane mosque is managed, where the mosque is under the auspices of the government. This research is field research located at the at-Taqwa Kutacane mosque. Collecting data and information through interviews, observation, and documentation. The data analysis technique used in this research is the Milles and Huberman qualitative model. The results of this research found that the implementation of the management of the at-Taqwa mosque has been carried out well. One of the managements carried out by the mosque imamate to increase the congregation's religious knowledge is by creating 4 programs, namely: Planning, organizing, implementing, and supervising programs. The management of the imamate of the at-Taqwa mosque is very good because the efforts made by the imamate management to increase religious knowledge are very rarely found in other mosques. On that basis, this management is very appropriate to be implemented in other mosques to provide comfort for the congregation.

Keywords: Management, *Imarah*, Mosque, Religious

INTRODUCTION

Islam is the majority religion in Indonesia, where there are many mosques and many activities take place in mosques. The mosque was built as a place where people would become believers and wise people in the future. As believers, mosques should naturally be a place for Muslims to worship to get closer to Allah SWT. Muslims continue to try to build mosques in big cities, small towns, as well as remote and rural areas. Almost every office environment, university campus, business center, government office, and private office has a mosque with various shapes and architectural styles (Rukmana, 2022).

The mosque not only functions as a place of worship but also plays a role in developing Islamic religious knowledge and fostering community life through activities at the mosque. In general, the existence of mosques has a place in the wider community so its function and role over time tends to increase and develop in various fields and become a place for religious activities for the community (Muhsin, 2019).

The characteristic that is visible now is that the mosque functions only as a place for prostration and not for other worship activities. The Muslim association will look like a brotherhood in the way of Allah SWT which does not differentiate between tribes, races, or groups of fellow human beings when they are in the presence of Allah SWT. Seeing the important meaning of the mosque, a figure is needed who can manage the mosque seriously, so that the mosque can be prosperous for the congregation. Management knowledge is needed by mosque managers to prosper the mosque where the management is a person who believes in Allah (Aldy Ramadany et al., 2021). This is as stated in the word of Allah in surah al-Taubah verse 18 which reads:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَالْمُؤْتَمِرِينَ لِلَّهِ الْأُولَىٰ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ الْعَظِيمَةَ. (Qs. Al-Taubah: 18)

Translation:

Indeed, those who (deserve) the prosperity of Allah's mosques are only those who believe in Allah and the Last Day, offer prayers, pay zakat, and do not fear (anyone) but Allah. These are the people who are expected to be included in the group of people who receive guidance. (Qs. Al-Taubah: 18).

The verse above shows the meaning that building a mosque is a form of individual faith and only religious people who are devoted to Allah SWT can carry it out and try to make the mosque calm and peaceful. Management efforts to improve the welfare of mosques can be carried out by increasing religious activities by implementing systematic and organized mosque management, awareness, and activities over a longer period. The methods, plans, strategies, and evaluation models used also include activities that support mosque administrators in increasing religious activities. Management is a series of operational processes related to planning and decision-making, organizing, directing, and controlling organizational resources (labor, financial, physical, and information) which aims to achieve organizational goals effectively and efficiently (Aldy Ramadany et al., 2021).

Imarah is taken from the Qur'an verse in Surah At-Taubah, namely *imarah*, *yuamiru*, *amārah* which means prosperous, prosperous. The imamate of the mosque is the prosperity of the mosque. Prospering the mosque is an effort so that the mosque institution can function as expected (Yani, 2009). Programs from the emirate include holding the five daily prayers in congregation, Friday prayers, and appointing *imams*, *khatibs*, *majlis taklim*, Al-Quran education parks, and other programs. So it can be understood that *imarah* is an activity that functions as a mosque in worshiping Allah SWT and carrying out various activities (Saleh, 2019).

Based on the definition above, a conclusion can be drawn that mosque *imarah* management is the collaboration of a team in managing or administering a mosque to make the mosque prosperous with multi-activities in both the fields of worship and *muamalah*, as stated by Rosyad Saleh (2019).

Several previous research results, such as those written by Alfitha Anggreni with the title Management of the *Imarah* of the Bulu Kumba Grand Mosque in 2023, found that the management of the Bulukumba Grand Mosque in applying mosque management science which is used as a benchmark for prospering mosques is in accordance with existing mosque management science. There are four areas of management development carried out by the Bulukumba Grand Mosque, namely management, financial management, fund and business management, and development in the field of *riayah* (mosque maintenance). The difference with researchers is the location, research subjects, and researchers focus on one mosque

imamate management. Meanwhile, the similarity between researchers and previous research is the method used, namely qualitative and the theme of mosque management (Anggreni, 2023). Furthermore, research conducted by Said Umar entitled Management of the Imarah of the Baiturrahman Grand Mosque in 2021 found that management in making the Baiturrahman Grand Mosque prosperous was well structured, both in worship activities, education and other activities. The management of the Baiturrahman Grand Mosque has applied mosque management knowledge and used it as a benchmark in making the mosque prosperous. This can be proven by the four areas of management development carried out by the Baiturrahman Grand Mosque, namely: management, financial management, fund and business management, and development in the field of riayah (mosque maintenance). Then, there are obstacles and obstacles, namely the lack of regular deliberation between administrators (Umar, 2021). The difference between researchers is the location and research subjects.

The urgency of this research is to see how appropriate the management of the at-Taqwa Kutacane mosque is, whether the mosque is under the auspices of the government, whether it has good management or vice versa. This is because many mosque managers in the current era do not have leadership skills and abilities. All mosque administrators (*takmir*) should have a leadership spirit so that mosque *takmirs* are not surprised when they see developments in their time, increasingly unstoppable technology. Effective and efficient mosque management cannot be separated from systematic planning, determining activities, and implementing them to achieve certain goals. Therefore, mosque *takmirs* must be informed about the form of good governance so that from now on all mosques are well managed and do not deviate from their main purpose as places of worship for Muslims..

REVIEW OF LITERATURE

Multifaceted Role of Mosques

Mosques in Indonesia are not confined to being mere places of worship. They also function as centers for Islamic education and community development. Historically, mosques have been hubs for learning and social activities, extending their role beyond prayer to encompass various community-building initiatives (Muhsin, 2019). This dual function of

mosques as both religious and educational centers underscores their importance in Indonesian society.

Over time, the roles and functions of mosques have expanded and evolved. Initially, they served primarily as places for performing *Salah* (prayer), but now they are also venues for various religious and community activities. This evolution reflects the growing recognition of the mosque's potential to contribute to societal well-being in multiple dimensions, including education, social welfare, and community cohesion (Muhsin, 2019).

The Concept of *Imarah*

The term "*imarah*" derived from the Quran, particularly from Surah At-Taubah, denotes the idea of making something prosperous or flourishing. In the context of mosques, *imarah* refers to the efforts made to ensure that the mosque functions effectively as a place of worship and community center (Yani, 2009). These efforts include organizing congregational prayers, Jummah prayers, and educational programs such as Quranic studies and religious lectures (Saleh, 2019).

RESEARCH METHOD

This research is field research located at the at-Taqwa Kutacane mosque. Collecting data and information through interviews, observation, and documentation. In conducting interviews, researchers conducted them with the leadership and administrators of the at-Taqwa Kutacane mosque as a source of informants who were closely related to the problem under study. Furthermore, in making observations, researchers used the method of observing directly at the at-Taqwa Kutacane mosque. Meanwhile, in carrying out observations, researchers used the mosque archives at the at-Taqwa Kutacane mosque and various types of literature such as books, documents, and references that were related and relevant to this research. The sources of informants in this research were 5 participants consisting of the head of the mosque management, general and personnel sub-section, maintenance and upkeep section, education section, and worship section. The data analysis technique used in this research is the Milles and Huberman qualitative model(2019)with the following steps: (1) Data collection, (2) Data reduction, (3) Data presentation, (4) Drawing conclusions (Aldy Ramadany et al., 2021). For research steps, researchers used the following steps: (1) Prepare

equipment; (2) Provide various required stationery; (3) Provide notebook paper to record research materials; (4) Managing time in research; (5) Read and make research notes.

RESULTS AND DISCUSSION

At-Taqwa Mosque Management's Efforts to Increase the Knowledge of the Kutacane Congregation

The Great Mosque at Taqwa Kutacane is in the center of Kutacane. This mosque is one of the leading tourist destinations, namely religious tourism. The construction of the Great at-Taqwa Kutacane mosque was planned by the Regent of Southeast Aceh in 2009 and the construction was carried out six years in a row with a total construction budget of Rp. 72.268.900.000 (Seventy-two billion two hundred sixty-eight million nine hundred thousand rupiah) (Hendra, 2020).

Based on the results of an interview with Mr. Hendra Syahputra, general and personnel sub-division, he said that several steps would be taken to increase the congregation's knowledge. Because the at-Taqwa mosque is under the auspices of the government, its efforts are not outside of the government's efforts.

Improving Service Quality

Facilities and infrastructure are very important supports in an institution, maintaining good facilities can contribute to the goals that the mosque *takmir* wants to achieve. Maintaining mosque facilities and infrastructure is not an easy thing, so there is a need for solidarity between administrators, especially administrators of the facilities and infrastructure section, so that the mosque remains well-maintained, and beautiful and maintains its purity (Antoni et al., 2020).

One way to make mosques prosperous is through the services provided by mosque administrators to worshipers who come to the mosque to worship or study. The services provided by mosque leaders can be improved with effective mosque management. If everything is well organized then the congregation will enjoy the services offered, although action is needed to adapt existing mosque infrastructure and facilities to the more complex needs of the congregation. Therefore, it is always exciting for the congregation to visit the

mosque, both to worship and deepen their religious knowledge. The results of the interview with Mr. Alimudin M. Syarif as head of UPTD said that:

"We are improving the quality of services at the At-Taqwa Mosque so that this mosque can become a central religious-based icon as well as become a foundation for strengthening the faith and spread of the Islamic religion in Southeast Aceh. Therefore, this mosque has 4 prayer imams, 4 muezzins, and 16 security guards. With these tasks, we are trying to improve the quality of service so that the congregation feels comfortable at the at-Taqwa mosque."

Maintaining Cleanliness

Maintaining the cleanliness and order of the mosque is a collective obligation and needs to be taken into account. Because by creating a clean and safe worship environment, it will make worship comfortable and comfortable during any activities at the mosque. It is often said that cleanliness is part of faith and has become a slogan that motivates people to live in cleanliness (Akmal, 2023).

In reality, in society, there are still many mosques that are unhealthy because, for example, dirty bathrooms, dusty carpet floors, or *mukenas* that smell bad. There are even mosques that are opened during prayer times for the reason that if they are open all day, the mosque will become a place to play or stopover where there are concerns that the mosque environment will become dirty. Therefore, cleanliness is very important for all Muslims to maintain, both mosque administrators and the surrounding community (Ardiansyah & Hanif, 2022). So that cleanliness in the mosque is always maintained, equipment support and a routine schedule are needed as well as good management from the mosque administrators. In several mosques with good management, cleaning activities are something that is carried out routinely and is supported by adequate equipment (Gunawan, 2021).

Managing the management of mosque optimally by the mosque management by providing services and facilities that support the community to visit and worship, it can increase the faith and piety of the congregation. Comfortable and clean facilities and infrastructure are one of the priorities for administrators. The results of the interview with Mr Ridwan as the maintenance and maintenance section stated that:

"Cleanliness is something that we prioritize in this mosque. Nowadays, many people are lazy about going to the mosque because the ablution places or bathrooms are dirty, so the congregation prefers to pray at home rather than at the mosque. On that basis, we as mosque administrators always emphasize the cleaning staff in the at-Taqwa mosque

environment to maintain cleanliness on the grounds of the at-Taqwa mosque. We assigned 25 cleaning officers to the at-Taqwa mosque.”

A clean mosque is a dream for all Muslims, because the cleanliness of the mosque environment greatly influences all activities in the mosque, whether prayer or other activities, therefore the responsibility for cleaning the mosque is not just one person or the mosque cleaning staff but the responsibility of the mosque. It is the responsibility of all mosque administrators and the community around the mosque to always maintain the cleanliness of the mosque environment (Wisdom, 2020).

Established TPQ

Al-Quran Education (TPQ) as an Islamic educational institution is an opportunity for character formation through character education which involves all components of children's education. In practice, many TPQs are competing to realize TPQs that emphasize character education in them (Anwar, 2021).

Nowadays, many children have limited knowledge, both general knowledge and religious knowledge (Inawati, 2017). In terms of religion, children do not yet have religious awareness but already have spiritual potential and a foundation for living in God. The development of children's religious and religious awareness is greatly influenced by the religious beliefs, attitudes, and behavior of their parents (Supandi, 2019). Seeing that this phenomenon is related to religious knowledge, children need to be equipped with sufficient knowledge about the Qur'an because the main source of religious law is the Qur'an (Anhusadar & Kendari, 2019). The first step that parents should prepare for their children is to read the Koran and understand its meaning. Apart from parents, the role of teachers is very important in realizing a generation that can understand and practice the Qur'an (Zein, 2021).

The results of the interview with Mr. Mulia Ardi as the education section explained:

“TPQ is routinely carried out every day except Saturdays and Sundays. Saturday is devoted to the development of recitations of the Qur'an. With this effort, children can make their family and region proud.”

TPQ activities are carried out within Muslim areas as capital for developing basic knowledge and faith about Islam as well as the morals of the Qur'an in accordance with the development of the child's soul and character. The learning activities carried out are specifically planned to be given to children aged 7-9 years based on the potential and

developmental phases that need to be mastered to achieve the child's competencies. The results of learning at TPQ are that it is hoped that children or students will not only focus on learning to read and write the Koran but also focus on the orientation of forming good morals and a commendable personality. Apart from that, the existence of TPQ activities or programs can produce a generation that understands reading and writing the Koran and understands the Sunnah and applies it in their daily lives and can develop their potential and public duties in the community or school environment (Saptrians et al., 2020).

Management of the *Imarah* of the at-Taqwa Mosque in Increasing Religious Knowledge of the Kutacane Congregation

Mosque management in the field of *imarah* is service quality management that seeks to prosper the mosque as a place of worship, provide activities, guide the congregation, and improve activity programs for the welfare of the congregation. The program for the prosperity of the congregation in the field of *imarah* is related to creating congregational activities or programs, making the mosque a means of da'wah, and providing or developing the knowledge and education of the congregation (Alfiana & Savitri, 2023).

Based on the results of an interview with Mr. Hendra Syahputa the general and personnel sub-division, he explained that the at-Taqwa mosque emirate carried out 4 programs to increase the congregation's religious knowledge. The four programs are planning, organizing, implementing, and monitoring.

Planning

Planning is the beginning of management. Planning plays a role in determining the focus of goals and a role (path) in preparing work and organizational structures (Umar, 2021). Planning as the first step in the management process is important to achieving the desired goals. In this case, the *Imarah* of the at-Taqwa Kutacane mosque is aware that planning carried out together will create a high chance of success for the programs and activities that will be implemented.

As a result of the interview with Mr. Hendra as the general and personnel sub-division, he explained that:

“The activity planning process includes long-term and short-term activity programs. Long-term activity programs such as daily programs that cover the topics of carrying out the five daily prayers in congregation, creating a schedule for reciting the ba'da dawn

and ba'da maghrib, carrying out the recitation of the ba'da dawn and ba'da maghrib, implementing TPQ teaching and learning, etc. other".

When performing congregational prayers, the prayer leader is always appointed five times a day and alternately every day. The following is a list of names of prayer imams at the At-Taqwa Mosque:

Table 1.
List of Names of Prayer Imams at the At-Taqwa Mosque

Priest	<i>Muezzin</i>
Anuar Efendi, Lc., M. Ag	Syahruddin P
Hermansyah, MA	Muhammad Latif, S. Pd
Zarkasyi, M. Sh	Mukhtar Ajemi
Fazar Irawan, Lc	Aditya Sunandi

Source:(Hendra, 2020)

Weekly programs, such as carrying out recitations and still being related to mosque maintenance, start from building a secretariat to provide activities that are not always carried out in the main room because there is a fear that it will disturb those who are praying or if there is something that needs to be discussed internally, it can be conveyed in the room. secretariat and inventory items can be stored in the secretariat room. Next is the monthly program, where activities include monthly recitations which are usually held in the fourth month, or PHBI recitations. Therefore, the program was prepared in a note or work program for planning the at-Taqwa mosque. There are also short-term programs such as mosque social and economic activities such as distributing *takjil* during the month of Ramadan. The program planning is discussed by the management as a whole, and implemented by each field and section. There is a da'wah section, facilities and infrastructure section, security section, community empowerment, and so on. The activities carried out at the at-Taqwa mosque are included in the planning balance sheet or planning work program for 2024-2025.

Planning is carried out to conceptualize everything related to the activities that will be carried out in the development of religious activities by the management of the At-Taqwa mosque. After the researcher interviewed with Mr. Hendra the general and personnel sub-division, he explained that:

“The planning for the mosque has been carried out very well and purposefully. "The management is really trying to ensure that what is planned is in accordance with current conditions so that the community participates and then the prosperity of the mosque and community prosperity is created and the management has no difficulty in supervising the plans that have been determined."

This is in line with the theory that explains that planning has very important meanings, including Mosque operations are more structured and systematic, activities can be adapted to situations and circumstances, employees can be trained to realize the prosperity of the mosque, and make it easier for administrators to control activities according to needs. which has been specified.

To increase the religious knowledge of the congregation, the Imarah of the At-Taqwa Mosque carries out routine weekly studies which are held on Sunday mornings. The Imarah of the at-Taqwa mosque invites speakers who have competent religious knowledge so that they can provide understanding to the congregation regarding the religious material being studied. The aim is to increase the faith of the Muslim community in general and the surrounding community in particular.

The mosque management also added a *qurban* savings program and expanded mosque construction. Through daily togetherness, over time there will be an attachment between the management and the community, creating a moment where each other wants to prosper the Jami Baiturrahman Mosque. Supported by the statement of Mr. Khalidin Desky as secretary of the mosque, he explained that:

"Prospering the mosque and its community starts from small things first, such as inviting your own family, children, and then the community. Develop plans and look for activities that will attract the attention of the public. For example, mass circumcision activities and inviting the community to participate in renovating the mosque."

If prosperity does not start from self-awareness, nothing pleasant will happen in the future, therefore administrators set an example through themselves, family, their children, and the community. Planning is very necessary for the success of activities such as mass circumcisions which do not have to be carried out in the mosque, but to attract the attention of young children so that they enjoy coming to the mosque and then touching their parents, the At-Taqwa Mosque holds these activities so that people realize the importance of the existence of the At-Taqwa Kutacane Mosque. .

Based on observations and data collected from interviews and direct observation, planning as a management function of the at-Taqwa Kutacane mosque implements and implements it. Thus, the researcher concluded that the implementation of planning as a function of imamate management at the at-Taqwa Kutacane mosque to prepare planned programs and activities was quite good. There is an additional point in terms of planning carried out by the management, there is a need for a comparative study with mosques that have been considered better in carrying out their preaching activities. This improvement certainly requires agreement and selection of the model mosque that will be appointed, establishing a basis for planning is certainly necessary considering that the design of da'wah activities may be outdated and less relevant or blend in with today's times.

Organizing

Organizing is carried out to divide a large activity into smaller activities. Organizing makes it easier for the *takmir* to carry out supervision and determine the people needed to carry out the tasks that have been divided. Organizing can be done by determining what tasks must be done, who must do them, how the tasks are grouped, and who is responsible for them. the task and at what level decisions must be taken (Mubarak, 2021).

The results of the interview with Mr. Hendra the general and personnel sub-division, he explained that there were 4 aspects of organizing carried out by the At-Taqwa Mosque Imarah, including: a) **Formation of Organizational Structure.** The *Imarah* of the at-Taqwa Kutacane mosque has formed an organizational structure that covers every aspect needed in managing the mosque, with a period of change of management (re-organization) every five years. The organizational structure aims to make it easier to manage the mosque; b) **Division of Tasks.** The division of tasks is given at the beginning of the management inauguration, this aims to ensure that members are more prepared and prepared. The division of tasks is determined by the specifications or specializations of the management members of the at-Taqwa Kutacane mosque; c) **Standardization.** Standardization in organizing aims to determine the minimum limit for implementing activities in terms of quality and quantity, so that the planned program

will be successful. The standard pattern set by the mosque is quite good when seen from the capacity of the management within it, both intellectually and in terms of experience;

d) **Coordination of Each Part.** Coordination includes communication and orders in carrying out assigned tasks. In this case, in each section of the management of the at-Taqwa Kutacane mosque, there is a coordinator who is tasked with supervising and coordinating its members in carrying out their duties. The coordinator is directly responsible to the heads of their respective fields such as the *idarah* field, the *imarah* field, and the *riayah* field. The heads of the designated fields are responsible to the head of the mosque field.

Organizationally, almost every mosque activity always involves all levels of the surrounding community, this is designed so that the surrounding community feels great concern for the mosque so that a mosque is created that is safe, comfortable, and peaceful because the surrounding community is always there to support all religious activities carried out at the mosque. If this is done at another mosque, it is not a matter of danger to the mosque (losing the charity box), this happens because there is no sense of belonging to that mosque.

This is in accordance with organizing theory. The steps that must be taken are; dividing and grouping administrators, formulating and determining the duties and responsibilities of each administrator, assigning authority and responsibility following the competence of each administrator, and creating good cooperation among administrators (Saleh, 2019).

Implementation

In the implementation process, humans are the main factor which is the most important element in the organization. Motivating people (organizations) is not easy. Managing people is usually very difficult because people have different knowledge, experiences, and tastes. To convey this, a leader needs skills and abilities to transfer to others. This also requires a leader or manager who has leadership skills (management skills) and a leadership style that is appropriate and can be implemented.

The implementation functions carried out by the Imarah of the at-Taqwa Kutacane mosque, as explained by Mr. Hendra, include: a) **Guidance and Direction.**

The guidance and direction carried out, in this case, include explaining the duties and authority given to members, providing examples and directions in carrying out tasks, providing appropriate job desks and replacing them if there are fatal obstacles, and also acting as a good listener for the members involved. The guidance and direction in the implementation of the mobilization carried out by the chairman for his members was considered quite good but not intense enough, in this case, it was carried out only at certain meetings; b) **Motivation.** Providing motivation includes implementing humane decisions, always communicating with members, asking about problems experienced providing solutions, and accommodating suggestions and improvements from all parties; c) **Job Evaluation.** Evaluation and supervision of members' performance began after the program design was formed. At every opportunity, the management of the at-Taqwa Kutacane mosque evaluates members' work and evaluates the condition of the mosque to create a conducive, safe, and comfortable mosque atmosphere.

In terms of making the mosque prosperous, for example, in the daily program of the At-Taqwa Mosque, the *Imarah* has tried to provide comfort to the congregation in carrying out prayers. Praying in congregation at the mosque gets multiple rewards than praying alone (Yani, 2009), the at-Taqwa Kutacane mosque tries to ensure that every prayer time there are many worshipers and this implementation was successfully carried out so that the at-Taqwa Kutacane mosque is always busy and so is the case at dawn. Community participation is sometimes obtained from necessities such as food or rice, therefore the community and administrators take turns bringing food to give to the mosque congregation. Mosque facilities are also very important to make people feel comfortable and prosperous, so the at-Taqwa Kutacane mosque facilitates the needs of mosques and people who have difficulty standing when praying, such as chairs for elderly people.

Thus, to increase the congregation's religious knowledge, the *Imarah* of the At-Taqwa Mosque does not only strive to provide knowledge through lectures or studies and the like. However, in practice, the mosque's leadership first provides comfort to the congregation so that the congregation feels comfortable in the mosque. So, when the

congregation feels comfortable, of course, they will always attend various events held at the mosque.

On March 3rd, 2024, the at-Taqwa mosque conducted a Sunday morning study which was carried out after the morning prayer was finished. In this case, researchers are directly involved in the field of the study. At the time of the dawn study, researchers calculated that the number of worshipers attending the event was around 100 men and women. Researchers also asked Mr. Hendra, who at that time was the MC, what caused the at-Taqwa mosque to be flooded with worshipers during the study on Sunday morning, he explained that:

"In carrying out this weekly program, the *Imarah* of the At-Taqwa Mosque makes Sunday morning recitations filled by *ustadz* which can be accepted by the community. Sometimes there are some *ustadz* whose congregation is not interested when they complete the study, even though the *ustadz* already has the title of professor. However, if the congregation is not interested in the *ustadz*, then we as administrators will not invite the *ustadz* a second time to complete the study. Likewise, there are several *ustadz* we have invited who have special studies, but the content of the material they present is not interesting to the congregation. Likewise, in coordinating non-Muhammadiyah congregations, for example in the practice of prayer, even though in general the at-Taqwa Kutacane mosque is more inclined to understand Muhammadiyah, it cannot be denied that in this mosque the mosque administrators still respect other understandings. "For example, in the morning prayer, the *Imamat* of the at-Taqwa Kutacane mosque continues to order the prayer imams to continue carrying out the morning *qunut* for the comfort of the congregation, where the majority of the congregation are non-Muhammadiyah."

From the results of this interview, it can be concluded that the *Imarah* of the At-Taqwa Mosque in practice prioritizes the comfort of the congregation. This can be proven by the fact that during the study program, the *ustadz* chosen was truly the one the congregation was interested in. This is also an important point for administrators that the comfort of the congregation will influence the level of religious knowledge. From this, it can also be concluded that the *Imarah* of the At-Taqwa Mosque does not prioritize educational degrees when filling in study material, but what is prioritized is that the knowledge conveyed is interesting to the congregation.

Supervision

Supervision is an action or activity process to determine the results of implementation, both deficiencies and advantages. What is an advantage is developed

and what is lacking is made efforts to improve and prevent it from happening again. Supervision is carried out directly and routinely. This supervision is important to determine deficiencies and challenges to achieve the goals of mosque prosperity and community prosperity. Supervision of the TPQ program is often carried out directly by the head of the mosque to see from day to day how many children attend the program.

Meanwhile, for mosque maintenance, all administrators are always present at every meeting to discuss the planning and implementation of mosque maintenance. Supervision of maintenance and all activities at the at-Taqwa mosque, apart from *takmir* supervision, is also carried out by the community around the mosque. This kind of thing is naturally done as a form of concern for the local community regarding the existence of the mosque and a sense of belonging to the mosque, apart from that the mosque is a means of da'wah and worship for the Muslim community.

As a result of the interview with Mr. Hendra, he explained that there were two types of supervision implemented by the At-Taqwa Mosque, namely direct and indirect supervision. Direct supervision is the confirmation of work performance through personal observation, that is, personal evaluation. The downside of this method is that it gives superiors the impression that they are being watched all the time.

Meanwhile, indirect supervision is carried out during weekly evaluations after Friday prayers and general meetings are held at the beginning of every month to discuss religious activities in a better direction with new plans and new thoughts. This is in accordance with the theory that supervision can be carried out by observing the implementation of mosque activities and assessing success and failure with the standards as determined in the planning.

The pattern of direct and indirect supervision implemented by the mosque is considered quite effective. This directs the ongoing missionary activities or mosque activities. The implementation of supervision by the head of the mosque also does not place too much of a burden on members and officers in their work, thereby creating comfort in carrying out the tasks assigned.

CONCLUSION

Based on the results of research on the implementation of the management of the at-Taqwa mosque, it can be concluded that the management has been carried out well. One of the programs carried out by the mosque imamate to increase the congregation's religious knowledge is by creating 4 programs. First, the planning program was carried out to conceptualize everything related to religious activities by the management of the at-Taqwa mosque. Second, organizing to divide a large activity into smaller activities. Third, the implementation of the at-Taqwa mosque in practice prioritizes the comfort of the congregation. Fourth, is supervision, the aim of which is to identify deficiencies and challenges to achieve the goal of mosque prosperity and community prosperity.

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