

Implementation of Management Functions in Activities of Al-Fairus Mosque Pekalongan

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ABSTRACT

The mosque is the center of worship for Muslims. Problems that often occur in mosques such as inadequate facilities, the condition of infrastructure is still apprehensive, and the environment around the mosque is not taken care of. Even though the existence of the mosque at the time of Rasulullah SAW was not only used as a center of worship, but also had a role as a social center when the Prophet migrated to Medina. This is what the Al-Fairus Pekalongan Mosque has done, which positions the mosque as a center for community activities. This type of research is qualitative with a descriptive writing design in the context of the field or field research. Data collection techniques were obtained through interviews and observation, then the data were analyzed using the theory according to Miles and Huberman. The results of this study are that the application of management functions at the AL Fairus is in accordance with existing theories, starting from planning which includes the physical planning of the mosque and planning of mosque activities. Organizing activities which include the division of tasks in financial management, the construction of mosques, mosque shop houses, lodging and Hajj and Umrah unit, as well as mosque activities. Mobilization activities which include movement activities for the physical improvement of mosques as well as movements for increasing the functions of mosques. While Supervision activities are carried out through supervision of the physical activities of the mosque and the functions of the mosque. The impact of the Implementation of the Management Function on the Al-Fairus Pekalongan congregation is to reduce the community's unemployment rate, improve the congregation's economy, and the congregation gain useful knowledge that can be applied and applied in their daily activities.

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1. INTRODUCTION

The current implementation of Management can be applied in many aspects. One of them is the application of management in the field of religious activities. In general, currently the mosque is only used as a place for worship activities only. Even though nowadays any activities that have a positive value can be carried out in the mosque so that the mosque has an important role in society. However, currently there are still mosques that are starting to develop and undergoing many

changes, not only functioning as a place for prayer, but many activities that can be carried out at the mosque including recitation, education, a place for residents to gather for discussions. Around the mosque area can also be used for business activities and other economic activities that are beneficial to others. All of that cannot work alone but requires a group of people or other resources that support the course of the activity so that it can run well.

Al-Fairus Mosque Pekalongan is one example of a mosque that has good mosque management, according to Mr. Abdul Manan explaining that the Al-Fairus Pekalongan Mosque has been around for more than ten years. At first the Al-Fairus Mosque was just an ordinary mosque, then in 2010 H. Machrus saw an opportunity that around the mosque there was a market in Setono, various hotels and terminals, so shophouses, inns and KBIH were built in the mosque area. All activities are managed by the management of the Al-Fairus Foundation. Management that is focused on one management of the Al-Fairus Foundation is what makes the Al-Fairus Mosque have many facilities.

From this background that the Al-Fairus Mosque is interesting to study. When viewed from the theory, the authors use the theory of management functions according to George Robert Terry, namely (POAC) Planning, Organizing, Actuating and Controlling. Not all mosques implement management functions as well as the Al Fairus mosque. The researcher is interested in further researching this matter so that in the end it will be beneficial for other mosques to apply the concept of the management function. This study aims to describe the application of the management function in the implementation of activities in the Al-Fairus Mosque and to describe the impact of implementing the management function on the community at the Al-Fairus Mosque Pekalongan.

2. RESEARCH METHOD

The research method is a method used by researchers to answer problems and problem formulation. In this case, it will be explained about the research method used by the author, including:

2.1 Types and Research Approaches

This type of research is research in the context of the field (field research). Field research is collecting data in the form of facts or other symptoms in the field. In this study using a qualitative approach, from the research used, it will later produce data in the form of words called descriptive data both written and orally originating from people as well as from other observed sources, the data collected is in the form of images, or facts. In this study, researchers observed and then collected data, then the data was developed and analyzed.

The author uses a qualitative descriptive writing design that aims to describe, summarize various conditions, situations or phenomena of social reality that exist in society, which are the object of research and seeks to draw that reality to the surface as a feature, character, trait, model, sign or description of the certain phenomenon. Meanwhile, in analyzing the writer uses data analysis from Miles and Huberman which consists of data reduction, data presentation, and drawing conclusions.

2.2 Data Types and Sources

The data sources in this study use primary data sources and secondary data sources, while the description is as follows:

a. Primary Data

Primary data sources are data sources obtained from sources related to the problem under study, namely the management function in managing the Al-Fairus Mosque. In this study, the primary data sources included the results of interviews with the management and worshippers from the Al-Fairus Mosque Pekalongan.

b. Secondary Data

Secondary data sources are supporting data from primary data, namely data obtained from literature or books, journals, the internet related to the problem under study, as well as documents regarding the Al-Fairus and documents on the organizational structure of the Al-Fairus Mosque Pekalongan.

2.3 Method of collecting data

a. Observation

Observation data collection techniques are defined as a way of collecting data that requires researchers to see firsthand the visuals of the object under study, from actors, activities, time,

objects, conditions, space, and place. In this study, researchers went directly to the Al-Fairus Pekalongan Mosque to see the management at the Al-Fairus Pekalongan Mosque through the implementation of management functions so that they could find out directly from existing sources.

b. Documentation

The documentation method is a technique of collecting data by taking photos, archives or official documents related to the direction of research. The documentation method is used to reinforce the previous method, namely interviews and observations related to research. In this study, researchers searched and retrieved documentation or data to find out the history of the mosque's establishment, organizational structure, activities. Thus it can make it easier for researchers to obtain data.

c. Interview

Interview is a technique of obtaining information through discussion between two or more parties. The interviewer asked the interviewee questions. Through interviews can produce data that is useful for research, because it interacts directly with sources related to the problem under study. Therefore the researcher used a question and answer technique which was carried out directly with the management, as well as several people at the Al-Fairus Pekalongan Mosque to obtain this research data.

2.4 Data Analysis Techniques

Data analysis techniques using analysis According to Miles and Huberman, there are 3 steps that must be completed in analyzing qualitative data:

a. Data Reduction

Data reduction is the activity of choosing or selecting, simplifying, focusing, and summarizing the information obtained from research to find themes and patterns. In essence, data reduction aims to clarify or provide a clear picture, so that the data can be understood properly.

In this study the researchers did it after obtaining information or data from the Al-Fairus Pekalongan Mosque. Then the data is simplified by the researcher by selecting data related to the discussion in the research.

b. Data Presentation

Presentation of data is a collection process that has been summarized. The method used is qualitative, which is presented in the form of brief descriptions, graphs, schemes, illustrations and so on arranged in a systematic and mutually sustainable manner so that the data presented is clear, detailed and easy to understand. Presentation of data by researchers is to describe the data regarding management functions in the management of the Al-Fairus Mosque. So that the meaning of the events found can be understood easily.

c. Conclusions

Drawing conclusions is the activity of verifying data by repeating the research steps starting from the beginning of collecting data, the researcher looks for the meaning of existing data regularly from the general to the specific, the data is arranged and then grouped and then conclusions are drawn so that what problems are found in the research. This conclusion can be used by researchers to be presented in a research report at the end, namely the conclusion so that readers can find these conclusions.

3. RESULTS AND DISCUSSIONS

3.1 Implementation of management functions in the activities and management of Al-Fairus Mosque Pekalongan

Based on the results of observations and interviews conducted by the author, the application of management functions in the implementation of activities and management of the Al-Fairus Pekalongan Mosque is as follows:

a. Planning

The planning stage for the implementation of the management function in the management of the Al-Fairus mosque. Based on the interviews, it can be seen that the mosque administrators in carrying out the planning stage are divided into two, including:

1. Planning of the Physical Development of the Mosque

Planning for the physical condition of the mosque is carried out in several ways including management planning, construction and physical maintenance of the mosque, maintenance

of cleanliness and beauty of the mosque, management of parks and available facilities. Where is the strategic location of the Al-Fairus Mosque, which is right on the side of the road and close to the famous batik market, namely the Setono market, terminals, hotels. Based on an interview with Abdul Manan, the chairman of the management of the Al-Fairus Mosque, said that the construction of shophouses, lodging facilities and so on is indeed used as productive waqf, the results of which will later be used as mosque operations.

Productive waqf is waqf empowerment characterized by three main characteristics, namely an integrative management pattern, adhering to nazhir welfare principles and the principles of transparency and responsibility. The pattern of integrative waqf management means providing opportunities for waqf funds to be allocated to empowerment programs with all kinds of costs included in it.

2. Planning of Mosque Function

Planning the function of the mosque is planning in carrying out activities at the Al-Fairus Mosque. Planning is carried out directly via online where the management discusses planned activities through the WA group which are then discussed directly for follow-up. The activities of the Al-Fairus Mosque are as follows: 1) Pray five times in congregation, and Friday prayer activities. Planning for the activities of the Al-Fairus Mosque is managed by the administrators by making a schedule of tasks for the muezzin, prayer priest and preacher for Friday prayers. 2) Saturday morning recitation activities. The management coordinates starting from planning the implementation time, recitation fillers and consumption. 3) Activities for holidays, Eid al-Fitr, Eid al-Adha or sacrificial slaughter, the planning carried out by the management of the Al-Fairus Mosque is carried out directly by coordinating or meeting at the mosque a few days before.

From the results of the observations and interviews above, it can be concluded that the Al-Fairus Mosque management plan has been carried out as planned. This is also in line with the theory previously presented which states that planning is the initial action in managerial activities in every organization, the management process is shown to determine the goals and objectives to be achieved and take strategic steps to achieve these goals.

b. Organizing

Based on the results of observations and interviews on the physical organization of the mosque in the management of the Al-Fairus Pekalongan Mosque. It is known that the organization at the Al-Fairus Pekalongan Mosque is managed by the Al-Fairus Foundation. Where the Al-Fairus Foundation itself takes care of finances, building mosques and so on broadly. Besides that, the Al-Fairus Foundation itself also manages shophouses, lodging, and the Hajj and Umrah organization.

Organizing the functions of the mosque, the administrators of the Al-Fairus Mosque carry out the formation of management, develop a framework, tasks of authority in their respective divisions by dividing and grouping a work that has been implemented. The following is the division of tasks from the management of the Al-Fairus Mosque:

1. Protector

The caretaker of the protective section, namely the head of the Baros sub-district, is in charge of protecting the mosque's association as an organization, providing information and accommodating matters related to activities and is obliged to maintain the good name of the takmiran organization and always establish and maintain friendly relations both inside and outside the organization.

2. Coach or Advisor

According to the advisory researcher of the Al-Fairus Mosque, namely KH. Masykuri Anwar and Kyai Sa'dun provide instructions, guidance that is considered important for every organization to run properly, if the organization does not understand their duties, the advisory board and advisors provide instructions or suggestions to the organization.

3. Chairman

The chairman of the management of the Al-Fairus Mosque, namely H. Abdul Manan as chairman I and Muhammad Khaidar as chairman II who are fully responsible for leading and controlling activities both internal and external to the Al-Fairus Mosque.

4. Secretary

The secretary of the Al-Fairus Mosque, namely M. Syihabbudin as secretary I and Abdur Rahim as secretary II carried out the administrative implementation of the mosque's activities and the writing of correspondence to bound parties was proceeding properly.

5. Accounting

The Accounting of the Al-Fairus Mosque, namely Ali Zaenal Abidin as 1st accounting and Makmur as 2nd accounting, is in charge of coordinating all financial management activities of the Al-Fairus Mosque, both from charity boxes, donors and so on.

6. Education Sector

In the education sector, namely Ustaz M. Helmi, Ustaz Abdurrochim, Mahmud Kailani, and Munawwir who are responsible for the ongoing da'wah education activities such as cults, management of the taklim assembly (recitation) for parents, youth and children.

7. Religious Sector

In the religious field, namely H. Suwarno, Muslih, Mudhaffar, Rodhiyah, and Hj. Rohati who is in charge of planning, implementing, controlling and evaluating da'wah activities, namely holding activities that improve the quality of faith and religious knowledge for administrators and congregation of the Al-Fairus Pekalongan Mosque.

8. Youth Sector

The Youth Sector, namely M. Agus Salim, Zu'aim Rusydi, Kristanto, and Lina who are responsible for coaching children and youth in the environment around the Al-Fairus Pekalongan Mosque and carry out a number of useful activities so that they are encouraged to prosper the mosque.

9. Social and Community Sector

In the social and community sector, namely H. Caslani, Tjahyono, and Maliki who are responsible for conducting socialization and publication of the running of the organization and management work programs and establishing relationships with various parties, both residents around the Al-Fairus Pekalongan Mosque, agencies, government, sub-districts, district or other agencies.

10. Maintenance and Equipment Sector

In the field of maintenance and equipment, namely H. Ali Hamzah and Syafi'i who are responsible for planning, implementing, controlling and evaluating the implementation of the necessary infrastructure improvements in the mosque with the aim that the congregation's comfort in worship is maintained, in addition to checking and maintaining completeness of worship at the Al-Fairus Mosque, then prepare complete facilities and infrastructure for activities and then report and account for the results to the chairman of the Al-Fairus Mosque.

11. General Assistant

General assistant administrators are tasked with helping in general the smooth running of mosque management activities such as extending invitations, collecting infaq, alms, charity, zakat, and inviting members of the public to prosper the mosque, and as a liaison between the organization and the congregation or the community.

Based on the analysis, there is a concordance between the results of interviews and field observations with the theory because it is explained that organizing is a process of compiling an organizational structure that is in accordance with organizational goals, organizing is a process of assigning, allocating resources, and organizing and coordinating activities for each individual and or group that will contribute to the implementation of the plan. This is in line with what the management of the Al-Fairus Mosque has done in carrying out mosque activities, both daily, weekly and Islamic holiday activities.

c. Actuating

Mobilization is an effort made to achieve company goals based on planning and organizing. Based on the results of observations of the management function in the management of the Al-Fairus Pekalongan Mosque, it is divided into two:

1. Actuating of the Mosque Physical

The actuating of mosque management carried out by the Al-Fairus Foundation is carried out according to the existing task arrangement. Among them include: a) The construction of the mosque, where the Al-Fairus Mosque is still in the process of being built, of course the task of the

administrators in the mosque management movement is to renovate the mosque porch which has not been completed. b) Cleanliness of the place, cleaning of the mosque area is carried out twice, namely in the morning and in the evening. The cleaning of the place includes the area outside the mosque, the parking area, shop houses and lodging, to the complex where the tomb of the founder of the Al-Fairus Mosque is located.

2. Actuating of the Mosque Functions

The Actuating management of the Al-Fairus Mosque in carrying out mosque activities, is divided into two activities, namely daily activities and special activities. The mosque's daily activities such as the five daily prayers and recitation of the Qur'an are attended by several congregations. Then special mosque activities such as the implementation of the Eid al-Fitr prayer, in its implementation starting from a member meeting, then implementing the assignment of the Eid prayer, in the form of an imam, preacher, and takbir reader.

The results of the analysis above can be concluded that the Al-Fairus Mosque management movement has been carried out as it should. This is also in line with the theory that has been presented and explained previously where actuating is the most important aspect of the management function because it is the pursuit of various types of action itself, so that all group members from the top level to the lowest try to achieve organizational goals in accordance with plan that was originally set, in a good and right way.

d. Controlling

Based on the results of observations and interviews oversight of the management function in managing the Al-Fairus Pekalongan Mosque. It is known that supervision in the management of the Al-Fairus Mosque is divided into two, namely:

1. Supervision of Mosque Physical

Physical supervision of the Al-Fairus Mosque is related to broad infrastructure, which includes financial supervision, development, cleanliness of the mosque area, and supervision of mosque facilities. The supervision is directly regulated by the Al-Fairus Foundation.

2. Supervision of Mosque Functions

Oversight of the functions of the mosque in general, the chairman of the board coordinates all members of the Al-Fairus Mosque management in carrying out the activities of the Al-Fairus Mosque, both daily, weekly and Islamic holiday activities.

The results of the analysis above can be concluded that the management supervision of the Al-Fairus Mosque has been carried out as it should. This is also in line with the theory previously presented, namely that control is the process of observing or monitoring the implementation of organizational activities to ensure that all work being carried out goes according to a predetermined plan.

3.2 The impact of implementing the mosque management function on the congregation at the Al-Fairus Mosque Pekalongan.

Based on data analysis related to the impact of implementing the management function on the congregation at the Al-Fairus Pekalongan Mosque, it was found that the impact received by the congregation was as follows:

a. Reducing the Unemployment Rate of the Communities

In the process of building the Al-Fairus Pekalongan Mosque, of course, it requires a lot of manpower, so this involves the local community to work in the development process. After the mosque, shophouses and inns were established, they also needed management employees, all of whom were recruited from the surrounding community. This makes a positive side for the community, there are people and congregation of mosques who are used as parking workers, security, cleaning managers, shop keepers, inn managers, and so on.

b. Improving the Economy of the Communities

The existence of facilities from the mosque such as shop houses and a large area of the mosque makes it an opportunity for local people to sell. Apart from selling in shop houses, the community can also sell around the mosque, such as selling food by opening tents or stalls, this can increase the economy of the community congregation itself.

c. Get Useful Knowledge

The recitation activities which are often held every Saturday morning draw enthusiasm from many circles of society, many congregations regularly take part in the recitation activities which are held at the Al-Fairus Pekalongan Mosque. With these regular recitations, the community can gain very useful knowledge regarding everyday fiqh issues so that the congregation can immediately practice them in their daily lives.

4. CONCLUSION

After going through the discussion, based on the description regarding the application of management functions in the implementation and management of the Al-Fairus Mosque Pekalongan, several conclusions can be drawn. Supported by field data and existing theories, it can be concluded that the Application of Management Functions in the Implementation and Management of Al-Fairus Pekalongan Mosque is as follows: Implementation of management functions in activities and management of the Al-Fairus Mosque Pekalongan. The application of management functions in the implementation of activities and management of the Al-Fairus Mosque Pekalongan has been going well in accordance with existing theories. Starting from planning the planning of the physical construction of the mosque and planning the functions of the mosque, the organization has been carried out well with the creation of a complex organizational and management structure. Physical Movement and Functions of the Mosque in carrying out all the things that have been planned, as well as the Physical Monitoring and Functions of the Mosque which are also appropriate and routinely carried out. The impact of implementing the mosque management function on the congregation at the Al-Fairus Mosque Pekalongan. From the application of the management functions of the Al Fairus mosque Pekalongan, there are impacts and consequences of the functions of implementing the management functions of the mosque, including reducing the unemployment rate of the community around the mosque. In addition to reducing unemployment, people who work around the mosque have also experienced an increase in income. Communities and congregations also get Useful Knowledge with the implementation of this management function. This is because the recitation activities that are routinely carried out are the main attraction for the congregation.

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