

THE ANALYSIS OF THE *DA'WAH* STRATEGY IN INCREASING THE QUANTITY OF PILGRIMS MOSQUE ALAMUL HUDA ON SOCIETY DAWUHAN KAWANGREJO MUMBULSARI JEMBER

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Abstrak:

Seperti yang kita tahu bahwa Indonesia merupakan negara dengan jumlah penduduk muslim terbesar di Indonesia. Maka dari itu tidak heran jika banyak bangunan masjid yang ada di setiap penjuru daerah. Masjid merupakan simbol dan juga tempat orang melakukan sebuah da'wah islami dengan tujuan meningkatkan keimanan dan melakukan berbagai ibadah dengan tujuan mendekatkan diri kepada Allah. Maka dari itu perlu adanya siasat tertentu dalam upaya da'wah tersebut. Metode penelitian ini menggunakan pendekatan kualitatif dengan jenis deskriptif. Penentuan subjek penelitian menggunakan teknik purposive. Teknik pengumpulan datanya menggunakan observasi, wawancara dan dokumentasi. Adapun analisis data dalam skripsi ini melalui tiga langkah yaitu kondensasi data, penyajian data dan penarikan kesimpulan. Sedangkan untuk keabsahan data menggunakan triangulasi sumber.

Kata Kunci: Strategi Dakwah, Kuantitas Jamaah

Abstract:

As we know, Indonesia has the largest Muslim population in Indonesia. Therefore, it is not surprising that there are many mosque buildings in every corner of the area. The mosque is a symbol and a place for people to carry out an Islamic da'wah to increase faith and perform various worships to get closer to Allah. Therefore, it is necessary to have specific tactics in this da'wah effort. This research method uses a qualitative approach with descriptive type. Determination of research subjects uses purposive techniques. Data collection techniques use observation, interviews, and documentation. The data analysis in this thesis goes through three steps, namely data condensation, data presentation, and conclusion drawing, as for the validity of the data using source triangulation.

Keywords: *Da'wah* Strategy, Congregation Quantity

Introduction

Indonesia is one country in the world with the majority of the population is Muslim. Therefore, not a few found the building as the worship of the Muslims, namely the mosque. This place is the most important means of strengthening the Islamic and enhancing worship through various Islamic nuance activities. The mosque is one of the symbols of the greatness of Muslims.



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All forms of the benefit of the Muslims do in mosques as that happened during the Messenger of Allah peace be upon Him. He teaches a variety of teachings of Islam through *da'wah*. This is because the *da'wah* is an obligation for all Muslims who form the legacy of the journey of the Prophet and his successors. This doctrine by our knowledge that Islam is a religion of *da'wah* that always invites people to virtue and forbid bad things (*amar ma'ruf nahi munkar*).¹

A mosque is a place located to direct and educate the Muslims in realizing the human resources by the teachings of Islam. In addition, as a place of worship, a mosque can also be used as a place of evil by managing various *da'wah* activities in the mosque. Thus, the mosque will be increasingly felt his presence by the community.² According to the regulation of the minister of religion of majelis *taklim* article 1, paragraph 1, "*Majelis taklim* is an institution or community groups that provide education religious Islamic formal as a means of *da'wah* of Islam." According to this rule, the majelis *taklim* are very supportive of the activities at the mosque, one of which, namely the *da'wah*.

Da'wah is etymologically derived from the Arabic language, namely *da'a yad'u da'watan*, which means the invite, sent and called.³ *Da'wah* is the embodiment of the doctrine of the God-head, which is applied in a system of social activities that are carried out continuously to affect how you feel, think, behave, and act in society so by the teachings expected. In the world of *da'wah*, the Messenger uses the mosque to teach Islam's religion. Then from that, *da'wah* has a close relationship with the mosque.

The holy Qur'an also explained about the call of *da'wah* that is contained in Surah Yunus verse 25:

وَاللَّهُ يَدْعُوا إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

Meaning: "God calls to the House of Peace (Paradise) and guides whomever He wills to a straight line (Islam)." (QS: Yunus:25)⁴

From the above verse, we can conclude that God invites all humanity to paradise in His palace of peace. In heaven, man is free from all forms of calamity and grief, secure of death, and Allah guides his servants who are required to in the religion of Islam that will take them into the palace of peace. Therefore, those who showed goodness for him will get the reward in this case.

The hadith narrated by Muslim also explained about the importance of *da'wah*:

مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ (رواه مسلم)

¹ Ropingi E- Ishak, *Pengantar Ilmu Dakwah* (Malang: Madani, 2016), 12.

² Ibid., 178.

³ Samsul Munir Amin, *Ilmu Dakwah* (Jakarta: Amzah, 2015), 1.

⁴ Al-Qur'an, (10:25).

It means: “*he who shows the good, then for him the reward of such people that are doing so.*” (HR. *Muslim*)

In implementing the *da'wah*, not enough only with the availability of a place. However, people who give direction and man who is directed must also understand the meaning of the education of Islam. This is because the essence of Islamic education is the motor or engine for the mosque. *Da'wah's* purpose will be challenging if the giver of *da'wah* and the congregation or the community has Islamic education is low. Education Islamiyah encourages them to flock to the mosque and teaches them the importance of prayer in assembly. Even the mosque became a center of Islamic education.⁵

If both are already aware of the education of Islam, then the development of *da'wah* in the mosque can be optimized through the strategy in an integrated manner. In this activity, strategic propagation can occur at the scale of an organization or institution. Therefore, achieving a goal takes a strategy with many supporting components: *da'i*, *mad'u*, material, media.

In other words, if a mosque wants to achieve a goal in the *da'wah*, the need for the people who want to convey the *da'wah*, pilgrims, *da'wah* material, and the media in getting the *da'wah*. If the components of the *da'wah* were processed using the right strategy, then the *da'wah* activity would take place smoothly by the desired goal. Because however, when an institution wants to plan activities and run perfectly, it needs management and the right strategy.

This is what happened at the mosque Alamul Huda. The mosque is located in Dawuhan Kawangrejo Mumbulsari Jember. According to the local community, the first mosque was only used as a place of prayer in the congregation and the usual activities that made pilgrims bored and monotonous. However, the increasing time up to this time, the mosque has several more pilgrims than the first. This suggests that the mosque Alamul Huda successfully implemented the strategy of *da'wah* to increase the amount of wisdom.

In addition to the repair of the building of the mosque continued, some of the components also participate in the success of the strategy of this mission. With the presence of preachers, the pilgrims were enthusiastic and participated in the activities carried out, the custodians of the mosque, the material for the delivery of *da'wah* that is not boring, and the media is enough to make *da'wah* strategy that managed the mosque managed to make the worshippers in the mosque was increased from time to time.

The Study of the Theory

1. Understanding The Strategy

⁵ Haidar Putra Daulay, *Sejarah Pertumbuhan dan Pembaruan pendidikan islam di Indonesia*, (Jakarta: Kencana Predana Media Group, 2009), 62.

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Strategy is etymologically derived from the Greek “*stratego*,” which means planning the extermination of the enemy through the use of resources effectively. The term strategy is often identified with the tactics that can be interpreted as “concerning the movement of organisms in response to external stimulus.” A strategy has a primary or scheme to accomplish the intended target, so the strategy is a tool to achieve the goal.⁶

Strategy, according to Amin, is an attempt to mobilize and direct the potential and resources into a series of activities to achieve the goals that have been set. K. Andrew quoted Mudrajat Kuncoro said that the strategy is the pattern of objectives, purposes, and public policy to achieve the objectives that have been set. The strategy used by an organization is determined by the goals to be achieved and the conditions that it wants to create. Strategies used to solve a particular issue are different from the strategies applied to solve the other problems.

According to Alfred Chandler's strategy is “the determination of long term goals of an enterprise and the adoption of courses of action and the allocation of resources necessary for carrying out these goals.” Some of the understanding of the above strategies can be concluded that the strategy is a concept or framework of thinking about a problem.⁷

A social organization's definition of perspective explained that the strategy is a plan of action to influence policies, programs, behavior, and public practice. To it as a plan in the process should contain.

- a. The goals, objectives, and targets are clear.
- b. A series of tactics and related activities.
- c. Implemented using the organized and systematic

Strategy in practice is a pattern of purposes, policies, programs, actions, decisions or is the allocation of resources becomes the basis for an organization in mengkonstruk something must be done, and the consideration of or reason for an organization to do it. In this function, the strategy expands the mission to bridge the organization and its environment.

The generic concept is mainly by the early development of strategies used in the military world. Strategy in the military world is the variety of methods used by warlords to defeat the enemy in a war. At the same time, the means used by the army to win the battle is called the term tactics.

Strategy can be understood as an effort to achieve the goal to obtain the expected results. If the strategy is associated with *da'wah* can be defined as the process of determining how power and efforts to reach the destination in certain circumstances and conditions to achieve the purpose

⁶Muzdalifah dan Muhammad Nur Hadi, Strategi Dakwah Takmir Masjid Darul Hikmah Dalam Membangun Masyarakat Madani Di Dusun Buluresik Manduro Ngoro Mojokerto, *Jurnal Fakultas Agama Islam*, (2, September 2017).

⁷ Muzdalifah dan Muhammad Nur Hadi, Strategi Dakwah Takmir Masjid Darul Hikmah Dalam Membangun Masyarakat Madani Di Dusun Buluresik Manduro Ngoro Mojokerto, *Jurnal Fakultas Agama Islam*, (2, September 2017).

of *da'wah* optimally. In other words, strategy in *da'wah* is the strategy needed to achieve *da'wah's* goal.

2. Understanding of *Da'wah*

In the Islamic *da'wah* means a process of delivering a message of religion to humanity from a variety of aspects of life. Human lives include material life (earthly) and the spiritual (religious). Both of which describe the dialectical nature inherently of the phenomenon of man as a servant of God.

In addition to the straightforward definition above, several reports are created by experts or scholars' who is concerned about the development of the Islamic *da'wah*, among others:⁸

a. *Da'wah*, according to Sheikh Ali Mahfud

Efforts to encourage people to do good and follow the instructions (religion) sent them to do good and prevent them from evil to obtain happiness in this world and the hereafter.

b. Drs. H. Masdar Helmy

Define the *da'wah* as an effort to encourage human beings to obey the teachings of Allah (Islam), including *amar ma'ruf nahi mungkar*, to obtain happiness in this world and the hereafter.

c. Prof. Toha Yahya Oemar MA

Da'wah is an attempt to invite a human with a wise way to the right path according to the commandment of God for the benefit and happiness in this world and the hereafter.

3. Understanding The Strategy Of *Da'wah*

The strategy of *da'wah* is a plan drawn up in such a way so that the message-the message can be received, understood, and followed by the *mad'u*. According to Asmuni Syukir, the strategy of *da'wah* means method, stratagem, tactic, or maneuver used in the activity activities of *da'wah*. The development of a strategy for non-muslims must pay attention to the situation and the conditions in which the strategy of *da'wah* will be applied in a society.⁹

To achieve the goal, the strategy is a way to show the way and must show how the operational tactics are. Strategies and methods of *da'wah* new will be arranged after knowing the four elements of *da'wah* that the perpetrators of *da'wah* (*da'i*), the target of *da'wah* (*mad'u*), material *da'wah*, and media *da'wah* that will be used. The first element related to the potential, the second element relates to the readiness or the possibility of a person can receive material non-muslims are delivered, the third element relates to the material or the contents of the message *da'wah*, and the

⁸ Sofyan Hadi, *Ilmu Dakwah*, (Jember: CSS, 2012), 10.

⁹ Mandala Putra, *Strategi Dakwah Pengurus Masjid Dalam Memakmurkan Masjid (Studi Pada Masjid Abu Bakar Ash-Shidiq Kelurahan Pekan Sabtu Kota Bengkulu)*, (Skripsi, Intstitut Agama Islam Negeri (IAIN) Bengkulu, 2019).

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fourth is related to the media or channel used to convey the material da'wah to the people, which could be through print or electronic media.

Two things need to be considered in terms of the strategy of da'wah, namely:

- a. Strategy is a plan of action (a string of *da'wah* activities), including using methods and utilizing various resources or power. Thus, strategy is the process of the preparation of work plans, not yet on the action.
- b. The strategy is structured to achieve specific goals. That is, the direction of all the decision-making strategies is the achievement of the plan. Therefore, before determining the strategy, it is necessary to formulate clear goals that can be measured.

In communication strategy as planning and management, Effendi deciphering is used to achieve a goal that serves as a road map that must be taken and contains operational tactics. This should be supported theory because the theory is knowledge based on the experience that has been tested truth.

For the communication strategy, everything must pay attention to the communication component in the theory of Harold D. Lassell, i.e., Who says What in Which Channel to Whom with What effect (the communicator, message, medium, communicant, and effects). Al-Bayanuni defines the strategy of *da'wah* (*manahij al-da'wah*) as the provisions of the da'wah and the plans formulated for the activities of da'wah.

In addition to making the definition of, it also divides the strategy of da'wah in three forms, namely:¹⁰

- a. Strategy sentimental (*al-manhajal-'athifi*) Strategy sentimental is *da'wah* which focuses on the aspects of the heart and moves the feelings and inner partner of *da'wah*. Some of the methods developed from this strategy are giving partners proselytizing advice impressive, calling with tenderness, or providing satisfactory service.

Methods: This method is appropriate for the partners of the da'wah marginalized and considered weak, such as women, children, people who still lay, poor people, and others. The strategy of this sentimental applied by the Messenger of Allah when faced with the idolaters of Mecca and the verses were revealed before the Prophet migrated to the city of Medina are also many who emphasize this aspect of humanity, attention to the poor, orphans, and others.

- b. Strategy is rational (*al-manhaj al-'aqli*). The rational strategy is the *da'wah* with specialized methods that focus on the aspect of the mind. This strategy encourages the partners for non-muslims to think, ponder, and take a lesson. Using the laws of logic, discussion, or the appearance of the

¹⁰ Mandala Putra, Strategi Dakwah Pengurus Masjid Dalam Memakmurkan Masjid (Studi Pada Masjid Abu Bakar Ash-Shidiq Kelurahan Pekan Sabtu Kota Bengkulu), (Skripsi, Intstitut Agama Islam Negeri (IAIN) Bengkulu, 2019).

examples and evidence of history is one of the methods of the rational strategy. Al-Qur'an to encourage the use of strategy reasonable with some of the terminologies, among others: *tafakkur*, *tadzakkur*, *naẓhar*, *taamul*, *I'tibar*, *taddabur*, and *istibshar*.

Tafakkur is to use thought to accomplish den crazy to think; *tadzakkur* is presenting a science that must be maintained after the forgotten; *naẓhar* is to direct our hearts to concentrate on the object that is being considered; *taamul* is repeating thoughts to find the truth in his heart; *I'tibar* meaningful transfer of knowledge that was being thoughtless towards the understanding of the other; *tadabbur* is an attempt to think of the consequences of each issue; *istibshar* is to uncover something or to try to do this, as well as *memperlihatkannya* to view the heart.

c. Strategy Sensory (*al-manhaj al-hissi*)

Strategy sensory system is defined as da'wah or sets the method of da'wah oriented on the five senses and cling to the results of research and experiments. The forms compiled by this strategy are the practice of religious or exemplary.

First Messenger of the practice of Islam-as the embodiment of sensory strategies witnessed by the companions. The companions can witness the miracles of the Prophet *Sholullahu 'Alaihi Wasallam* directly, such as the splitting of the moon, even seeing the archangel Gabriel in human form. Now we use the Al-Qur'an to strengthen or reject the results of scientific research.

4. Elements of *da'wah*

The elements of propaganda are the components of each of the *da'wah*. Such elements are the da'i (one who invites to Allah's way), *mad'u* (people were invited to cooperate in *da'wah*), *maddah* (lessons about Islam taught in *da'wah*), *wasilah* (everything to support the *da'wah*), *tariqah* (methods), and *atsar* (the effect of *da'wah*).

5. Understanding The Mosque

The mosque comes from the Arabic *sajada-Yasjudu*, which means bow down or bow. The broader world context is an expression and kepanutan and obedience to its creator. Prostration is waterless, compliance, and self-contempt. The words of the mosque repeated as many as 28 times in the Qur'an, as seen in some of the following verses:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظُلْمًا وَأَلَاءِ صَالٍ

It means: "to God bow down (obey) all things of the heavens and in the earth. Either by their own accord or were forced to (and bow down anyway) the bayanganya in the morning and the evening." (QS Ar-Ra'd:15)¹¹

¹¹Aisah Nur Handryant, "Masjid Sebagai Pengembangan Masyarakat Integrasi Konsep Habluminallah, Dan Hablummin'alam" (Skripsi, UIN Maulana Malik Ibrahim, 2010), 18-19.

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Based on the root word of the Mosque containing the meaning of the subject and obedient, then the essence of the mosque is the place to do all the activities related to obedience to God alone. Therefore, the Mosque can be interpreted further, not just as a place of prayer and *tayammum* (ablution), but also as a place to carry out all the activities of the Muslims that are associated with obedience to God.

The term bows down to this and then has a more special context as one of the hoists in prayer. Prostration is understood as laying the forehead, hands, knees, and feet on the earth's surface. This gave birth to the term Mosque means place of prostration or a broader context as a place of prayer. The mosque is also called the place of the house or the house of God to show the holiness and the role of this building as a place of worship.

The mosque is an organization that became the center of worship, preaching, and Islamic civilization; for its management to be more efficient and effective, it needs to use the science of leadership. Management will be developed in this case is not regardless of the frame of the teachings of Islam. Need to be studied in advance of the function at the time of the prophet peace be upon Him and the picture of the mosque that we want, or the mosque of the future.

6. The development of *da'wah* in the Mosque

The development of *da'wah* is an attempt to improve the quality in terms of technical, theoretical, conceptual, and moral pilgrims (administrators, custodians, or worshippers other) through a variety of media appropriate to the needs and goals of an institution in the business of development.¹²

The development is an attempt to improve the quality in terms of technical, theoretical, and moral Pilgrims (board, or custodians, or worshippers other) by the objectives of an institution through education and training. Therefore, a planning organization will always be rooted in a strategy, including Human Resources planning. The development process is based on the attempt to develop business awareness, willingness, expertise, and skill of the elements of *da'wah* to run effectively and efficiently.

The principle of development in the Development of human resources is a preacher. In the organization's context, the role of the human resource is the executor of the organization. In contrast, the context of the act is the executor of the missionary activities that have been planned. First, in the organization's context, developing *da'wah* needs to foster and set to the inability of the organization of human resources.

¹² Turaekan, "Pengembangan Dakwah di Masjid Al-Muhtadin Plumbon Periode Tahun 1996 Sampai Tahun 2017", (Skripsi, Universitas Negeri Sunan Kalijaga, Yogyakarta, 2017), 23.

Things that need to prepare are to equip human resources with managerial skills, administration, networking (networking), work planning, and the legality of the organization. Development, in this case, can be done by holding a training organization, training management organization, and so on. Second, in the context of the development of da'wah needs to be done to foster and develop the ability of both theoretical and practical that need to be mastered by the executor of da'wah in the field (preachers).

The implementation of the development should be based on methods that have been defined in the program of the development of the da'wah mosque. Program development is determined by the person in charge of the development of the custodians of the mosque and the mosque teenagers as the manager of the event held by a mosque.

Research Methods

1. Research Approach

This study uses a qualitative approach. Bodgan and Taylor define the qualitative method as a research procedure that produces descriptive data in words written or spoken of the people and behaviors observed. This approach is at the background and the individual in a holistic (whole) approach. So, in this case, it should not isolate individuals or organizations to variables or hypotheses but need to be looked at as part of a whole.¹³

This study intends to understand the phenomenon of what is experienced by research subjects, for example, the behavior, perception, motivation, action, and others, holistically, and by way of description in the form of words and language, in a context of unique natural and by utilizing various methods of natural.

2. Type Of Research

The type of research used is descriptive qualitative research. It is the study of phenomena or specific populations obtained by researchers of the subject in the form of individuals, organizations, industries, or the perspective of others. The goal is to describe aspects relevant to the observed phenomena and explain the characteristics or problems. In general, this descriptive study does not need the hypothesis, so his research does not need to formulate the idea.¹⁴

Qualitative research should be “Perspective Emic” means obtaining the data “as it should be,” not based on what researchers think, but found as it is in the field, experienced felt, and thought out by the informant.¹⁵

3. Data Source

¹³Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT. Remaja Rosdakarya, 2002), hlm. 4

¹⁴Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan praktek*, (Jakarta: Rineka Cipta, 2002), 208

¹⁵Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2016), 295-296.

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The subject of the study is a source of information to find the data in uncovering the research problem or known by the term “informant,” that is, those who used to give information about the situation and the condition of the background of the study.¹⁶ In this study, researchers can obtain the data through the purposive technique.

The technique is purposive sampling technique data source with a particular consideration. For example, specific considerations are the person most knowledgeable about the researcher's in-expect or as a ruler to explore the object/the social situation under study.¹⁷ Researchers can obtain the data by interviewing in-formants which consists of:

- a. The Caretaker of the Mosque Alamul Huda
- b. Community Leaders Hamlet Dawuhan Village Kawangrejo Mumbulsari Jember
- c. People Around into a Mosque Alamul Huda

Discussion

1. The strategy of da'wah In Increasing the Quantity Mosque Alamul Huda in the Community of the Dawuhan Kawangrejo Mumbulsari Jember

Based on the interviews, it can be concluded that the strategies used to improve the quantity of the congregation in the Dawuhan Kawangrejo Mumbulsari Jember, namely how to approach the feeling, invite with tenderness so that the community participate and become a mosque.

This strategy is by the strategy sentimental. This strategy focuses on the aspects of the heart and moves the feelings and the inner person to be given the *da'wah*. Giving partners the da'wah advice impressive, calling with tenderness, or providing satisfactory service are some of the methods developed from this strategy.

This strategy was applied by the Messenger of Allah when faced with the idolaters of Mecca, and the verses were revealed before the Prophet migrated to the city of Medina. This strategy is also suitable for women, children, people who still lay, poor people, and others.

Al-Bayanuni expressed this strategy defines da'wah strategy (*manahij al-da'wah*) as the provisions of *da'wah* and the plans formulated for the activities of da'wah in the book the Science of *da'wah* bouquet of Moh. Ali Aziz.

Remember, the community Dawuhan Kawangrejo Mumbulsari Jember is a community of lay religion. This strategy is considered the most appropriate to invite the community to

¹⁶Lexy J Moleong, *Metodologi Penelitian*, 157.

¹⁷Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2016), 53.

worship in Alamul Huda's mosque. So that can be seen as the quantity of worshippers in the mosque increasing in number.

2. The role of the Caretaker of the Mosque to Increase the Quantity Mosque Alamul Huda on Society Dawuhan Kawangrejo Mumbulsari Jember.

From some of the interviews above, it can be concluded that the mosque has a significant role in the process of development of the mosque; he was among the:

a. Manage cash

This activity is a routine plan carried out by the mosque's caretaker. Each finished Friday prayers, or every once a week, the board will read the amount of cash managed and supported by the board.

b. Raise funds

Raising funds is one of the board's agendas to collect money donations from the community as a reserve of money when there are activities in the mosque. This money comes from the charity box and a donation of any activities in the mosque Alamul Huda.

c. Conduct routine activities

This role is an activity that has run since the mosque stood. However, the first activities that do not like the current activities involving society that more and more innovative.

d. Add new activities in addition to activities already routinely performed.

This acts as the embodiment of the aspirations of the people who say that the activities in the mosque Alamul Huda are monotonous. This reduces the worshippers in the mosque until the board brings up new activities such as completing, kulum each finished the prayer and being a committee in preparing the activities in the mosque.

Conclusion

Based on the results of the research analysis, as has been said in the previous chapter concerning the focus of the problem, by using qualitative methods, it can be presented the following conclusion:

Strategies used in improving the quantity of the congregation in the community of the Hamlet Dawuhan Village Kawangrejo Mumbulsari Jember, which with the strategy sentimental. A strategy that focuses on the aspects of the heart and moves the feelings and the inner person to be given the da'wah.

The caretaker of the mosque has a significant role in the process of development of the mosque; he is among the by managing cash, raising funds, conducting routine activities, adding new activities such as completing, kulum each finished the prayer, as well as being a committee in preparing the activities in the mosque.

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