

Da'wah Activities, Imarah Management, and Administrative Challenges at the Tasikmalaya Grand Mosque

Andini Purna Dita¹, Ariana Suryorini²
^{1,2} Universitas Islam Negeri Walisongo Semarang,
ariana_suryorini@walisongo.ac.id

Article Info

Article history:

Received 11 Juli 2025

Accepted 10 June 2026

Published 30 June 2026

Keywords:

Administrative; Da'wah;
Imarah Management;
Grand Mosque.

Abstract

This research aims to identify the da'wah activities, the implementation of imarah management, and the challenges encountered by the management of the Tasikmalaya Great Mosque in promoting mosque prosperity. The study employs a qualitative research design using primary and secondary data collected through observation, interviews, and documentation to gain a comprehensive understanding of imarah management practices. The findings indicate that the mosque's da'wah activities are designed to strengthen religious understanding, promote ethical values, and disseminate Islamic teachings. Programs such as Tabligh Akbar, regular religious study sessions, and various social activities encourage community participation, unity, and sustainable engagement among worshippers. The implementation of imarah management reflects systematic planning through surveys and discussions to identify the needs of the congregation and ensure effective organisation of mosque programs. However, the management faces several challenges, including inadequate planning, ineffective communication and coordination among administrators, limited participation from younger generations, and financial and maintenance constraints. The study concludes that regular program evaluation, continuous organisational improvement, and management and leadership training for mosque administrators are essential to enhance program effectiveness, strengthen institutional capacity, and support sustainable mosque prosperity.

Keywords: Administrative; Da'wah; Imarah Management; Grand Mosque.

Copyright © 2021 Journal of Islamic Management and Pilgrimage. All rights reserved.

Introduction

Mosques are often used as places to gather, seek knowledge, preach, discuss, or exchange experiences. The level of public concern regarding the establishment of mosques is currently high, as evidenced by the large number of mosques that have been built in various locations, regardless of their size, whether grand or modest, in cities or villages. Consequently, it becomes easier for Muslims to perform their religious duties and to draw closer to Allah SWT. The effort to maintain and develop mosques is an obligation for Muslims because, in addition

to being the primary place of worship, mosques serve as a symbol of Islam's progress and success in uniting its community. To effectively maintain and develop a mosque, sound mosque management is essential.

Management is a crucial process in driving an organisation forward. Without effective and efficient management, positive results cannot be achieved. Achieving an organisation's goals—whether economic, social, or political—depends on the ability of those involved to carry out their responsibilities. Management within a mosque also plays a vital role in this regard, as achieving desired outcomes and maintaining quality in the community requires that management operations be conducted in an orderly and organised manner. Furthermore, it is essential to implement the core management functions—such as planning, organising, actuating, and controlling —(Umar, 2019).

The prosperity of a mosque is, of course, inseparable from the role of the mosque's board of trustees; the conduct of these trustees naturally serves as a model for others. If the board of trustees performs its duties well, the mosque can be said to be prosperous and making progress; conversely, the opposite is true (Dinillah et al., 2023). The board members are a crucial component of mosque management, as they serve as the administrators within the mosque and have been elected by the mosque's governing body. Ijarah management involves fostering the prosperity and vibrancy of the mosque through various activities that attract congregants, thereby ensuring that congregants have both the right and the obligation to contribute to the mosque's prosperity. Building, establishing, maintaining, and respecting the mosque are all integral to fostering its prosperity. Not only that, but keeping the mosque sacred, as well as filling and enlivening it with various acts of worship, are also part of mosque management (Nuria Anjaswari, 2022). In fostering the prosperity of a mosque, the implementation of management functions is considered necessary in every mosque, as we often find mosques that are not productive enough in meeting the needs of the congregation. Therefore, having active, innovative, and productive administrators is crucial so that the mosque can become a magnet for the congregation to worship and draw closer to Allah SWT (Imanuddin et al., 2022).

The Grand Mosque of Tasikmalaya, often abbreviated as MAT, was established in 1886. The founder and owner of the land and building was the Regent of Sumedang, Prince Aria Adipati H. Soeriatmadja. When this mosque was founded, the city of Tasikmalaya was politically under the jurisdiction of Sumedang Regency. After undergoing several political changes—such as the relocation of the capital of Sukapura from Manonjaya to Tasikmalaya, which subsequently became Tasikmalaya Regency, followed by the separation of Tasikmalaya

Regency into the city of Tasikmalaya and Tasikmalaya Regency—MAT developed its own dynamics in line with these changes. Today, MAT holds the status of a state mosque classified as a grand mosque—a designation reserved for mosques at the regency or city level in Indonesia. Although MAT is a state mosque, it is not classified as state-owned property (BMN) and thus does not receive an annual budget allocation from the Tasikmalaya City Regional Budget (APBD). The city government provides grants to MAT, similar to those given to most Islamic mass organisations.

The Grand Mosque of Tasikmalaya City has become an icon of the city, with its strategic location along a main thoroughfare in the city centre, the golden-yellow accents on its roof, and four minarets resembling those of the Masjid al-Haram, making it a focal point. The mosque's architectural details also convey profound philosophical meanings rooted in Islam. Its five roofs symbolise the obligation to pray five times a day and the five pillars of Islam. Meanwhile, the four minarets represent the four branches of Islamic knowledge: Arabic language, Sharia, history, and al-hikmah (philosophy). The three sections within the minarets symbolise the levels of perfection for a Muslim: Iman (faith), Islam (submission), and Ihsan (excellence). The 33-meter-tall minarets symbolise the number of times one should remember the Creator and represent the forms of tasbih (glorification), tahmid (praise), and takbir (proclamation of God's greatness). Moreover, the Tasikmalaya Grand Mosque serves a social function for the community.

The Tasikmalaya Grand Mosque has a building area of 2,456 m² and a land area of 7,215 m². The building has two floors and can accommodate 8,000 worshippers. The Tasikmalaya Grand Mosque serves as a model for other mosques. This is because it is managed by the city government, making it a leading institution with a governing body headed by the deputy mayor of Tasikmalaya, along with leaders from various fields. In 2006, the mosque's welfare board won the overall championship award for West Java for successfully empowering the congregation through various social and economic activities, one of which was establishing a cooperative. The Tasikmalaya Grand Mosque also serves as the venue for tabligh akbar events. A "tabligh akbar" is commonly known as a religious gathering or assembly featuring lectures delivered by well-known or popular speakers. Such events attract congregants to attend, thereby increasing community participation in mosque welfare activities (Bilad, 2023).

The Tasikmalaya Grand Mosque serves as an example of a mosque that plays a strategic role in its community. Through the various activities it hosts, this mosque functions not only as a place of worship but also as a hub for social and da'wah activities. The imarah management at the Tasikmalaya Grand Mosque encompasses various aspects, including organisational

programs, human resource management, and the development of community-engaging activities. In the context of the Tasikmalaya Grand Mosque, the importance of imarah management can be seen in how the mosque attracts congregants and maximises community participation in various activities.

The Tasikmalaya Grand Mosque still faces several challenges related to limited human resources, which impact the implementation of mosque management, such as efficiently allocating resources for social activities and ensuring that the programs carried out have a significant impact on the congregation. Although in this context the Tasikmalaya Grand Mosque utilises technology—such as social media—as an effective tool to promote mosque programs and increase congregant participation—for example, through its YouTube and Instagram accounts, which allow congregants to stay informed about activities held at the mosque—However, the use of this technology is still not optimal because only a small number of mosque members utilise it. This is because the community is still not very familiar with technology.

Considering the implementation of imarah management at the Tasikmalaya Grand Mosque, the author believes that the Tasikmalaya Grand Mosque is an important subject for research, given that it is located in the city centre, serves as a model mosque, and plays a vital role in supporting the religious worship activities of the surrounding community. Not only that, but the Tasikmalaya Grand Mosque Management Board (DKM) also plays a vital role in organising congregational prayers, PHBI events, regular religious study sessions, and activities aimed at the mosque's prosperity. However, over time, the public's understanding of Islam is still considered low, making it necessary to plan better programs. Additionally, the passive participation of the congregation in religious activities is another factor contributing to suboptimal mosque development efforts; the support and active participation of the congregation are highly needed to foster the mosque's prosperity. This research aims to identify the da'wah activities, the implementation of imarah management, and the challenges encountered by the management of the Tasikmalaya Great Mosque in promoting mosque prosperity.

Literature Review

First, Habibatul Azizi's (2022) thesis, which discusses "Management of the Al Hakim Mosque in Padang City." This thesis examines the management of the Al Hakim Mosque, located on the Padang coast, with a focus on imarah management—that is, how the mosque is

developed and managed through various activities. This study employed a descriptive qualitative approach and utilised data collection techniques such as observation and interviews.

Second, a journal article by Indra Muhammad Firmansyah (2019), titled: “Idarah and Imarah Management of the Al Hijri 2 Grand Mosque in Bogor.” This journal article discusses the management of the Al Hijri 2 Grand Mosque in Bogor from the perspectives of idarah and imarah; the study aims to understand how the mosque’s management is carried out in terms of its structural organisation and socio-economic functions. Based on a qualitative method involving interviews, observation, and documentation, it was found that the mosque’s organisational structure and governance functioned quite well and were well-structured. However, because the mosque is still under construction and expansion, some social and economic functions have not yet operated optimally. The mosque’s primary function as a place of worship has been fulfilled, but community empowerment activities and other social initiatives still face limitations in terms of space and facilities.

Third, the scientific journal article by Lukmanul Hakim, Anis Fauzia Safitri, and Dedy Susanto (2022), titled: *Implementation of Mosque Management at the Darussalam Grand Mosque in Cilacap*. This journal article discusses the implementation of mosque management at the Darussalam Grand Mosque in Cilacap, focusing on three aspects: idarah (administrative management), imarah (mosque development), and ri’ayah (maintenance). This study employed a qualitative method with a descriptive approach, involving interviews, observations, and documentation.

Fourth, Eko Indra Jaya’s (2019) thesis, “The Implementation of Management Functions in the Development of the Islamic Centre Mosque in Kota Agung, Tanggamus Regency.” The thesis discusses how the application of management functions—namely, planning, organising, directing, and controlling—can contribute to the prosperity of the Islamic Centre mosque in Tanggamus. This thesis highlights the importance of good management in maximising the mosque’s functions as a centre for worship, social activities, and community development. This study also identifies the factors that support and hinder the implementation of management at the mosque. The methods used were interviews and observations with mosque administrators to obtain relevant data. This study is expected to provide recommendations for improving the performance of administrators in managing the mosque so that it is more productive and beneficial to the congregation.

Fifth, Baiq Nuria Anjaswari’s (2022) thesis discusses “Imarah Management at the Praya Grand Mosque in Central Lombok.” Its focus is on how to manage the mosque so that it functions optimally as a centre for worship, community empowerment, and maintenance. The

study examines the implementation of imarah management at the Praya Grand Mosque, which encompasses planning, organising, executing, and evaluating activities, as well as identifying factors that support the success of this management, such as regular religious study sessions, community participation, and other religious programs. The research methodology employs a descriptive qualitative approach with data collection techniques including observation, interviews, and documentation.

Research Methods

This study employs a qualitative approach; therefore, the first stage involves distinguishing phenomena by integrating knowledge and skills to understand, analyse, describe, and explain issues related to a specific field of study. A qualitative approach aims to understand phenomena related to the experiences of research subjects—such as behaviour, perceptions, actions, da'wah, communication, and management—through descriptive analysis using words and language (Ismayani, 2019). The qualitative approach aims to obtain information regarding the “Implementation of Ijarah Management at the Grand Mosque of Tasikmalaya.”

This study also utilised two types of data sources: primary and secondary data. Primary data was obtained directly through interviews with informants or direct sources (Quantitative, 2016). In this study, the primary data sources were KH. Muhammad Aminudin M. Ag, chairman of the board of directors of the Tasikmalaya Grand Mosque; Mr Khoirul Azmi, an administrative staff member at the Tasikmalaya Grand Mosque; youth at the Tasikmalaya Grand Mosque; and congregants of the Tasikmalaya Grand Mosque. Secondary data sources are data used to support the primary data, obtained through literature reviews, documentation, books, magazines, newspapers, and written archives related to the subject of this study (Creswell & Creswell, 2016). The secondary data sources used in this study include: documentation, newspapers, and books. In terms of data analysis techniques, the researcher utilised data obtained through observation, interviews, and documentation. In this study, the researcher employed the Miles and Huberman analysis model, in which qualitative data analysis is conducted actively and continuously. After data collection, the qualitative analysis included data reduction, systematic data presentation, and the drawing and verification of conclusions based on patterns of relevant information regarding the management of the imarah at the Grand Mosque of Tasikmalaya.

Result and Discussion

The results of the observations conducted by the researcher on the management of the Tasikmalaya Grand Mosque cover various aspects related to the management and development of the mosque's functions as a centre for religious and social activities.

A. Worship

1. Mandatory Worship: The Five Daily Prayers

The Tasikmalaya Grand Mosque serves as the centre for the five daily prayers for Muslims in the region (Ayub, 1996). At the Tasikmalaya Grand Mosque, it is encouraged to perform the five daily prayers in congregation, as congregational prayer holds greater merit than praying alone. In addition to the obligatory prayers, it is also recommended to perform supererogatory prayers, such as the dhuha prayer and the rawatib prayers (qabliyah and ba'diyah) before and after the obligatory prayers.

2. Friday Prayer

Congregational prayers at the Tasikmalaya Grand Mosque are well-attended by many worshippers; under normal conditions, the mosque can accommodate approximately 6,000–7,000 worshippers. However, during the pandemic, its capacity has been limited to around 2,000 worshippers due to social distancing restrictions. Not only that, but the Tasikmalaya Grand Mosque also hosts “Blessed Friday” activities, such as the distribution of meal boxes, which take place regularly every week (Nasution & Wijaya, 2020).

3. Eclipse Prayer in Congregation

Eclipse prayer is a sunnah prayer performed by Muslims during an eclipse, whether it be a solar or lunar eclipse. This prayer is a form of worship recommended by the Prophet Muhammad (peace be upon him) and is performed in congregation. The Tasikmalaya Grand Mosque conducts the eclipse prayer in congregation during a lunar eclipse. The Muslim community in Tasikmalaya performed the Khusuf prayer (lunar eclipse prayer) at the Grand Mosque. The management of the Tasikmalaya Grand Mosque organised the lunar eclipse prayer, with the daily chairman, Mr KH. Aminudin Bustomi, M.Ag., serves as both the imam and the khatib.

4. Terawih Prayers

Tarawih prayers are sunnah prayers performed specifically during the nights of Ramadan after the Isha prayer and before the Fajr prayer. At the Grand Mosque

of Tasikmalaya, they are performed in congregation; the community welcomes them with enthusiasm and fills the mosque with devotion to perform the tarawih prayers.

5. Tahajud and I'tikaf Prayers

Tahajud prayers and i'tikaf at the Tasikmalaya Grand Mosque take place in a calm, comfortable, and conducive atmosphere, as the mosque is well-equipped with facilities such as clean prayer halls, which help worshippers pray with devotion. The congregation at the Grand Mosque of Tasikmalaya is also often a community of active worshippers, so the tahajud prayers at this mosque are attended by many people. The Grand Mosque of Tasikmalaya also frequently holds spiritual development programs, including study sessions on tahajud prayers and their benefits. This helps the congregation gain a deeper understanding of this form of worship and encourages them to be more consistent in performing it. These activities also serve as important moments for the community to enhance their spirituality and strengthen bonds among fellow Muslims.

6. Suhoor and Iftar Gatherings During Ramadan

The Tasikmalaya Grand Mosque often serves as a hub for religious activities, especially during the month of Ramadan, including communal suhoor and iftar gatherings. The Tasikmalaya Grand Mosque frequently hosts iftar gatherings, including a special event involving thousands of orphans and Quran memorisers. These events are usually supported by donations from various parties that care about orphans. The communal iftar is a special moment, and Muslims are encouraged to break their fast as soon as the time comes.

7. Eid al-Fitr and Eid al-Adha Prayers

Thousands of Muslims in Tasikmalaya City perform the Eid al-Fitr and Eid al-Adha prayers at the Tasikmalaya Grand Mosque. A solemn yet joyful atmosphere fills the area around the mosque as Muslims gather to celebrate this occasion together. Not only that, but the Eid al-Fitr and Eid al-Adha prayers at the Tasikmalaya Grand Mosque also involved several important steps to ensure the event ran smoothly and solemnly. Starting early in the morning, the committee and mosque administrators began preparing the prayer area by arranging the seating and ensuring that the mosque was clean, pure, and comfortable for the congregation.

B. Da'wah and Study Sessions

1. Tabligh Akbar

Tabligh Akbar is an important event held to deepen religious understanding and strengthen bonds of fellowship within the community. At the Tasikmalaya Grand Mosque, the themes addressed are often relevant to the lives of Muslims, such as drawing closer to the Prophet Muhammad (peace be upon him). An example of such an event was a session led by Buya Yahya on the theme “Drawing Closer to the Prophet.” This activity is also held as part of commemorations such as Nuzulul Quran, where the community gathers to listen to lectures and religious advice from scholars.

2. Regular Study Sessions

a) This mosque serves as a venue for regular religious study sessions, including the NU Muslim Women’s study group held every third week. These sessions focus not only on religious education but also incorporate other social activities such as fitness exercises and skills training for women’s self-reliance.

b) General Study Sessions

The Tasikmalaya Grand Mosque regularly holds general study sessions open to the general public. The schedule can be found on social media or the mosque’s website, and the sessions are led by qualified religious scholars or figures. The topics covered are diverse, ranging from discussions of Quranic verses and hadiths to contemporary Islamic issues.

3. Social Activities

a) Saturday Morning Religious (SATMORI)

The Saturday Morning Religious activities at the Grand Mosque of Tasikmalaya include various events aimed at strengthening faith and fostering a sense of community. They are held monthly on the first Saturday of each month and include the following events:

- 1) Fajr prayer in congregation, attended by worshippers from all walks of life.
- 2) Recitation of the Quran, creating a spiritual atmosphere and bringing the congregation closer to the Quran.
- 3) Tausiyah: A lecture by a religious leader on Islamic teachings and motivation to improve the quality of worship.
- 4) Joint prayer.

- 5) Group bike ride: Group bike ride: Participants tour the city of Tasikmalaya as a way to strengthen bonds.
- 6) Social activities: Fundraising for those in need.
- 7) Community participation: Engaging various communities, including motorcycle clubs and social organisations.

b) Friday Night Tasik

This program is held to strengthen social and spiritual bonds among the congregation; it typically features prayers, religious study sessions, and sermons.

c) Other Social Activities

The Grand Mosque of Tasikmalaya is also involved in other social activities, such as providing aid to those in need and organising religious events.

4. Commemorations of Major Holidays at the Tasikmalaya Grand Mosque

Commemorations of major religious holidays at the Tasikmalaya Grand Mosque involve various activities attended by the public and local officials. For example, the commemoration of the Isra and Mi'raj of the Prophet Muhammad (peace be upon him) on January 15, 2025, was addressed by the Mayor, Drs. Asep Sukmana and various community leaders. These activities aim to strengthen bonds of friendship and draw wisdom from important events in Islam. The Prophet's Birthday (Maulid Nabi) is also celebrated with lectures and social activities designed to emulate the Prophet's moral character in daily life.

C. Management of the Grand Mosque of Tasikmalaya

Based on observations conducted by researchers, the management of the Tasikmalaya Grand Mosque encompasses various aspects related to the management and development of the mosque's functions as a centre for religious and social activities (Uya et al., 2024). The following outlines the implementation of management functions at the Tasikmalaya Grand Mosque:

1. Planning

Planning is the initial stage in determining the goals to be achieved through imarah programs. These goals must align with the mosque's vision and mission as well as the needs of the surrounding community. Next, the management assesses the current situation, analysing the mosque's current condition—including its potential and existing challenges, both physical and non-physical—by identifying strengths and weaknesses, as well as the factors

that support or hinder the implementation of imarah programs. The mosque management then develops a strategic plan to achieve the established objectives. This plan must include the programs and activities to be carried out, the required budget, and the available resources. In implementing the programs, once the plan has been formulated, the next step is to carry out the planned imarah programs. This implementation must be carried out in a coordinated manner and involve the active participation of the entire mosque management and the congregations (Nugraha, 2016).

Programs and activities that can be carried out as part of imarah management at the Grand Mosque of Tasikmalaya include:

a. Dakwah Activities

Organising regular religious study sessions, large-scale da'wah events, seminars, and religious training to enhance the community's understanding of Islam.

b. Education

Organising formal and non-formal education, such as Quranic Education Centres (TPA), madrasahs, or vocational courses.

c. Social and Economic

Organising social activities such as providing aid to the poor, supporting orphans, and empowering the community economically through cooperatives or entrepreneurship programs.

d. Facility Development

Improving mosque facilities, such as libraries, meeting rooms, or sports facilities, to meet the needs of the congregation,

e. Improving Human Resource Quality

Providing training and guidance to mosque administrators and volunteers to improve their ability to manage the mosque's programs.

With proper planning, the Tasikmalaya Grand Mosque can become a centre for religious, educational, social, and economic activities that bring significant benefits to the community.

2. Organisation

The organisational structure at the Tasikmalaya Grand Mosque indicates that it has been designed to support the effective management of religious and

social activities (Hasibuan, 2019). The mosque's management consists of various positions, including the chairperson, secretary, treasurer, and activity coordinator, each of whom has clearly defined responsibilities. The study also revealed that effective communication between the management and the congregation is crucial for fostering active participation. Through regular meetings and discussion forums, the management is able to listen to the congregation's aspirations and respond to their needs more appropriately. Additionally, the volunteer system—which involves congregation members in various activities—has been strengthened, thereby fostering a strong sense of ownership and engagement within the community.

The DKM of the Grand Mosque of Tasikmalaya comprises several departments and sub-departments, each with its own job description:

a. Finance Division

1. Revenue Sub-Division

Manages incoming funds from donations and infaq

Reporting on revenue regularly

2. Expenditures Subdivision

Managing the mosque's operating budget

Preparing expenditure reports

b. Religious Activities Division

1. Religious Study Subdivision

Scheduling and organising regular religious study sessions

Inviting speakers

2. Social Activities Sub-Division

Organising social activities such as community service

Community empowerment management program

c. Maintenance and sanitation division

1. Sanitation Subdivision

Scheduling mosque cleaning

Ensuring mosque facilities are always clean and well-maintained

2. Maintenance Sub-Division

Managing the maintenance of mosque facilities

Identifying repair needs

d. Human Resources Division

1. Training Subdivision
 - Organising training for leaders and members
 - Mentioning capacity-building programs
2. Recruitment sub-division
 - Managing the onboarding process for new board members
 - Developing the DKM organisational structure
- e. Communication and Information Division
 1. Social media sub-division
 - Managing the mosque's social media accounts
 - Updating information on mosque activities and programs
 2. Publications Subdivision
 - Creating publication materials for mosque activities
 - Managing the mosque's newsletter or bulletin
3. Actuating (Implementation)

The next step is mobilisation, which includes steps to implement established plans and policies (JAYA, 2019). This function demonstrates that mosque management plays a crucial role in coordinating various religious and social activities. The mobilisation function encompasses the planning, implementation, and evaluation of programs, all of which are designed to increase congregant participation. The study found that mosque administrators actively promote activities—both through social media and in-person meetings—to ensure information reaches all community members. In addition, this mobilisation also includes relevant development programs, such as skills training, religious study sessions, and social activities, which not only strengthen bonds among congregants but also address the needs of the community. Thus, the mobilisation function in the management of the Grand Mosque of Tasikmalaya serves as an effective link between the mosque and the community, encouraging active involvement and improving the quality of the congregants' spiritual and social lives.

4. Controlling (Supervision)

The oversight function at the Tasikmalaya Grand Mosque demonstrates that oversight is a crucial element in maintaining the quality and sustainability of mosque activities (Suprihanto, 2018). The mosque's management implements a systematic oversight system to ensure that every program and activity is carried

out in accordance with established plans. The study reveals that this monitoring encompasses not only the implementation of activities but also the assessment of congregants' participation and the social impact of the programs carried out. In addition, the management conducts periodic evaluations that incorporate feedback from the congregation, so that each activity can be improved and tailored to the community's needs. With an effective monitoring function, the Tasikmalaya Grand Mosque can ensure that available resources are used optimally and that the activities held truly benefit the congregation and the community as a whole.

Furthermore, the researchers also found that oversight at the Tasikmalaya Grand Mosque involves congregant participation in the activity evaluation process. The mosque management holds discussion forums and conducts surveys to gather input from congregants regarding program implementation and effectiveness. This not only enhances transparency in mosque management but also fosters a sense of ownership among congregants toward the activities held. By involving congregants in oversight, the mosque can be more responsive to changing community needs and expectations and increase trust and engagement in its programs.

D. Challenges Faced by Mosque Administrators in Implementing Imarah Management at the Grand Mosque of Tasikmalaya

1. Inadequate Planning

Many programs at the Tasikmalaya Grand Mosque focus only on short-term planning. This results in a lack of long-term planning for activities such as zakat programs, the organisation of Eid al-Fitr and Eid al-Adha prayers, and other social activities.

2. Lack of Communication and Coordination

Mosque administrators rarely hold meetings or engage in coordination, which is essential for maintaining good communication among administrators. Without effective communication, the implementation of activities becomes disorganised and does not proceed as expected.

3. Youth Engagement

The challenge of attracting the younger generation to participate in mosque activities remains an obstacle. Their involvement is crucial for the sustainability of mosque programs.

4. Funding and finances

Funding issues often pose a barrier to the physical development and activities of the mosque. Insufficient funds can limit the administrators' ability to implement larger programs that are more beneficial to the congregation.

5. Facility Maintenance

The poor condition of mosque facilities also poses a challenge. Cleanliness and maintenance must be prioritised to ensure the mosque remains a comfortable space for congregants.

Dakwah activities at the Grand Mosque of Tasikmalaya serve a strategic purpose that is vital for strengthening the religious life of the community. The primary objective is to enhance religious understanding and knowledge among the congregation, so that the community can correctly understand Islamic teachings and apply them in daily life. Beyond fostering religious understanding, da'wah also aims to cultivate the community's moral and ethical values, create a harmonious environment, and foster awareness of Islamic values. In this way, the community can build strong social bonds and live in accordance with religious teachings. Furthermore, da'wah plays a vital role in widely disseminating Islamic teachings, reaching more people, and inviting them to explore and understand Islam more deeply.

In practice, the Tasikmalaya Grand Mosque employs various da'wah methods to capture the congregation's attention and enhance the effectiveness of its messaging. The most common method is delivering sermons, where the mosque invites competent speakers to present religious advice on relevant and engaging topics. In addition to lectures, the mosque also organises training sessions and seminars aimed at deepening the congregation's religious understanding, including training in reading the Quran and understanding hadith. Equally important, da'wah is also carried out through social activities involving the congregation, such as community service and charitable initiatives. These methods not only provide spiritual enlightenment but also strengthen a sense of togetherness and mutual care among community members.

A regular da'wah activity held at the Grand Mosque of Tasikmalaya is the Tabligh Akbar. This event serves as a means to deepen religious understanding and strengthen bonds of fellowship among residents. Tabligh Akbar often addresses relevant themes, such as drawing closer to the Prophet Muhammad (peace be upon him). For example, an event led by Buya Yahya featured the theme "Drawing Closer to the

Prophet.” In addition to being a regular event, this activity is also commonly held to commemorate major Islamic holidays, such as Nuzulul Quran. Tabligh Akbar is attended by congregants from all walks of life—including children, teenagers, and adults—creating a very positive atmosphere of togetherness and the sharing of knowledge. Its primary objectives are to provide spiritual enlightenment, strengthen faith, and encourage the community to more actively practice Islamic teachings in their daily lives.

The Grand Mosque of Tasikmalaya also regularly holds religious study sessions. One of these is a weekly study session involving groups such as Muslimat NU, held every third week. This activity focuses not only on religious education but also includes social activities, such as fitness exercises and skills training for women’s empowerment. In addition, there are also general study sessions open to the entire community, information about which is shared via social media and the mosque’s official website. The study materials include discussions of verses from the Al- Quran, hadiths, and contemporary Islamic issues, presented by qualified religious scholars or leaders.

In terms of social activities, the Tasikmalaya Grand Mosque organises programs such as Saturday Morning Religious (SATMORI), held on the first Saturday of every month. The event begins with congregational Fajr prayer, Quran recitation, a religious talk, and collective prayer, followed by a group motorcycle ride around the city of Tasikmalaya. Not only that, but SATMORI also involves social initiatives such as fundraising for disaster victims and support for those in need. These activities engage various communities, including motorcycle clubs and social organisations, which help strengthen bonds of unity and enhance the community’s religious spirit. In addition, other activities such as “Friday Night Tasik” are held on Friday evenings, featuring a series of prayers, religious study sessions, and sermons, aimed at strengthening the spiritual and social bonds of the congregation. The mosque is also active in various other social activities, such as providing aid and organising large-scale religious events that involve the wider community.

The commemoration of major Islamic holidays is an important occasion celebrated with great enthusiasm at the Grand Mosque of Tasikmalaya. For example, the commemoration of the Isra and Mi’raj of the Prophet Muhammad (peace be upon him) on January 15, 2025, was attended by Mayor Drs. Asep Sukmana, as well as community leaders and representatives of Islamic organisations. This commemoration aims to explore the wisdom behind the Isra and Mi’raj and to strengthen bonds between

the community and the government. The celebration of the Prophet Muhammad's (PBUH) birthday is also marked with great fanfare through sermons and social activities, encouraging the community to emulate the Prophet's moral character in their daily lives. Activities such as these not only reinforce religious values but also foster solidarity and social compassion among the community.

The management of the Grand Mosque of Tasikmalaya carries out its management functions systematically, ranging from planning, organising, executing, and controlling. During the planning stage, mosque administrators design activities based on survey results and discussions with congregants to understand their needs and aspirations. The activities designed include congregational prayers, religious study sessions, celebrations of major Islamic holidays, as well as social and charitable programs. All activities are scheduled in an annual calendar, which is shared via social media and the mosque's bulletin board, along with a detailed activity budget.

During the organisational phase, the board forms an event committee with a clear division of tasks, conducts volunteer training, and establishes a communication structure through apps such as WhatsApp. These steps ensure that every member understands their role and supports the smooth execution of activities. The implementation phase involves providing guidance, motivation, and evaluation to all parties involved. The management actively guides DKM members and volunteers to help them understand their duties, creates a conducive atmosphere that encourages active participation, and recognises those who contribute. Oversight is conducted both during and after the event. The management monitors the event to ensure it proceeds as planned, collects feedback from the congregation, and compiles financial reports and evaluation results to inform future improvements. The management also routinely inspects facilities to ensure the comfort of the congregation.

Mosque management is also analysed based on four main areas: worship, education, social activities, Islamic holidays, and economic affairs. Each area follows the same management cycle, ranging from program planning, team organisation, and activity implementation to monitoring and evaluation. However, in implementing mosque management, the Tasikmalaya Grand Mosque faces a number of challenges. Internal challenges include insufficiently mature activity planning that tends to be short-term in nature, a lack of communication and coordination among board members, low participation from the younger generation, and the need for improved maintenance of

facilities. External challenges stem from limited funding, which often hinders the development of the mosque's programs and infrastructure.

Overall, despite facing various challenges, the Tasikmalaya Grand Mosque continues to strive to be a strategic centre for da'wah and community empowerment by continually innovating in da'wah methods, expanding the scope of social activities, and improving the quality of management and services provided to the congregation.

Conclusion

Da'wah activities at the Tasikmalaya Grand Mosque aim to improve religious understanding, strengthen morality, and spread Islamic teachings through tabligh akbar, study sessions, social programs, and religious celebrations. These activities successfully build strong community participation and social cohesion. The mosque management applies structured imarah management through planning, organising, implementation, and evaluation based on congregational needs. However, several challenges remain, including weak planning, limited coordination, low youth involvement, financial constraints, and facility maintenance issues. These conditions affect program effectiveness and require improvement.

It is recommended that the mosque strengthen long-term planning, improve communication through meetings and digital tools, and develop programs that attract younger generations. Funding can be enhanced through fundraising and partnerships, while facility maintenance should involve the congregation. Regular evaluation and leadership training for administrators are also needed to improve management capacity and ensure the mosque continues to serve the community effectively.

References

- Ayub, M. E. (1996). *Mosque Management*. Gema Insani.
- Bilad, M. F. (2023). *Program Planning for*. UIN Sunan Kalijaga Yogyakarta.
- Creswell, J. W., & Creswell, J. (2016). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Yogyakarta. Pustaka Belajar.
- Dinillah, M. H., Sobirin, S., & Abdurrazaq, M. N. K. (2023). *Manajemen Masjid Dalam Memakmurkan Masjid Islamic Center Syekh Abdul Manan Indramayu Di Bidang Ijarah. Al-Idaroh: Media Pemikiran Manajemen Dakwah*, 2(2), 44–57. <https://doi.org/10.53888/alidaroh.v2i2.514>
- Hasibuan, A. (2019). *A Portrait of Mosque Management*. *Tadbir: Journal of Da'wah Management*, FDIK IAIN Padangsidimpuan, 1(2), 249–262.
- Imanuddin, M., Sudarmanto, E., Yulistiyono, A., Hasbi, I., Darmayanti, T. E., Jubaidah, W.,

- Suharyat, Y., AK, M. F., Nurhikmah, N., & Alfiana, A. (2022). Mosque Management.
- Ismayani, A. (2019). Research Methodology. Syiah Kuala University Press.
- JAYA, E. K. O. I. (2019). Implementation of Management Functions in Promoting the Kota Agung Islamic Centre Mosque, Tanggamus Regency. UIN Raden Intan Lampung.
- Quantitatif, P. P. (2016). Metode Penelitian Kuantitatif Kualitatif dan R&D. *Alfabeta, Bandung*.
- Nasution, N. H., & Wijaya, W. (2020). Mosque Management During the COVID-19 Pandemic. *Yonetim: Journal of Da'wah Management*, 3 (01), 84–104. <https://doi.org/10.19109/yonetim.v3i01.6204>
- Nuria Anjaswari, B. (2022). Management of the Praya Grand Mosque in Central Lombok. UIN Mataram.
- Suprihanto, J. (2018). Management. UGM Press.
- Umar, S. (2019). Management of the Baiturrahman Grand Mosque in Banda Aceh. UIN Ar-Raniry, Banda Aceh.
- Uya, S., Ulfah, Y. F., & Sukari, S. (2024). The Role of Mosque Management in Optimising the Function of Mosques as Centres of Worship (A Case Study of the Management of Sholihin Mosque, Tangkil, Manang, Grogol, Sukoharjo). *Al Qalam: Journal of Religious and Social Sciences*, 18(3), 2247–2260.