



## Management and Facilities for Organizing Worship Guidance at the Madrasa-Mosque in West Java

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### ABSTRACT

*The mosque in Madrasah has more special interests, regarding the demands of understanding, belief and practice of religion. The mosque as an organized institution is in principle the same, which requires the availability of facilities in accordance with the number of worshipers in the madrasa. On this basis this research focuses on: (1) aspects of mosque management at the planning, implementation, control and development stages; (2) An overview of available mosque facilities; (3) Organizing human resources from various elements of the congregation. This study uses a descriptive qualitative approach. The place of research is a mosque in the madrasa environment in West Java Province. The object of research is the mosque's human resources in religious guidance activities. Data collection techniques are observation, interviews and documentation Source of water for thabarab, number of water faucets, wc rooms, prayer rooms, loudspeakers, lighting, floor pads, places to store footwear, insulating pilgrims' rooms, and pulpit requires analysis, whether the facilities are in accordance with the number of worshipers in the madrasa The involvement of pilgrims who are in the madrasa, both students, teachers and employees in giving worship especially congregational prayer is a demand.*

**Keywords:** Mosque; Madrasa; Facility Management

### ABSTRAK

Masjid yang berada di Madrasah memiliki kepentingan yang lebih istimewa, sehubungan tuntutan pemahaman, keyakinan dan pengamalan agama. Masjid sebagai suatu lembaga yang terorganisir pada prinsipnya sama, yakni membutuhkan ketersediaan sarana yang sesuai dengan jumlah jamaah pada madrasah tersebut. Atas dasar ini penelitian ini fokus pada: (1) aspek-aspek manajemen masjid pada tahap perencanaan, pelaksanaan, pengontrolan maupun pengembangan; (2) Gambaran sarana masjid yang tersedia; (3) Pengorganisasian sumberdaya manusia dari berbagai unsur jamaah. Penelitian ini menggunakan pendekatan deskriptif kualitatif. Tempat penelitiannya adalah masjid dalam lingkungan madrasah yang berada di Provinsi Jawa Barat. Obyek penelitian adalah SDM masjid dalam kegiatan bimbingan ibadah. Teknik pengumpulan data berupa metode observasi, wawancara dan dokumentasi. Sarana sumber air untuk thabarab, jumlah kran air, ruangan wc, ruangan shalat, pengeras suara, pencahayaan, alas lantai, tempat menyimpan alas kaki, penyekat ruangan jamaah, serta mimbar membutuhkan analisis, apakah sarana sudah sesuai dengan jumlah jamaah di madrasah tersebut. Keterlibatan jamaah yang berada di madrasah, baik peserta didik, guru dan karyawan dalam beribadah khususnya shalat berjamaah merupakan tuntutan.

**Kata kunci :** Masjid, Madrasah; Manajemen Sarana

## **INTRODUCTION**

The availability of mosque facilities and infrastructure, especially in the madrasah institutions, requires analysis according to user needs. This analysis can provide appropriate information to be able to take corrective action if there is a gap between the number of facilities with worshipers using the mosque. Facilities and infrastructure are very important supporters in a mosque organization that is managed optimally. Good and adequate facilities and infrastructure can support the business so that objectives are achieved effectively and efficiently. In a mosque, facilities and infrastructure play an important role. If the facilities and infrastructure are not available adequately, the activities in the mosque cannot run properly according to the expectations of worshipers of the mosque users.

The mosque in Madrasah has more special interests, regarding the demands of understanding, belief and practice of religion. The problem of the availability of facilities and maintenance of mosques is a weakness and shortcoming of most mosques (Moh. Ayub, 1996: 193-194). It is clear that the mosque as an organized institution is in principle the same, which requires the availability of facilities in accordance with the number of worshipers in the madrasa.

Water sources for thaharah, number of ablution water tap, wc room, prayer room, loudspeaker, room light, floor mat, place to store footwear, insulating room for male and female congregation, and pulpit require analysis, whether facilities are in accordance with the number of pilgrims in the madrasa. The involvement of pilgrims who are in the madrasa, both students, teachers and employees in giving Mecca especially congregational prayer is a demand. They are all in Islamic study institutions, so this aspect of worship must be attached to their identity. Thus the support of facilities becomes absolute.

Mosque is a term taken from Arabic namely *sajada*, *yasjudu*, prostration, mosque / mosque (Nurul Huda, 2002: 280). Therefore the building devoted to the prayer is called a mosque, which means "place of prostration" (Mustofa, 2008: 16). According to him, the word mosque is repeated 28 times in the Qur'an which has another meaning which is obedient, obedient, and submissive with respect and reverence. In the Hadith review, the Messenger of Allah said: "Every part of the earth of Allah is a place of prostration (Muslim Imam, 2000: 127), further Muslim Imam has concluded that it has been made for us this earth as a place of prostration and clean condition" (HR. Muslim). In a limited view the mosque is interpreted as a place of prayer only.

Mosque in a special sense is a place or building that was built specifically to carry out worship, especially prayer in congregation. This understanding also becomes narrower to the mosque which is used for Friday prayers called the Jami Mosque. Because Friday prayers are followed by many people, the Jami 'Mosque is usually large, whereas mosques which are only used for five daily prayers, can be in villages, can also be in the office or in public places, and are usually not too

large, according to needs, this usually called musholla, meaning the place of prayer.

Therefore, the mosque is not only meant as a place for prostration, worship, closer to the creator, or as a place to purify themselves. But here the mosque is understood as a place that is used by Muslims to do all activities, related to things that reflect obedience to Allah SWT.

In the explanation of the meaning of the role of the mosque when viewed from the paradigm that has occurred long ago. The mosque is a symbol of Islam physically and visibly. Understanding the Kuntowijoyo mosque (2006: 131-132),) argues that the mosque is a symbol of religion that can be a Transformative capacity of Islam, both socially, politically and culturally. The mosque is a place that serves to carry out various activities such as worship, religious activities, society, and also as a place to propagate Islam, increase the religious fervor to serve God.

For all Muslims, the mosque is one of the places that is influential in the process of developing religious knowledge. Thus the mosque does not only function as a place that only focuses on the afterlife, but it combines the activities of the world and the hereafter. While the purpose of the existence of a mosque is to provide a forum for the community to develop themselves, both in terms of life and religion.

Ideally, mosques should be used for various things while they are still in the context of worshipping Allah. This, as the function of the mosque is interpreted broadly in the Qur'an 24: 36-37, which means: "Glorify Allah in the mosques that have been ordered to be glorified and called His name in them in the morning and evening, people those who are not neglected by commerce, nor by trade, or any activity and remember Allah, and (from) establishing prayers, paying zakat, they are afraid of a day that (on that day) their hearts and visions will be shaken "(Ministry of Religion, 2006). The prayer beads referred to in the verse do not only mean to say subhanallah, but more broadly, according to the meaning covered by the word and its context. While the meaning and contexts can be concluded with the word piety (Mustofa, 2008, p.22). in line with the opinion of Nana Rukmana (2002: 41), a mosque means a place of worship. The root word of the mosque is sajada which means prostration or submission. Therefore, the mosque increasingly needs to be functioned, expanded the range of activities and services and handled with good organization and management in actualizing the functions and roles of the mosque (Asep Usman Ismail and Cecep Castrawijaya, 2010: 4)

Referring to Ahmad Yani's observations (2009: 44), mosques are required to have a dominant function and role in the lives of Muslims, some of which are as follows: (1) As a place of worship; (2) As a place to study, the mosque functions as a place for teaching and learning, especially religious knowledge which is a fardlu for Muslims. Besides that, other sciences, both natural, social, humanities, skills, etc., can be taught at the mosque; (3) As a place for guidance of pilgrims,

with the presence of Muslims around it, the mosque plays a role in coordinating them to unite the potential and leadership of the people; (4) As the center of Islamic fields and culture, mosques are planned, organized, studied, implemented and developed Islamic propaganda and culture that meet the needs of the community; (5) As a center for the regeneration of the people.

According to Moh. Ayub, Muhsin and Ramlan Mardjoned (1996: 8), the functions and roles of mosques began to be clarified, including: (1) Education and Training Centers; (2) Center for the People's Economy so that the mosque will have a positive impact on the community in its environment; (3) Potential Community Selection Network, this can benefit a variety of ages, professions and levels both economic and intellectual, various polite culture; (4) Literature Center, to realize the first commandment of God to the Prophet Muhammad in the form of "reading".

Niko Pahlevi Hentika, Suryadi, Mochammad Rozikin (2014), reported the reform effort to improve the function of the mosque, a case study at Al Falah Mosque in Surabaya. In the research of Joni Tamkin Borhan, Mohd Yahya Mohd Hussin, and Fidlizan Muhammad (2011), it was reported that the role of mosque funds to form Muslim businesses, in Malaysia. Research by Aziz Muslim (2004), reports the management of mosque financial resources.

The mosque's outline of the mosque has two aspects of activity: a. as a center of worship (prayer), and b. as a place for the building of the people. This is exactly what Allah says in the QS. Al-jin: 18, which means: "And indeed the mosques belong to Allah. So do not worship anything besides Allah. " Yes. Job (2008: 7-8), Muslims should make the mosque a better place, both for guidance and worship, among other activities: To worship and draw closer to Allah Almighty; Exercise, cleanse yourself, work hard to build awareness and gain inner / spiritual experience so that we maintain a healthy balance of mind and body and personality; Discussing Muslims to solve questions that arise in society; Consult, deal with difficulties, ask for help and assistance; Establish the integrity of congregations and mutual support in establishing mutual well-being; Enhance understanding and knowledge of Islam; The construction and expansion of the people's leadership cadres; Collect funds, save and share them; Perform social arrangements and supervise.

In the identification of Muhammad Bahnasi (2015: 89), the mosque as a worship guide has three aspects, namely (1) Hissiyah (building) aspect; (2) Aspects of maknawiyah (purpose); (3) Aspects of ij'timaiyah (all activities).

Judging from the aspect of the building, the magnificent stand on the land of waqf must be clearly defined and completely realized from the beginning. From the point of view, the Mosque was built on the basis of piety by involving the mosque as a center of worship and a pilgrimage center. The mosque cannot be built on the basis of hostility and disunity that can destroy Muslims. As for the other aspects, there are generally the Preaching and Social Services Board, the

Management and Funding Board, and the Board of Trustees and Congregations. Technically the mosque holds a study or table, discussion, hospitality, while social devotions are in the form of orphanage, mass khittan, zakat fitrah, and sacrificial cutting.

Niko Pahlevi Hentika, Suryadi, Mochammad Rozikin (2014), reports on reform efforts to improve mosque function, a case study at Al Falah Surabaya mosque. The Al Falah Mosque seeks to enhance its function through the ongoing administrative reform strategy with three aspects in mind: (a) Organizational aspects of the organization; this effort is made by adapting the organizational structure to each period and by adding or subtracting tasks for each organ in the organizational structure. (b) Aspects of human resources; This effort is made through recruitment of managers and enhancing the capacity of managers through training and comparative studies. (c) Aspects of Innovation; This effort is made by making innovations especially related to the service of the mosque congregation. In addition, there are supporting factors and obstacles in the administrative reforms carried out by Al Falah Mosque.

In relation to the supporting factors and proponents of reform reported further by Niko Pahlevi Hentika, Suryadi, Mochammad Rozikin (2014). These supporting factors include: (a) the founder of Al Falah Mosque with the intention of building a mosque as a community activity center; (b) Founders and managers have a common interest in managing mosques; (c) The faith of the Mosque's manager, (d) The Al Falah Mosque's manager is caring and willing to serve the congregation; (e) Al Falah Mosque has a wide network; (f) Al Falah Mosque with strategic location in Surabaya City; (g) The attitude of the manager who accepts all Muslims. As to the obstruction factors, among others: (a) The area of the mosque is limited to the mosque's congregation; (b) Some managers are satisfied with Al Falah's current achievement.

In the study of Joni Tamkin Borhan, Mohd Yahya Mohd Hussin, and Fidlizan Muhammad (2011), it is reported that the role of mosque funds in shaping Muslim entrepreneurship, in Malaysia. According to him, there is no separation of practices in the mosque between world life and the afterlife. Therefore, the urge to return more responsibilities to the mosque institution should be mobilized in various fields and not confined to religious areas alone. In an effort to make the mosque a financial center or fundraiser especially for Muslim entrepreneurs, the first step could be to establish a co-operation between mosque institutions under one cooperative body. With the existence of this body, its members are able to provide the capital qualification that Muslim entrepreneurs can. With this, charity, charity, charity, productive income can be added to the funds provided for new job opportunities, strategic places, food and community needs in accordance with syariah and so on. Most importantly, through the flow of these funds, the benefits received are not only limited to the local community, but can be enjoyed by the wider community.

The research by Aziz Muslim (2004), on the management of mosques or mosques, also called mosque management, is broadly divided into two parts: (1) Physical Management Management of the Mosque and (2) Functional Management of the Mosque . The Physical Construction Management of the Mosque includes the management, development and maintenance of the mosque, the maintenance of the cleanliness and elegance of the mosque management of the park and its facilities. The construction of the mosque functions as a function of the mosque's role as a center of worship, preaching and Islamic civilization as the mosque exemplified by the Messenger of Allah. As a center of mahdhah worship, the mosque was prepared in such a way that the implementation of the worship such as the five-hour prayer, the Jurn'at prayer and the sunnah prayers went well according to Islamic teachings. The management of zakat, fasting and pilgrimage is provided by the mosque. As a center for preaching, the mosque should initiate goodwill activities in written, oral, electronic and Dawah billing matters. This can be done for example with the establishment of a missionary institution. To anticipate the expansion of the mosque's activities can be done by establishing institutions under it. The agencies function as the arm of the program. The amount is tailored to the growing needs of mosques such as pilgrims and pilgrims, muamalah construction agencies, BMT and so on.

According to Aziz Muslim (2004) research, masjid activities and management require huge funds, so it is not enough to rely only on boxes every Friday and every school. Mosques should have a fixed and prestigious source of funding, such as developing specific businesses by leveraging market share. This can be done for example rentals, implementation of required courses in the community, and other business activities. Included in the scheme of raising funds for mosque activities is the formation of BMT pilgrims and urnrah open mini markets and so on. The organization of the mosque at its discretion includes financial matters that must be managed transparently, so that the congregation can keep up with the mosque's development. The mosque, which is felt to belong to the community and is fully enjoyed by the congregation, will receive strong support, both in terms of development and funding.

The added value to the study and the title "Management Analysis and Organizational Worship Organizational Analysis" gives added value in the formulation of the mosque standard as a public space in worship guidance. These standards are aspects of (1) public utility design, (2) quality and quantity of facilities, (3) more comprehensive and integrated mosque practice programs, and (4) continuous and well-supervised worship implementation. Thus, it can be used as a joint guide in the management of mosques based on the means and the organization of worship guidance, both mahdhah and ghd mahdhah.

This research is related to the problems of management, facilities and organization of mosques in worship guidance services in Madrasah aliyah. With this research, the problem of worship of worshipers can be served optimally, so

that there are no worshippers who are reluctant to pray in congregation let alone do not carry out compulsory prayers at all, and the program of religious guidance is intact. On this basis, three research questions were raised, namely how aspects of mosque management at the planning, implementation, control and development stages to optimize worship guidance; how is the description of the available mosque facilities, both physical and non-physical in religious guidance services; how to organize human resources from various elements of the community in the environment to maintain the quality and continuity of religious guidance.

The aim of this research is to make a standard formulation of the management of the Madrasah Aliyah mosque which is conducive to the implementation of religious guidance which starts from the case study of the management of the madrasa aliyah mosque in West Java, covering aspects: mapping aspects of mosque management at the planning, implementation, and controlling and developing for optimizing religious guidance; describe the available mosque facilities, both physical and non-physical in religious guidance services; awaken the organization of human resources from various elements of the community in the environment to maintain the quality and continuity of religious guidance.

The benefits expected from this study include: First, the theoretical benefits, can be used as a reference on management analysis, facilities and organizing religious guidance. Second, practical benefits, can be used as a material consideration of madrasa mosque policies, especially madrasa aliyah, with standardized and measurable standards seen from aspects of management, facilities and organization in the framework of conducive worship guidance services.

This research use descriptive qualitative approach. This approach examines the natural conditions of objects, where the researcher is a key instrument, data collection techniques are carried out in triangulation, data analysis is inductive, and qualitative results emphasize more on the meaning of generalization (Sugiono, 2005: 1). According to Moleong (2002: 6), in this qualitative descriptive study, research is describing, describing things according to what they are. The point is that the data collected is in the form of words or reasoning, images, and not numbers. Therefore this qualitative research is also called naturalistic research which in its implementation process has the following characteristics: (1) Natural setting; (2) Humans as instrument tools; (3) Qualitative methods; (4) Inductive data analysis; (5) Theory from the base; (6) Descriptive; (7) Put more importance on the process than the results; (8) There are limits set by focus; (9) Special criteria for data validity; (10) Designs that are temporary; and (11) The results of the study are negotiated and agreed upon together.

In qualitative research the terms population and sample are unknown. The term used is the setting or place of research. The place of research is a mosque in

the madrasa environment in the province of West Java, between Madrasas in the district. Garut, Kab.Sumedang, Kab. Cianjur, Kab. Sukabumi, Subang District and Kab. Purwakarta.

Researchers conducted research by taking an object on the mosque's human resources managing religious guidance activities. The HR could be the Mosque Prosperity Council, worship guidance service activities unit, and its ranks.

Data in this study means information or facts obtained through observations or research in the field that can be analyzed in order to understand a phenomenon or to men

support a theory (Richards, 1999: 96). The data in this study can be divided into two, namely primary data and secondary data. Primary data obtained in the form of words or verbal speech (verbal) and behavior of the subject (informant). While secondary data is obtained from documents, photographs and objects that can be used as a complement to primary data. The characteristics of secondary data in the form of writings, recordings, images or photos relating to the process or activity.

The source of research data is the subject of where the data can be obtained. In this study, researchers will use purposive sampling means that data obtained from data sources that are able to provide accurate and accountable data. As for the sources of data that were the main targets in this study were as follows: (a) Chairman of the DKM and Head of Madrasa; (b) Field officers, such as janitors, security, parking, and so on; (c) Special units, such as the head of the mosque's youth association, and the asatidz team, preacher, and other possible units. According to Nasution (2003: 55), the data sources in this study can be divided into two, namely humans (human) and non-human. Human data sources function as subjects or key informants and data obtained through informants in the form of soft data (soft data). While non-human data sources in the form of documents that are relevant to the focus of research, such as pictures, photos, notes or writings that are related to the focus of research. Data obtained through documents is hard data (hard data).

Data collection techniques used in field research conducted by researchers are the method of observation, interviews and documentation. Observation Observation and recording of phenomena that are investigated intentionally and systematically about social phenomena and natural phenomena. This research was conducted with a technique (participant observation), which is done by means of researchers involving themselves or interacting on activities carried out by research subjects in their environment, while also systematically collecting data in the form of field notes.

Interview, intended to obtain information that is used as the main data from research, researchers conducted interview techniques with respondents and other parties related to the data needed. In this study, the interviews were conducted using in-depth interviews which were interpreted as an effort to find informants'



experiences of the particular topic or situation under study. In this interview the researchers first prepare who will be interviewed and prepare interview material related to management, facilities and organizing religious guidance. To direct the interview, researchers prepare interview guidelines, but in doing so do not always follow the questions that have been set so that the interview is flowing and conditional and seem relaxed (Ahmadi, 2005: 71).

The documentation method is to record or quote from documents or principles needed to complete the data obtained directly from the respondent. As part and method the field researcher can examine historical documents and other secondary sources, because most of the situations studied have a history and these documents often explain aspects of the situation.

The data obtained is then analyzed, in this study will be carried out since and after the data collection process. The results of the interviews and field notes will be presented in writing in accordance with the predetermined categorization and then analyzed. In this study, the authors used qualitative techniques. This is done to describe the object of research so that it can answer the formulation of problems that have been previously formulated. Qualitative data analysis is used to provide descriptive reports on research objects which include an overview.

## **RESULT AND DISCUSSION**

### **Mosque Management**

Marsdenia (2015: 243), in 2014 in Indonesia there were approximately 850,000 mosques. However, its management is still not optimal. The mosque as a public or nonprofit organization, mostly founded on non-governmental organizations to meet the needs of religious facilities around the residence or workplace. There is no coercion for mosque managers, most are done voluntarily, the biggest motivation is to get reward. The management process emphasizes more trust and kinship. With so many, if the mosque is managed properly it should have a major contribution to community empowerment.

Muslims need professional mosque management (Ahmad Sutarmadi, 2012: 18). This professionalism can be done by following the principles of professional management in general. It's just that the principles of management in general are then directed at the target of management of the mosque. Mosque management is utilizing the resources of the mosque, both human and physical resources, which are managed to achieve the goal of the mosque's existence, namely worship services for members of the congregation and the empowerment of Muslims. Like management in general, mosque management also starts from planning, mobilization and supervision or evaluation. As a foundation for all the mosque management processes to be carried out properly, it takes people who are willing to be the implementers.

In Suherman's view (2012: 27-28), to develop mosque functions in the lives

of the people, a management approach is needed by managing the management elements known as 6M, namely man (human resources), money (funds), methods (methods), materials (materials), machines (equipment and equipment), market (target market or target), and mechanism (the pattern of cooperation between the six previous elements).

In the context of mosque management, human resources which have the ability to manage the mosque as a goal are to be managed optimally (man). In managing all the assets and activities of a mosque, funds are needed from the self-help because the mosque is classified as a non-profit (money) public organization. To carry out all the functions of the mosque for pilgrims and Muslims in general, also requires appropriate methods and not just cash obligations. Because it needs to be developed special techniques or strategies in order to achieve the objectives of the establishment of the mosque (methods). Mosque management also has a broad scope of management (materials). Sutarmadi said at least the things that need good management include mosque finances, buildings, physical mosque, mosque activities both in the form of ritual worship and social and economic, mosque worshipers, libraries and other assets owned by the mosque. While what is meant by the market in mosque management is of course the worshipers and residents around the mosque. In mosque management, the existence of a mosque must provide a positive benefit for the empowerment of the surrounding community. In mosque management, all six elements must be managed synergistically and continuously so that it will produce positive and effective performance (mechanism).

Specifically for the context of mosque management, according to (Suherman, 2012: 85), there are functions of planning (planning), organizing (organizing), humanizing (empowering HR), actuating (moving), controlling (controlling), integrating (integrating), and evaluating (evaluation) which is then abbreviated POHACIE.

Planning is the activity of selecting and linking facts and making and using these assumptions to arrange something in the future by describing and formulating the activities needed to achieve the desired results. According to Sutadji (2010: 9), planning is related to choosing goals, policies, procedures, programs, and alternatives that exist.

In the context of mosque management, planning is a series of activities that will be carried out by the mosque manager to achieve certain goals and objectives that are arranged systematically. The implementation of organizing begins with the preparation of the organizational structure in the form of job specifications & job descriptions. Humanizing or empowering human resources is an activity to make all the management aware of their obligations, duties, authority and responsibilities as mosque administrators who serve as role models for mosque worshipers and surrounding communities in carrying out management mandates. Actuating is the activity of moving the implementers to carry out every mosque

activity by utilizing available resources effectively and efficiently to achieve maximum results. Controlling is an activity to monitor that every activity and action carried out by the mosque duties is carried out in accordance with the guidelines and provisions that have been set, both legally and according to the prevailing laws and regulations. This monitoring is not an activity to find fault. Integrating in having the same goal, namely to prosper the mosque. Evaluation is an activity to dig up important information to be conveyed to decision makers in order to prosper the mosque.

### **Mosque Facility**

Mosque facilities can be interpreted as a set of tools and equipment that are directly used to support the process of mosque activities. Mosque infrastructure is a facility that supports the course of the mosque's activities (Moch. Achjar, 2004: 80). The availability of mosque facilities and infrastructure is an effort to meet, maintain and maintain equipment and facilities that support the mosque's activity process. Achyar further said that facility management can be interpreted as a collaborative process for the effective and efficient utilization of all mosque facilities. The process of managing existing resources in an Islamic institution in an effort to take action to make facilities and infrastructure can always function properly.

According to Mulyasa (2004: 20), facilities are equipment and equipment that are directly used and support processes, such as buildings, rooms, as well as relevant tools and media. Besides the term facility there is the term infrastructure, namely facilities that indirectly support the course of the process of education or teaching, such as the yard, park, road body. Broader facilities can be seen as facilities that can facilitate and facilitate the implementation of a business, in the form of objects.

In the identification of Ibrahim Bafadal (2003: 30), facilities can be viewed in terms of function, type or nature. There are facilities that are classified as indirectly functioning such as land, yards, fences, plants, buildings, road networks, water, electricity, telephones, and furniture. As for the facilities that function directly (its presence is very decisive) such as loudspeakers, the book of Qu'ran, mosque carpets. In terms of type, facilities can be divided into physical facilities and non-physical facilities. Physical facilities or material facilities, namely everything in the form of inanimate or constrained objects that have a role to facilitate or launch something business, such as vehicles, computers, furniture, stationery, media, and so on. Non-physical facilities, namely things that are not inanimate objects, or which are lacking can be called objects or objects that have a role to facilitate or launch a business such as people, services, money Judging from the nature of the goods can be divided into movable and immovable property, all of which can support the implementation of guidance in the mosque. Movable or movable / moved goods are grouped into consumables and non-

consumables. Consumable goods are goods whose volume decreases at the time of use, and within a certain period of time these goods can continue to shrink until they run out or no longer function such as chalk, ink, paper, markers, erasers, brooms and so on. Consumables are items that can be used repeatedly and the volume does not decrease during use in a relatively long period of time, but still requires maintenance so that they are always ready to use for the implementation of programs, such as computers, vehicles, furniture, propaganda media and so on. Immovable property is goods that do not move around or cannot be moved, such as land, buildings / wells, water towers, and so on.

### **Worship Guidance**

The etymological guidance comes from the guidance word “guide” which is defined as the following: showing the way of leading, giving instruction, regulating, directing and giving advice (References, 2005: 16).

In terms of terminology, guidance is an aid given to individuals in making choices and making logical and logical adjustments. In the context of religious guidance, Ainur Rahim Faqih (2001: 62), is “the process of giving help to an individual so that his religious life is always in accordance with the principles and guidance of God. In order to achieve the happiness of living in this world and the hereafter. Thus the guidance of worship is the process of giving aid, continuous and systematic conditioning to the individual in order to live worship according to the rules and guidance of Allah Almighty.

### **Organizing Worship Guidance**

Organizing is the whole process of grouping people, tools, tasks, responsibilities and authority in such a way as to create an organization that can be moved as a unit in order to achieve a predetermined goal (Munir and Wahyu, 2006 : 117). In this organizing process it will produce an organizational structure, authority and responsibility. Authority underlies responsibility, not responsibility that follows authority. In this case, Islam itself is very concerned in looking at the responsibilities and authority exemplified by Rosulullah SAW in inviting friends to participate through a deliberative approach.

In Siswanto's view (2013: 73), Organizing is a group of people who interact with each other and work together to realize shared goals. Understanding of organizing can be seen from aspects: human resources, cooperation, having authority and responsibility and having clear objectives.

Zaini Mukhtarom (1996: 15), in the context of worship guidance, organizing means gathering or organizing human resources and energy into a framework of structure and relationships according to certain patterns so that they can carry out worship guidance activities to achieve the stated goals. Organizing it has important meaning for the process of worship guidance so that the application process is easier.

Referring to Munir and Wahyu (2006: 138), the basic objectives of organizing are: (a) To divide the activities into units that carry out detailed and specific tasks; (b) Divide the activities and responsibilities related to each task; (c) Coordinate various organizational tasks; (d) Grouping jobs into units; (e) Building relationships among mentors, individually, in groups, and departments; (f) Establish formal lines of authority; (g) Allocate and provide organizational guidance resources; (h) Channeling activities logically and systematically.

According to Siswanto (2013: 91), an organization has a good organizational structure, which is made to know the authority and responsibility of the tasks that have been determined and facilitate all matters so that goals are achieved effectively and efficiently. When religious guidance is managed in a modern way, there are several forms of organizational structure that are formally organized according to function and in the form of a matrix. Functional organizational structure brings together all individuals involved in an activity or several activities related to a department. The matrix organizational structure seeks to maximize the advantages and minimize the weaknesses of the functional organizational structure. There is a characteristic of the matrix organizational structure that is a system of dual authority. Traditional functional organizations and product-based organizations run a strict chain of command.

### **Management and Means of Organizing Madrasa Mosque**

Position of the mosque in the location of Madrasah Aliyah, is unique. In general, the location of madrasa is in the area of a large mosque or pesantren area. MAN 2 Kab. Bandung and MAN 2 Sukabumi are in the district's large mosque. They can use the mosque's facilities especially on Friday prayers. Likewise, MAN 1 in Tasikmalaya City, MAN Cipasung, MAN Kersamanah is an area with an Islamic boarding school that houses the Islamic School of Islamic Education.

The following are reported several State Madrasah Aliyah, which are specifically separated from the Great Mosque and the Islamic Boarding School. They need independence, both facilities, management and mosque human resources.

Focus on praying in congregation and recitations of the Qur'an, in order to help individuals to have a good attitude, awareness, understanding, or behavior in carrying out prayers and recitations (Hidayanti, 2010). Next can be achieved a mental condition that: 1) Has an awareness of the nature of himself as a servant of God; 2) Having awareness of the function of his life as caliph; 3) Understanding and accepting his own condition (strengths and weaknesses) in a healthy manner; 4) Having a commitment to always practice the teachings of religion as well as possible; 5) Understand problems and deal naturally, steadfastly, and patiently; 6) Able to control emotions and reduce them by doing introspection; 7) Understand the factors that cause stress problems; 8) Able to change perceptions or interests; 9) Able to take wisdom from disaster or problems experienced.

Table 1. Management Aspects of Worship Mosque in Guidance

| Description | Planning                 | Pelaksanaan         | Control  |
|-------------|--------------------------|---------------------|--|
| Board       | officials are Rohis      | Pembagian tugas     | Built headmaster, teacher-directed counselors                                |
| Financial   | Financial Planning       | Kencleng Box        | Checked every Thursday and Friday are reported each                          |
| Method      | agenda Scheduling mosque | Mosques coordinated | Implemented with the direction of the teacher student Rohis guide (BK & PAI) |

Planning or planning is the process of determining the goals or objectives to be achieved and determining the paths and resources for achieving that goal effectively and efficiently. In general, planning is a guideline that gives direction for the implementation of Worship Guidance in achieving its objectives. The form of planning is the preparation of systems, techniques, methods, facilities, personnel, time, and achievement of Worship Guidance activities. All aspects are not discussed one by one but summarized in the Worship Guidance program.

Program planning must meet aspects related to the needs of mentoring participants to improve the quality of education, and the ability of madrasas to realize certain types of assistance based on their potential and carrying capacity, finance, facilities, time, and policy. To determine these needs assessment needs to be done.

In this plan the supervisor has to do a good plan, namely by taking into account the following: analysis of the needs or problems of the guidance participant, setting goals to be achieved, analyzing the situation and condition of the madrasa, determining the types of activities to be carried out, determining the techniques and strategies of activities, determining personnel personnel who will carry out, estimated costs and facilities used, anticipate the possibilities that will occur in bombing and counseling both from technical problems or during the activity.

Planning by the supervisor must be carefully reviewed. With so many considerations that must be made by the supervisor in implementing the program and the activities of Guidance of Worship can be realized planning. Careful planning shows that the existence of mentors in madrasas really works systematically in accordance with the program, not merely incidental. There is still an assumption that the supervisor works without the good planning done by the supervisor, so even that bad impression has gradually diminished.

Careful planning alone is not enough to make the Worship Guidance program. The next stage that must be done by the supervisor is *organizing*, which

is the process of designing, grouping, and organizing and dividing tasks or work among members of the Worship Guidance organization, so that the objectives of the Worship Guidance organization can be achieved efficiently. The madrasa supervisor has the duty to determine who are the parties involved in the Worship Guidance activities, what facilities and infrastructure are needed. Usually madrasa supervisors involve all madrasa elements to assist in the preparation and implementation of the Worship Guidance program, namely from madrasa / guard guards, canteen mothers, *cleaning servise*, subject teachers, homeroom teachers, deputy madrasa principals, to madrasa heads. They were asked to work together to make the Worship Guidance service successful.

Organizing Worship Guidance aims to improve the effectiveness and efficiency of Worship Guidance, increase understanding of the parties in implementing Worship Guidance, build communication from various Worship Guidance officers so that the same perceptions occur, and build and establish accountability in Worship Guidance services (Sugiyono, 2011).

Worship Guidance is part of the Guidance and counseling service in madrasas. Guidance teachers are one of the supporting components of Worship Guidance. They are demanded to have sufficient ability and insight in implementing the basic concepts of Worship Guidance.

If the guidance participant has a prolonged problem without anyone helping to find a solution, the mentor participant may be exposed to religious problems. This religious problem can be in the realm of belief, understanding, and practice. The realm of faith is built by maintaining *aqidah*. The realm of understanding is built by increasing knowledge, and the realm of practice is built to nurture the religious experience of both *mahdhoh* and *ghair mahdhah*.

With the Guidance of Worship in Madrasah Aliyah, a guidance participant felt that he was considered by his various behaviors. In addition, referring to Prayitno (2004), guidance in general can motivate guidance participants so that guidance participants who have problems or problems, can directly consult the supervisor to solve the problems they are facing. Thus the problems faced are not prolonged and not protracted, including religious issues.

in an educational institution, Worship Guidance is a very important component. When viewed in general society, schools or educational institutions are said to be quality by looking at the output produced. A measure of graduate quality is not only measured by cognitive maturity. But also the quality can be seen from the emotional, social maturity, adjusting to the environment, developing the talent that is in him, can meet their needs independently and also the most important thing is moral maturity. Guidance participants can be said to be qualified if they have good morals, both those that are based on norms that apply in society and morals that exist in religion.

Based on the observation area of the room needs to pray 0.7 m<sup>2</sup>/ person (0.6 m x 1.2 m) 7 m<sup>2</sup>/100 people; duration of ablution 1 person / minute / faucet or

60 people / hour / faucet.

Table 2.

Comparison of room area, number of mosque water taps in Madrasah

| Description       | Number of students | Room area                        | Number of taps |
|-------------------|--------------------|----------------------------------|----------------|
| MAN 1 Cianjur     | > 1500             | 144m <sup>2</sup>                | 22             |
| MAN Bandung Barat | > 1200             | 84 m <sup>2</sup>                | 20             |
| MAN 2 Sukabumi    | > 600              | 160 m <sup>2</sup><br>(2 floors) | 10             |

From that comparison, so that all students can congregate in a quarter should need commensurate facilities. Illustration is presented in Table 3. The

provision of mosque facilities in this Madrasah has a more special interest, regarding the demands of understanding, belief and religious practice. The problem of the availability of facilities and maintenance of mosques is a weakness and shortcoming of most mosques (Moh. Ayub, 1996: 193-194). It is clear that the mosque as an organized institution is in principle the same, which requires the availability of facilities in accordance with the number of worshipers in the madrasa.

Various facilities for prayer, prayer rooms, loudspeakers, lighting, carpets, footwear racks, hijab rooms need to match the number of facilities with the number of worshipers. The involvement of pilgrims who are in the madrasa, both students, teachers and employees in giving Mecca especially congregational prayer is a demand. They are all in Islamic study institutions, so this aspect of worship must be attached to their identity. Thus, the support of facilities becomes absolute.

Table 3.

Availability and area needs of mosques in Madrasahs

| Description       | Number of students (male & female) | Water ablution faucet |           | Mosque area (+/-)   |                   |
|-------------------|------------------------------------|-----------------------|-----------|---------------------|-------------------|
|                   |                                    | needs                 | available | needs               | available         |
| MAN 1 Cianjur     | > 1500                             | 50                    | 22        | 1.050m <sup>2</sup> | 145m <sup>2</sup> |
| MAN Bandung Barat | > 1200                             | 36                    | 20        | 840m <sup>2</sup>   | 84 m <sup>2</sup> |



|                   |       |    |    |                   |                                  |
|-------------------|-------|----|----|-------------------|----------------------------------|
| MAN 2<br>Sukabumi | > 600 | 18 | 10 | 420m <sup>2</sup> | 160 m <sup>2</sup><br>(2 floors) |
|-------------------|-------|----|----|-------------------|----------------------------------|

The temporary solution to the prayer schedule is divided by several terms. Based on observations of prayer in congregation 8 minutes / termin. With this analysis, prayer in congregation will occur for eight times changing the prayer group. This rationalization assumes 30% of female students are unable to pray. Likewise with the use of faucets. In the following years, it is necessary to adjust the area of the mosque's room and the number of ablution taps with the number of male and female students.

Recitation is carried out during the first hour of class, led by the teacher on the lesson schedule. If the teacher is unable and unable to lead, then the KM (class leader) replaces the teacher's task to lead the course process. Before carrying out recitations students and teachers alike read Asmaul Husna first and continue with recitations so that students get to know and memorize the Koran.

Table 4. Guidance Schedule recitations of the Quran MAN in West Java

| Day       | Week 1     | Week 2        | Week 3                   | Week 4                     |
|-----------|------------|---------------|--------------------------|----------------------------|
| Monday    | An-naba    | Al-mutaffifin | Al-ghashiyah<br>Al- fajr | Al-bayinah<br>Az-zalzalah  |
| Tuesda    | An-naziat  | Al-inshiqaq   | Al-balad-<br>As-syams    | Al-adiyat<br>Al-qariah     |
| Wednesday | Abasa      | Al-buruj      | Al-layl-<br>Adh-duhaa    | At-takathur-<br>Al-humajah |
| Thrusday  | At-takwir  | At-tariq      | Ash-sharh<br>At-tin      | Al-fil-<br>Al-kafirun      |
| Friday    | Yasiin     | Yasin         | Yasiin                   | Yasiin                     |
| Saturday  | Al-infitar | Al-a'la       | Al-alaq<br>Al-qadr       | An-nasr-<br>An-nas         |

At congregational prayers, male and female worshipers separate from the hijab. Male worshipers in the front row, and female worshipers in the back row. Guidance on praying is a process of giving assistance to individuals to be able to realize their existence as God's creatures who should live in harmony with God's rules and instructions. This guidance service is expected to achieve the happiness of living in the world and the hereafter with the prayer approach so that you always pray to God.

Guidance in reading the Qur'an with the qira'ati method. In general, the aim of the guidance participants is to be able to read the Qur'an well and correctly according to the rules of recitation (Imam Murjito, 2000).

The example of the teachers is a method that is convincingly successful in every child's movements in the mental and spiritual. This is because the teacher is

the best example for their students. Conscious or unconscious actions, the behavior of a teacher lies in the mentality of students both words, deeds and spiritual morals. Guidance of prayer is very necessary to restore the psychological condition by getting closer to the Creator. Guidance for prayer is given in order to get sincerity, patience and calm in dealing with problems, trials and warnings from Allah SWT.

Table 5. Schedule Afternoon Prayers congregation in MAN West Java

| Day                               | Dhuhur  | Ashar             |
|-----------------------------------|---|-------------------|
| Ordinary<br>(Monday-<br>Thursday) | <u>Men:</u><br>Madrasa Mosque   | Madrasa<br>mosque |
|                                   | <u>Women's:</u><br>Madrasa mosque,<br>special room  |                   |
| Friday                            | <u>Men:</u><br>Pesantren mosque,<br>Mosque of Madrasah area<br><u>women:</u><br>Special room, mosque of | madrasa<br>Mosque |

Referring to Amin's (2012) view, congregational prayer included also in socio-religious guidance include the following: (1) the exemplary method, (2) the habituation method, (3) the admonition method, (4) the attention method, and (5) the reward or reward method.

Allah SWT commands prayers to humans there must be a purpose. The purpose is not for the benefit of God but for the benefit of humanity itself, the calm and happiness of living in this world and in the hereafter. Rafiudin and Almi Zainudin, 2004).

## CONCLUSION

This is the study of the management and facilities of the State Madrasah Aliyah mosque in West Java. There is attention that might be a joint effort, in relation to the primary task of madrasah as a religious education institution, the task of religious guidance, including facilities for worship in congregational prayers and recitations is considered. In this case the government also has to have an adequate budget for this.

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