# Stress-Cultural Democracy Da'wah at the Mosque

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## ABSTRACT

*This study examines the collision of democratic systems through the election of village heads and the process of the resilience of cultural da'wah at mosques, which has an impact on the weakening of dakwah in Kampung Baru and Lonthor Banda Neira villages. The issue of the discussion examines the da'wah experience of mosque administrators regarding the encounter of democracy through the process of cultural da'wah at the mosque. This research uses a case study method with a qualitative approach. Data collection techniques through observation, interviews, and focus discussion groups. This study's results indicate that the adaptation of a democratic culture through village head elections occurs cultural stress between mosque administrators who maintain the resilience of the dakwah culture with a democratic system through the voting of the village head in Banda Neira. The cultural stress process goes through three stages: the cultural meeting stage, cultural clash action, cultural assimilation, and artistic collaboration. Due to social stress, social reality creates a feeling of shame, underappreciation, and a weakening of the solidarity of mosque administrators.*
**Keywords** : *Mosque, Da'wah, Politics,.*

## ABSTRAK

Penelitian ini mengkaji benturan sistem demokrasi melalui pemilihan kepala desa dan proses ketahanan dakwah kultural pada masjid, yang berdampak terhadap pelemahan dakwah di desa Kampung baru dan Lonthor Banda Neira. Isu pembahasannya mengkaji pengalaman dakwah pengurus masjid terhadap perjumpaan demokrasi melalui proses dakwah kultural di Masjid. Penelitian ini menggunakan metode studi kasus dengan pendekatan kualitatif. Teknik pengumpulan data melalui observasi, wawancara, dan focus discussion group. Hasil penelitian ini menunjukkan bahwa adabtasi budaya demokrasi melalui pemilihan kepala desa terjadi stress cultural antara pengurus masjid yang menjaga ketahanan cultural dakwah dengan sistem demokrasi melalui pemilihan kepala Desa di Banda Neira. Proses stress cultural melalui tiga tahap yakni; tahap meeting cultural, aksi benturan cultural, cultural asimilation, dan collaboration cultural. Realitas sosial akibat *stress cultural* memunculkan rasa malu, kurang dihargai, dan melemahnya solodaritas pengurus masjid.

**Kata kunci** : *Masjid, Dakwah, dan Politik*

## INTRODUCTION

The architecture of cross cultural adaptation of democracy and da'wah is a very strong value order but there is a cultural conversation that creates a very strong clash after the village head election season, as a form of cross cultural democracy. Cross cultural democracy and da'wah in this mosque continues to develop with motives and unique social expressions. The mosque is the center of community ritual encounter in Banda Neira when the management is faced with a new tradition through a democratic system with preaching in the mosque. This social conversation is analyzed using the cross-cultural adaptation theory of Gudykunts and Kim (2003) to understand the process of assimilation between global cultures that carry democratic traditions and local cultural resilience with the tradition of da'wah rituals in mosques.

This issue becomes an epidemic that divides society's structure so that it requires research to understand cross-cultural literacy. Based on data for the last three years since 2017, cross-cultural democracy has experienced different features. This global dialectics issue is mentioned as migration cultural (Transnational Press London, 2019: 6). This cultural migration assimilates various cultures, including the implementation of da'wah in mosques.

Mosques as educational media, mosques as media for Sufism studies, and mosque management. Research about mosques was also carried out by Arman Manarfa, who concentrated on seeing calligraphy architecture at Masjid A-Fatah Ambon. Besides, the mosque is a center for strengthening the people's economy by the Indonesian Mosque Council, which was initiated by Mr. Yusuf Kalla. In 2020, when the Covid-19 pandemic outbreak, mosques as centers of meeting and capacity building for obedience and obedience to God began to shift their function. Most people pray at home to prevent the Covid-19 outbreak.

Research related to mosque management in efforts to empower people and cross-culture has been done before. Gusriani's research (2013) looks at mosques' function as public spaces that can empower people in the fields of religion, social, economy, politics, and education. Auliyah's research (2014) uses a phenomenological study related to mosque-based community empowerment in Bangkalan, Madura. The results showed how At-Taqwa mosque management's strategic role in the economic empowerment of the people, both through cash assistance to the low and business loans to small traders. In practice, the development of mosque management has obstacles both from the individual side and the mosque management official. Hentika's research (2016), for example, describes how a lack of understanding of mosque management from the perspective of individual mosque managers can be the reason for the poor management of mosques in the framework of developing the function of mosques as centers of worship and Islamic culture.

The cultural adaptation and function of the mosque as a space for da'wah

activities are strategic issues that need to be studied. Dalmeri's research (2014) explores the vital role of mosques as a center for the economy and multicultural da'wah. This research is based on the assumption that a mosque as a public space is not only a place to carry out rituals of worship, but also a strategic medium for social, cultural, and economic activities. Nurjamilah (2016) conducted research based on historical facts on the empowerment of mosques, which was carried out as a da'wah activity by Rasulullah Saw. This research describes the importance of strengthening the spirituality of monotheism, strengthening social institutions, and building productive economic resources from mosques in the framework of building civilization. Community multiculturalism will lead to a dynamic adaptation process in social life. This socio-cultural adaptation will lead to the creation of harmony or vice versa, the emergence of potential conflicts. Therefore, mosque management is oriented not only to the internal needs of Muslims but is also able to build a muamalah foundation related to external Muslims. In this case, research by Fadilah, Rizqi & Ridwan (2014) initiated a pluralist da'wah based on mosque management. A case study was conducted on the management of the al-ikhlas mosque in Purwokerto, East Java, which intersects with the Kranji Christian church congregation. Social inclusiveness becomes the capital in building a plurality of society for the realization of social harmony.

Meanwhile, Anton (2019) conducted research that took the object of study on mosque management in Indonesia's eastern region, who photographed mosque management in Kupang City. The results showed that the optimization of mosque management in the city of Kupang could strengthen the function of mosques as centers of worship, education, social, economy, and cultural space. Tike (2018) who took the object of the study of mosques in Kab. Gowa. Since 2013, the dakwah model developed through the Posdaya program has strengthened community empowerment circles.

Interestingly, this research is the findings in the involvement of family functions to develop community empowerment as a model of mosque-based da'wah. Research by Kurniawan (2020) maps the function of mosques as a public space in strengthening Islamic moderation. The research was conducted in Mataram, which concluded that the values of Islamic moderation become reinforcement in playing the mosque's central function as a public space that can bind the community's socio-cultural activities.

Studies that take a cross-cultural perspective of dakwah democracy through the medium of the mosque have not been done much. On the aspects of culture and democracy, for example, the research of Mardotillah, Hendro, Soemarwoto & Raksanagara (2020) analyzes the adaptation of the Chinese Muslim community in functioning mosques as a space for preaching and culture. This research takes the object of study of the Laotze Mosque in the city of Bandung. The results showed that democratically, the Chinese Muslim community in the Laotze mosque played a strategic function of the mosque as a cultural binder internally

and externally. This can be seen from the strengthening of the Muslim brotherhood that does not see SARA's elements. Previous research, conducted by Yanti (2019), was related to cross-cultural aspects of expression and communication. Yanti researched the psychology of da'wah communication by preachers at Fajar Ikhlas Sumberejo Kemiling mosque, Lampung. The results of this research have implications for the importance of understanding the psychology of da'wah for a preacher in the process of empowering the people.

This research issue portrays the impact of cross-cultural adaptation of democracy and da'wah in the new village mosque of Banda Neira. Election of village heads with a democratic system and a process of social adaptation with the tradition of da'wah in mosques. The elements of this study will dissect interaction, expression, and communication. This study uses Craig's (2007) construction theory, which examines cross-cultural aspects of expression, interaction, and communication influence. This social reality is seen from the phenomenological aspect to reveal the social cycle of the da'wah tradition in the village every village head election season. This research aims to explain the process of assimilation of democracy with the tradition of da'wah in mosques. How is the defense of the mosque management in maintaining the mosque's function to remain strong in the service of da'wah?

The existence of a mosque as a space for da'wah activities for the community is very significant. Mosques become public spaces central and strategic in strengthening social, economic solidarity and cultural adaptation. Cross-cultural between culture and Islamic values is seen as one of the implications in the embodiment of human civilization's order. In the era of industrial revolution 4.0, it became a necessity, and this was due to access to information as an implication of digital technology. This cultural cross is understood as an interaction that produces certain communication expressions (Sahib, 2011; Ansar, 2016). In the Islamic context, this cross-cultural is manifested in the form of various dynamics and da'wah activities. Therefore, mosques' function as a public space for Muslims is strategic in facing the various momentum of technological advances in human civilization (Untung, 2019).

Since the existence of Permendagri No 65 of 2017 concerning Pilkades or about Amendments to Permendagri No 112 of 2014 concerning Village Head Elections, Da'wah services. Regulations for the Pilkades in Banda Neira due to the nomination of candidates and candidates, some of the mosque administrators were involved in the Pilkades so that there was partiality among the candidates for the village head. The process of social conflict in mosques, especially in the new village and in the Lontor mosque, faces crucial problems every village head election season.

Based on in-depth interviews with mosque administrators, it was revealed that each village head election had an impact on the mosque management

structure, and there was always an overhaul of the mosque management. This is part of a cross-cultural social phenomenon that enters a house of worship as part of a social phenomenon that needs to be observed how the process of assimilation of cross-cultural adaptation of democracy and da'wah in mosques, Imam, Muballig, and mosque work programs.

This social phenomenon requires an in-depth study to test the dakwah services' effectiveness at the Lontor mosque and Kampong Baru Banda Neira, Central Maluku Regency. The dimensions that will be examined in this study are the process of assimilation of democratic culture and the tradition of da'wah in mosques, which can be seen in the battle for the village head and the partiality of the Imam with individual village head candidates. This pro-contra process is the data that will be examined with the theory of Gudykunts and Kim (2003) to understand the process of cultural meeting, cultural adaptation, and cultural assimilation as aspects to be studied in Kampung Baru Banda Neira Village.

This study used a subjective interpretive method with a da'wah approach. Researchers explored religious leaders' experiences, especially ta' mir mosques in Ranang Village and Kampung Baru Village as research locations (Mulyana, 2013: 45). The concept of extracting data through in-depth interviews and participatory observation with supporting data is based on the perspective of social behavior. Differences in the management of da'wah services strengthen the faith of social monotheism (Abror, 2012: 53-75.) In Nurul Jannah's study, mosques' role is to be revitalized as a center for education, worship, and social politics (Jannah, 2016). The phenomenon of da'wah in mosque prosperity, which is found with the issue of the study examined in this article, is the experience of mosque administrators in political currents, the aspects experienced, and the impact of political negatives that are contrary to the values of the prosperity of mosques in the Quran Surah Attaubah verse 18.

The method used to observe da'wah services uses the phenomenological concept of Edmund Husserl (1859-1880), quoted by Farid Muhamamd 2018, which assumes that social action starts from the aspects of experience, awareness, and social behavior (Farid, 2018: 44). The phenomenology of the da'wah study issue is to examine the cross-cultural adaptation of democracy and da'wah in mosques in Kampung Baru Village, Banda Neira District, Central Maluku Regency, Maluku Province. This study used a subjective interpretive method with a da'wah approach. Researchers explored the self-experience of religious leaders, especially ta' mir mosques in Ranang and Kampung Baru villages as research locations (Mulyana, 2013: 45).

## RESULT AND DISCUSSION

The encounter of old traditions and new traditions in Banda, especially in the implementation of da'wah in mosques from the perspective of cross-cultural adaptation, consists of three aspects, including cultural meeting, adaptation, and

cultural assimilation (Gudykunts and Kim, 2013). Cross-cultural adaptation of dakwah democracy in this mosque, if we look closely, there is cultural stress between democracy through the election of village heads and da'wah's tradition in the new village mosque as a place for the cross-cultural democracy and da'wah process in the mosque.

In Kim's perspective, the process of adaptation between democratic cultures (village head elections) when interacting with mosque administrators is an essential part of the community structure's social process. It was found that the process of cultural assimilation begins with symbolic meetings, meeting communication, cultural adaptation, and cultural assimilation, which is referred to as cross-cultural democracy and da'wah as a local culture that accepts new traditions as instruments of accelerating the assimilation of the two cultures. The process of cultural assimilation will always be related to interaction and communication related to human needs. This need for social relations is met by exchanging messages that serve as a bridge to unite the community (Muchtar et al., 2016).

Cross-cultural adaptations are channeled through social media communication patterns and the village head election system's rules as outlined in (Permendagri Number 65 of 2007) concerning democratic mechanisms. This election tradition shifts the tradition of mosque administrators to elect one candidate for the village head. This democratic system meets the tradition of da'wah, which invites a tradition of social solidarity. However, what happens every season the village head election in Banda Neira occurs a psychological clash that impacts is solidarity, which weakens the process of preaching at the mosque.

Da'wah in mosques as community empowerment towards tourist destinations in Maluku Province becomes weak due to the democratic system (Village Head election) hampering the growth of da'wah due to changing social management settings as a result of the impact of village head elections not by the objectives of the mosque as a center of learning, intelligence, and enlightenment of da'wah. The mosque has turned into a place of conflict interest. Uwes mentioned that there was a crisis in unhealthy group communication (Fatoni, 2014: 521). The unhealthy communication process that occurred internally in the mosque management was due to differences in village head candidates' choice, which was the driving force for internal divisions.

Related to this internal division, the factors causing the weakening of dakwah are not by the direction and direction of the Al-Quran Surah attaubah verse 18. Chronology of Village head elections carried out overhaul of mosque administrators, Imam HR, Muballig, changing work programs, and text sermons are not by the people's problems. The mosque management was less able to solve due to the village head election's political impact.

The impact of this village head election gave birth to the construction of

psychological friction, shame, feeling defeated, loss of self-esteem, mutually fertile bulling communication, and mutual slander, which gave birth to divisions in the community, including mosque administrators, which weakened the direction and direction of preaching in the mosque. Besides, the impact on mosque administrators in preaching services is not maximal in the process of transforming the messages of the Al-Qur'an Surah Attaubah verse 18, which have been agreed upon as a missionary mission related to faith, belief in the hereafter, performing prayers, zakat, and obedience to Allah. swt is significantly decreased can be described in the following table:

Table 1. Da'wah Saddle Problem Cycle

| Chronology | Pre-Pilkada | Implementation | Impact |
| --- | --- | --- | --- |
| Pro-Kontra Pengurus Para pengurus | Pemihakan Imam pada calon tertentu | Sistem Pemilihan | Rasa Malu, mrasa kalah, kata-kata yang menyakitkan perasaan |
| Persoalan pilihan | Pengurus Masjid | Konsolidasi massa terjadi penampakan kubu pro-kontra | Pengurus masjid terbelah jadi dua pro dan kontra |

Sumber: Hasil wawancara penelitian 2020.

From the results of these findings, they are described into four elements: chronology, pre-implementation, implementation, and their impact in the community as the most dominant factor giving birth to the weakening of da'wah in mosques. To get a picture of political rhythm, supporting data is needed to sample the number of voters in Banda Neira.

The chronology of the village head election in Kampung Baru and the community's condition before the village head election was acceptable, the changes in the mosque also had no impact because the publication of da'wah was going well. It appears in daily life at the mosque; there are social expressions, interactions, and communications. This is what Craig calls that the construction of meaning will be healthy if the social system is not disturbed. In Craig's perspective, this social harmonization includes expression, interaction, and influence (Craig, 2015: 33). There is enough harmony in every social action, such as reciting together, reciting together, and praying together at the Lontor mosque and in the new village. The pattern of communication is by doing jokes, social interaction with an amiable culture.

The pre-election of the village head with the appointment of a candidate for the village head was the beginning of social action, which began to appear from communication expression, interaction, and perception of supporters. Since there is a permanent candidate for the village head, the community is automatically divided into three parts. The largest community is the community of the two candidates, while the middle community does not express their political choices

so that they are less of a focus.

Each person has a way of approaching the candidate for the village head, candidate A by taking a door-to-door approach, and then devoting his program to attracting public sympathy. One of the approaches taken is door-to-door as a method of getting support. Compelling support was that these candidates approached the mosque management with the initials SJ as the mosque's imam in Kampung Baru, which also happened in Lontor. When a candidate for the village head has political intelligence and mosque administrators take sides with a particular candidate, this is the beginning of internal conflict from mosque administrators.

Once upon a time, there was an Imam who carried an individual candidate to become an Imam and then was reprimanded by the assistant Imam due to a misreading, so this was the door to a crack in the mosque management in the new village. The inconvenience of the priest who was reprimanded would continue if the candidate who was stretched won, then the one who reprimanded earlier dismissed dishonorably. This condition is the root of the weakening of preaching in the mosque. After this, this psychological dispute continued until the village head election was held. In the campaign process, the victorious team broadcasts a broadcast to the particular candidate hoping to be selected, and they begin to assume and predict that A will excel.

Three days before the implementation of administrative preparations, everything has been done. It appears that the community's reality when passing through a decrease in social harmonization, is evident. For example, when doing tahlil, everyone is sitting as a discussion partner, it has split into two groups. These two groups, the mosque administrators in both groups, including the imams, reprimanded for siding with a particular village head candidate. The mosque condition was getting weak because each of them began to champion their candidate until the day of the selection of the social system, and the interaction in the mosque began to become fragile so that it had an impact on the weakening of da'wah in the mosque.

The village head election's implementation starting from the distribution of invitations, election cards, and voting locations and determining the voting day was held on Saturday, 2017. At the time of the village head election, the success team had predictions and assumptions, and they felt that the chosen candidates would win based on the results. Campaign. However, after they made the voting and then the results were counted, then the Imam who was reprimanded the candidate won. Finally, there was a real division of society that had an impact on the mosque's governance.

The village head election's impact gave birth to quite extraordinary community divisions because they experienced quite a long psychological impact. After all, it lasted one year, and even two years occurred in Lontor. Meanwhile, in

the new village, it only lasted for 2-3 months, the political wounds in the village head election began to diminish, and they carried out the usual friendship. From this field data, the focus of analysis is on two aspects: political impact and the weakening of dakwah in the Lontoh mosque and the new village.

Da'wah services in the reality of community social interactions in Ranang, Kampung Baru, and Lonthor Villages from friendly to angry, like cooperation to individualistic, mosques that encourage a high work ethic in processing spices and the biological wealth of the sea has turned into divisions social level with a very high level of complexity to return society to its necessary culture which is preached in the mosque. After looking for sustenance, they made the mosque, especially on Friday, the **center of meetings in mosques in** democratic politics. The mosque should be the center of the ummah (Yosepin & Husin, 2018: 121-140).

## Village Head Election Impact

The process of adapting the new village community to the democratic tradition is enjoyable to observe the community's process, especially mosque administrators, who can survive the democratic conditions that are played out in the villages of Kampong Baru and Lonthor. The impact of the selection of the village head of Kampung Baru and Lontor, when viewed from Craig's construction theory, the construction of da'wah has an impact when the lack of harmony in social interaction is seen from the aspects of communication behavior, effects, personality, traits, perceptions, cognition, attitudes, and interactions between the two which are less harmonious because There is a feeling of shame, feelings of defeat, and self-respect that is harassed. These all really weaken the da'wah movement in the mosque. For example, when invited to attend mosque management meetings, most of those who sided with the losing candidates did not attend the mosque.

The features of this research's findings, if spoken with previous studies, are complementary and can strengthen the science of da'wah. This study's novelty is in the style and model of weakening mosques from the negative impact of village head elections. It is very different from the aspects of the process, implementation, and psychological impact of the mosque administrators, which gave rise to the weakening of preaching in Masid.

This study is very different from previous studies such as the da'wah research conducted by Adi Hidayat, writing about the role of da'wah in mosques in responding to new civilizations seeing the role of times that have been filled with virtual culture to make people more individual (Hidayat, 2015: 23). The results of this study found changes in mosque management with the findings of virtual technology were less well consolidated due to psychological clashes. Hail also happened to M. Muhadi's research results, which examined da'wah at the Great Mosque of Central Java, which found that mosques were only used as places of prostration (Muhadi, 2017: 11). Finally, the dakwah movement as a concept of social change was difficult to achieve.

This research is also very different from the issues discussed in this study, which portrays the experience of mosque administrators with da'wah messages in the Al-Qur'an Attaubah verse 18, which examines the impact of village head elections on the decline in da'wah services in mosques (Case study Kampung Mosque and Lontor in Banda Neira).

Besides, Qadaruddin also examined the role of mosque preaching in improving people's quality of life. This study describes an increase in human resources and mosques can carry out their function as centers of social activities, where people can meet each other and establish a friendship with each other in strengthening brotherhood bonds, Development of mosques as centers of spiritual and economic activities of the people to form a whole human being. Who have al-karimah morality (the noble character in line with the values of decency, manners) through the implementation of prayer services and religious activities (Qadaruddin, 2016: 224). Besides, Syarifuddin's study in his thesis examines the Da'wah Information System at the Nurul Imam Mosque of PT. Telkom in 2010 discovered the role of the mosque as a center for spiritual formation (Syarifudin, 2010: 3). The findings of this thesis differ in location and place so that the da'wah experience studied at the mosque is more concerned with the role of the mosque as a medium of preaching. In this study, a focus on the role and experience of preaching mosque administrators in democracy. This research is also very different from the issues discussed in this study, which portrays the experience of mosque administrators with da'wah messages in the Al-Qur'an Attaubah verse 18, which examines the impact of village head elections on the decline in da'wah services in mosques (Case study Kampung Mosque and Lontor in Banda Neira).

Research on the role of da'wah in mosques in uniting Muslims: a case study of the Al-Fatah Mosque, Pudangan, Kartasura by Syakirin Gazali, who examined mosques as an instrument of empowering people who have a very strategic role in efforts to improve quality and unite society. This article aims to describe the Al-Fatah mosque's role as a center for community empowerment that is both socially and culturally and religiously plural. (Syarifudin, 2010: 33).

This research is mainly religiously homogeneous because its focus is on the management's experience in making the mosque prosperous in the middle of the village head election, which is considered chaotic and always creates social problems between the management. The findings in the field are very different because the research results found that the impact of the village head election will be from the weakening of Da'wah. This illustrates the increase in human resources, and the mosque can carry out its function as a center for social activities, where people can meet each other (Syarifudin, 2010: 13).

Every season the election of village heads, community encounters, especially mosque administrators, begin to shift and experience cultural stress by Kim (Savitri, 2016: 188) and establish a friendship with each other in

strengthening fraternal ties, Development of mosques as centers of spiritual and economic activity for people to shape human beings thoroughly with al-karimah character (the noble character that is fostered in the mosque (Nurjamilah, 2016: 93-119). In line with the values of politeness, manners) through the implementation of prayers and religious activities. From the research of da'wah at the mosque which has been described, it shows that the novelty in this study, which observes the da'wah experience of mosque administrators from the political impact of village head elections, has never been studied so that this study provides a value of academic novelty by examining the impact of village head elections on decreasing da'wah services in mosques, A case study of the Kampung Baru Mosque, Ranang, and Lontor in Banda Neira), Maluku Tengah District, Maluku Province.

In this study, the dakwah paradigm is the way people perceive themselves, and the environment will influence them in thinking, behaving, and behaving (Qadaruddin, 2016: 222-239). Questions about how the current existence of a mosque, its activities, and the extent to which the mosque has been functioning optimally among Muslims are indicators that can be used to conclude whether or not the management of a mosque is running or not.

The mosque in Ranang village is located around the coast facing the sea; this village since the Dutch era as the center of the forced garden (ec) of nutmeg garden workers for the Dutch colonial (Muhadi, 2017: 22). The mosque was built majestically in the middle of Ranang village as a medium of unity and brotherhood. This mosque stands firmly facing the sea for services of Friday prayers and compulsory prayers, Eid al-Fitr prayers, and Eid al-Adha prayers (Auliyah, 2019: 55). The mosque's role has an existence as a medium to unite the people in realizing life by the understanding in the Quran Surah Attaubah verse 18 regarding the prosperity of the mosque as a medium for the enlightenment of the people.

This preaching service in Kampung Baru and Lontor is an object for changes in behavior, effects, personality, traits, perceptions, cognition, attitudes, and interactions. Da'wah services through religious construction in the village head election in village head election politics in Ranang, Lontor, and Baru villages in Banda Neira gave birth to the social construction of social solidarity behavior which is getting lower, the effect of da'wah is less, social personality decreases as a result of them blaspheming one another, muttering, the nature of social moderation is less effective, perceptions between the two camps are cornering each other, the attitude between them does not visit each other, and unhealthy social interactions.

People's behavior is faced with psychological burdens because each communication constructs messages according to the desire and truth based on the group's perceptions. This condition's impact is that the service and the role of the mosque administrators in the middle of the political vortex experience unhealthy social symptoms due to the very high political impact of village head

elections that divide the public. If there is a regional head election season, the election for governor and election for the village head, the community is always divided into two groups according to their political choices.

The da'wah method in preventing the dangers of village head elections has not been carried out by mosque administrators so that the social resilience of the community in politics is very fragile (Enjang & Aliyuddin, 2009: 27). Based on the results of investigations with BIMAS, the Banda Neira Police provided information that the most severe danger from the challenge of the mosque was in the event of a political season because of the complicated healing process due to political division.

The perception of two communications constructing religious, social, and cultural messages collided with the communities lost in the village head election process in Ranang Village, Kampung Baru, and Lonthor. Psychological clashes that hurt a sense of brotherhood and unity. The highest volume of impact from the regional head election and the Village head election has the highest level of complexity for repairs in this village. So from the three regional head elections, gubernatorial elections, and village head elections, it significantly broke social solidarity in the community. Social symptoms of the impact of village head elections have a very high intensity of social clashes that impact low dakwah services.

The decline in dakwah services due to the election of the Village head was caused by the factors of disunity due to political elections which gave birth to psychological friction, shame, loss of self-respect for voters and those who were elected, slandering one another between supporters which resulted in divisions in society. It is what is experienced by traditional villages such as in Lonthor. According to the police statement, the village of Lontorh is awaiting bloodshed due to the inadequate role of da'wah in mosques to provide social skills and to rebuild a sense of brotherhood and unity.

The impact of this poor preaching service, which provides a system of worship in mosques, has a setback. If ta' mir administrators participate in politics, the congregation will also be divided into two parts according to the political choice chosen. The mosque in the middle of the political vortex experiences external influence. Its role in maintaining the spiritual existence of the residents of Ranang Village and Kampung Baru Village is very disturbed. This is also experienced in a neighboring village in the Nagri Lontor, currently awaiting bloodshed due to unfinished political impacts. The role of mosques in political circles has been disrupted in the people's service process because society is divided.

## Political Impact on Mosque Management

Political impacts harm the social system, including influencing mosque administrators, in designing da'wah programs. In moving the da'wah to be less

than optimal in the process of transforming the messages of the Qur'an, Surah Attaubah verse 18 related to faith, belief in the afterlife, performing prayers, zakat, and obedience to Allah Almighty significantly decreased due to the impression of the authority of the mosque's Imam and head the village has full authority so that there is less deliberation at the mosque to formulate programs by social problematic. This is relevant to the view of Katharine Bartsch (2019), finding the role of mosques as a colonial identity to build magnificent mosques as the identity of the elite. Besides, the da'wah study in mosques as an economic center, a center for community economic empowerment, and Al-Qur'an education (Ali, 2002). The mosque as a center for the study of da'wah and a media for the people's enlightenment is very much determined by its human resources in the mosque governance system.

This condition is due to the mosque management splitting into two parts, which implies the difficulty of formulating a da'wah program that can maintain unity and brotherhood. Based on field data, it was found that the impact of the election of the village head for the management of the new village mosque and Lontor village experienced social fragility, the solidarity of the family members of the mosque administrators could be divided due to spiritual defenses in maintaining the effectiveness of da'wah services in mosques that were not well maintained. Due to the political impact of the village head's election, it has resulted in wounds and divisions among mosque administrators. This condition has the impact of weakening the dakwah so that the implementation of da'wah is still functioning as if it is not by the preaching planning that has been established together. As a result, the role of the mosque administrators preaching is `` far from the values of the Al-Qur'an Surah Attaubah verse 18 ".

**Village Head Election Impact**
The impact of the village head's election has an impact on the weakening of preaching, especially from the aspects of the implementation of worship, the formulation of da'wah material, and the Imam's officers in the community. The social roles of mosque administrators, such as prayer recitation, reading tahlilah, and cultural events, must be adapted to the elected village head's wishes. This presents a social risk because some administrators who lose the election are sometimes not used in the Village program, do not receive village funds, and are less involved. The following are three impacts of village head elections' social impact, among others: 1). Aspects of worship, 2). Social roles, and 3). Village funding assistance.

This village head election's political impact continues until the process of the fardhu prayer, Eid al-Fitr, Eid al-Adha, and other Islamic holidays. Some of them, if a family dies, they do not visit each other due to the deep political wounds experienced by the community and mosque administrators. From the perspective of Tafsir ibn Kastir, it is explained that the role of the Quran Surah Attaubah verse 18 can be carried out properly if all elements of society are involved to make it

happen through a persuasive da'wah approach.

Da'wah messages contained in the values of the Koran (Surah Attaubah / 7: 18. This strengthens faith, belief in the afterlife, and education of the quality of prayer, zakat, and not fear except Allah. This message is less distributed among the community due to the decline in mosque management programs related to prospering mosques amid the political impact.

The role of mosque administrators has had difficulties designing programs due to the areas only human resources in designing da'wah texts that can maintain brotherhood and unity. The message of the da'wah contained in the Al-Qur'an surah attaubah verse 18 is difficult to distribute because the mosque management has not been able to design the concept of da'wah to prevent splits due to the political impact of the election of the village head. The message of da'wah in the Al-Qur'an surah attaubah verse 19 includes educating faith, believing in the last day, performing prayers, paying zakat, and those who prosper the mosque have no feelings of anxiety and fear unless Allah is less able to educate aqidah. As an instrument of resilience from the political impact of village head elections.

When formulating da'wah themes by making the Al-Quran surah attubah verse 18, the focus of the mosque mission, it experienced a significant change because it came out of a collective agreement due to changes in the management that left the previous strategic plan of da'wah.

The da'wah experience of the mosque administrators in Ranang Village and the new village in understanding the message of the Quran Surah Attaubah verse 18 has only reached the level of knowledge so that it has less impact on aspects of da'wah behavior. Prompted the mosque management in Kampung Baru village to be contaminated by the village head election's political currents. Based on the results of observations with mosque leaders, they gave their experience of challenging preaching during the village head's election. Because automatically, the community is divided into two groups during the election of the village head. The impact of the village head's election gave birth to clashes between residents that had an impact on mosque administrators.

From the aspect of religious knowledge, mosque administrators know that there is an end of the world, but every political season they cannot save themselves. Mosque assistance is mostly in the political season. Mosque administrators do not have the power to prevent the political season's face in the era of democracy. The information they record in the mosque's footsteps every season the village head election always incites political traces that are not by the message of the Quran Suarah Attaubah verse 18.

The mosque management's social impact is that it is mostly used for prayer places. Mosques have not been able to provide a tool for gluing greater brotherhood and unity (Hefni, 2007: 34). Because of every political contestation, there is always a clash between communities. The mosque administrators'

experience every season, the village head election ends up causing psychological conflicts (Kuhsari, 2012: 25). The impact of the election of a village head that is very vulnerable to conflict is Lontor village, a traditional village. The mosque management was divided into two so that the prayer was divided into two mosques. The prayer room that was not used for Friday prayers due to the political impact of the village head's election, the community began to split into two so that the mushalla was used as a place for Friday prayers.

Another behavior that also arises is usually people in rural areas; if someone dies, they help each other, but with the political impact, they are not present when people die due to different political choices. The population in the research location based on KPU data can be described to describe the accumulation of mosques in the middle of the political vortex of village head elections in three villages as follows:

| Desa/Nagri | Jumlah Penduduk | Jumlah Yang sholat |
|---|---|---|
| Kampung Baru | 553 | 192 |
| Salamon | 421 | 173 |
| Ranang | 232 | 85 |

Because politicians prioritize votes over the mosque's prosperity, the difference in perspective between mosque administrators and prospective government leaders is due to social change (Piotr Sztompka, 2014: 5). it does not correlate with the values that the mosque management wants to achieve as a center for fostering worship and fostering a sense of brotherhood and unity.

The social roles that are meant here are the village's traditions of having tahlilah, reading prayers, and participating in events in the village that have been programmed by the village. For example, in the reading of the prayer that is involved is according to the priest's choice, Modim (muadzin), and other administrators' khatibs are less involved.

This behavior is if using the MUI perspective (Buchari, 2015: 9). The role of mosque administrators due to the poor understanding of the congregation who live around the dakwah message mosque in the Al-Qur'an surah attaubah verse 18, has not been able to have a significant impact on improving the spiritual, economic system. This condition also results in low social solidarity. The distribution of zakat as a facility to improve people's economy is also not moving properly because the social community has been divided into two parts.

Religious experiences carried out by mosque administrators related to the payment of zakat carried out during Ramadhan's holy month due to a division in the community, and zakat is divided into two according to the two communities that fought each other during the election of the village head. The condition of the community and mosque administrators, if they can withstand the political impact, the potential for zakat as a spiritual economy can improve da'wah's performance

in mosques.

The elected village head will always listen to the Imam, who has chosen him so that village fund assistance can be used as a mosque program, for example, making da'wah scripts using village funds. Managers who can make sermon manuscripts to fulfill all worship services at the mosque. Then the elected priest can make a request to the elected Village Head in the form of a worship program from the village funds for the worship program. This mosque management program can run well if the elected village head supports it. This also resulted in the lack of participation of the congregation whose choices were defeated so that the mosque as a center for Muslim meetings in the village to strengthen unity and brotherhood was very lacking in the impact of the election of the village head.

This situation is the impact of the ta' mir mosque management experience in the village, which tends to be less prosperous, the number of shaf when they perform obligatory prayers is at most 0.5%. Meanwhile, Friday prayers are more crowded with congregations. According to the mosque management information as a medium of brotherhood and unity, it can occur during Eid al-Fitr prayers and Eid al-Adha prayers (Aziz, 2009: 43). Only the interest of the Jemaah to make the mosque a medium of brotherhood and unity due to the political impact so that it tends to side with the village head, which was won by the Imam and his shaf who were present. This situation is if the mosque is managed according to the values of the da'wah in the Qur'an surah attaubah verse 18, then the potential for unity and brotherhood can be realized.

The low human resources of mosque administrators in designing mosque governance models have an impact so that the mosque is less used as a medium of unity and brotherhood. The weakness of the mosque management system in the political vortex harms the strength of community solidarity. Besides, several factors make the mosque less used as a medium of unity and brotherhood, among others; congregational prayer is not used as a tradition by the community, there is the influence of prayer that maintains the mazhab so that religious insights in the mosque worship according to the thought of the da'wah material obtained, the material of preaching brotherhood and unity is very minimal so there is an impression that the mosque is used as a place of prostration only. The mosque management did not transform the values of the da'wah in the Al-Qur'an surah Attaubah verse 18.

The factors of the subordinate role of the mosque administrators require preaching comprehensively to increase the material of da'wah, which can strengthen fraternal solidarity and unity to realize the ideals of rahmatallialamin Islamic brotherhood. Mosque administrators are required to design a da'wah program that can provide solutions to social rifts due to village head elections' political impact.

Administrators need to make mosque management to build concrete

solidarity of Muslim unity. The attitude of returning to the mosque is not just filling the mosque at every prayer. Instead, the mosque must always be the spirit of life. This means that wherever we are, it is always inseparable from the mosque's spirit and spirit, as a center of worship, education, community activities, and community empowerment. So that in the future, through the mosque the message of da'wah in the Al-Qur'an Surah Attaubah verse 18 from the perspective of Mrs. Katsir, there are five elements for the prosperity of the mosque by the realities of the global world.

It was strengthening da'wah to strengthen faith, strengthening da'wah to increase belief in the hereafter, making more da'wah materials related to prayer, zakat, and not being afraid of being displeased with Allah SWT. To treat political problems in the election of village heads that have resulted in social wounds of mutual slander, shame between families, and excessive social egoism as the fundamental causes of division in society due to the political impact of village head elections in Ranang Village, Kampung Baru, Lontor in Banda Neira District Central Maluku Regency, Maluku Province.

In the study of Ibn Kastsir in the Quran Surah Attaubah verse 18, preaching aims to strengthen faith, belief in the last day, perform prayers, zakat, and there is no feeling of fear except Allah. As a result of the da'wah program, it was always changing so that the message of this da'wah began to shift every music village head election. This is the impact of the election on the village, which resulted in divisions among mosque administrators resulting from mosque administrators choosing openly one of the candidates for village head candidates. This difference in choice shifted the direction and direction of the da'wah service, which gave rise to divisions between the administrators, which eventually weakened the mosque's preaching. The main reason is that the congregation questioned the role of da'wah in mosques about the importance of mosques if they were made as political objects, which in the end were unable to educate the people and became the center of division. This reality in the study of Quraish Shihab in surah attaubah verse 18 is less relevant.

The role of da'wah in mosques as a medium for transforming spiritual knowledge has begun to decrease due to the administrators' low human resources and the pros and cons of the roles of pros and cons in the prosperity of mosques, especially in preaching services (al-Qahthani, 204-205). Da'wah services in mosques as a medium for spiritual rituals shift according to socio-political changes. The process was so sharp that some people thought that all the earth, mosques, and houses were also worship places. This mindset has also contributed to the decline in social worship that is centered in mosques. It was evident during the Covid-19 pandemic, and some people started praying at home only because they felt calmer even though the red zone does not hit banda.

This condition in the perspective of Craig (2007) states that the construction of the meaning of da'wah includes expression, interaction, and influence (Berger,

2015). Social expressions cannot be appropriately managed, resulting in social interactions that some mosque administrators consider to be unhealthy. This situation is what makes the dakwah management at the mosque disrupted every political season. Now in this condition, some of the management said that to avoid expression and harmful social interactions, ideally, there is no need to interfere with the issue of village head elections. A mosque must be a dynamist, a catalyst, and have the duty to protect, protect and advise the community to carry out the election of a village head that is healthy, honest, fair, and with dignity.

The results of the analysis of the descriptive da'wah services at the mosque, Kampung Baru, and Lontor in Banda Neira. The impact of da'wah on the village head's election and its impact on the mosque management in moving the da'wah according to the messages in the Al-Qur'an Surah Attaubah verse 18 related to faith, belief in the afterlife, performing prayers, zakat, and obedience to Allah SWTI. It can be done well when the mosque management is not a political player but improves the direction and direction of politics with da'wah studies to make Banda Neira conform to the Koran and Sunnah values.

Da'wah services that can provide social expression in new and lonthor village communities in Banda Neira, Maluku Tengah District, Maluku Province in the construction of Craig (2007) that the construction of the meaning of da'wah covering mosques needs to educate the art of expression to maintain interaction stability, which will affect communication, coordination, and productive collaboration of the mosque administrators in designing da'wah service programs so that the mosque does not experience dakwah weakening due to the election of the village head.

To prevent a shift in the role of the mosque's function in the new and Lonthor villages so that the values of the preaching objectives agreed upon in the Al-Quran Surat Attaubah verse 18, the mosque management is still able to become a center of learning, intelligence and enlightenment for the people when it is not contaminated in the head election event. Village. Da'wah services in mosques in the democratic era need to be adapted to social changes from globalization's cultural impact. The role of mosques in various parts of the world plays a role by the cognitive, affective, and psychomotor aspects of the environment by building healthy social relationships and moving the village according to the message of the Al-Quran Surat attaubah verse 18.

It is also discussed by Astari (2014: 33-44) to restore the mosque according to its function even though there are political impacts, but the messages of the Al-Quran surah attaubah verse 18 remain the basis of values and the foundation of the vision and mission of the mosque in order to survive and stamina. Social community, especially mosque administrators, still have solidarity and solidarity characteristics (Taufiq, 2020). Symbolically, the mosque is a holy place, and everyone makes it a place of worship. On this basis, mosque administrators may

not show their political choices to maintain the da'wah's stability as a medium of learning, intelligence, and spiritual enlightenment. Mosque vandalism is not contaminated with the negative impact of village head election politics, impacting the weakening of preaching in mosques.

## CONCLUSION

The impact of the village head election is positively correlated with the mosque management in gaining political victory. The village head determines the progress of the committee. If the choice of the Imam of the mosque wins, then the other administrators who have different choices will not get social roles and village funds, which have an impact on weakening the preaching of the mosque.

The weakening aspects of the preaching that are meant include; 1). The Solidarity of management is weakening, 2). Less socio-religious roles, 3). Managers who are for and against the losing and winning candidates are overhauled according to the winning team's wishes of the elected village head candidates. It has an impact on the weakening of the human resources of the Imam, Muballig, and the vision and mission of the mosque are challenging to achieve according to the instructions of the Al-Quran Surat attaubah verse 18. which has been planned together.

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