Imarah under Strain: Renovation, Pandemic, and the Development of Religious and Social Life at Masjid Agung Al-Imam, Majalengka, 2017–2023

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Abstract

This article examines religious and social activity at Masjid Agung Al-Imam, the regency mosque of Majalengka, West Java, across renovation and the COVID-19 pandemic in 2017–2023. It draws on dated DKM records, contemporary reports, and publicly documented activities. Using Sidi Gazalba's account of the mosque's functions and Piotr Sztompka's distinction between institutional reproduction and morphogenesis, it compares evidence of worship and instruction before the pandemic with later records of health restrictions, staffing, and zakat administration. A 2017 funding request, 2019 accountability report, 2020 health notice, 2021 duty roster, and 2022 decree establishing a Zakat Collection Unit supply the principal chronological anchors. The evidence documents continued provision for congregational worship under changed conditions and a new formal mechanism for collecting zakat. It does not establish uninterrupted teaching, comprehensive annual activity, or the long-term durability of the new unit. The article offers a bounded historical account of imarah under successive disruptions.

Keywords: mosque history, Dewan Kemakmuran Masjid, Islamic philanthropy, COVID-19, Majalengka, West Java, Indonesian Islam

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Introduction

The mosque has long served Muslim communities as a place of worship. Its built form can also reflect locally available materials and traditions of construction, including timber and layered roof forms in the Indonesian archipelago.[1] The history of Masjid Agung Al-Imam therefore concerns both its physical setting and the activities it accommodates.

Indonesian studies describe instruction as one of the mosque's community functions alongside ritual worship.[2] The concept of imarah directs attention to how an institution is used, cared for, and made active in communal life.[3] This article examines that activity through dated evidence rather than treating the existence of a mosque building as proof of continuous programming.

Masjid Agung Al-Imam occupies a central location near Majalengka's alun-alun. Local historical accounts associate its nineteenth-century foundation with Kiai Imam Syafari and waqf land, while later reporting describes successive renovations. A funding request from 2017 and an accountability report from 2019 document the major building work around 2018. Soon afterward, the COVID-19 pandemic brought health restrictions affecting communal worship. By March 2022, the DKM had established a formal Zakat Collection Unit. These dated events frame the article's comparison of physical renovation, public-health constraints, and subsequent administrative change.[4]

This sequence—renovation, public-health disruption, and subsequent activity—supplies this article's central problem: how did the mosque's documented religious and social functions change between 2017 and 2023? The surviving records span the 2018 renovation, the 2020–2021 pandemic emergency, and organizational and charitable activity documented through 2023 under the DKM chaired by Drs. H. Abdul Gani, M.Si.

Research Problem, Objective, and Contribution

The study is organized around two questions: first, what is the general historical and institutional profile of Masjid Agung Al-Imam Majalengka—its physical development and organizational structure under Abdul Gani's chairmanship; and second, how did the mosque's religious and social activities develop across 2017–2023, a period bounded by the 2018 renovation and shaped by the intervening COVID-19 pandemic.

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[1] Teguh Purwantari, *Seni Bangunan Bersejarah Masjid* (Jakarta: Kanak, 2021).

[2] Erlina Gusnita and M. Tedy Rahardi, *Peran Masjid dalam Meningkatkan Pendidikan Islam Masyarakat Pulau Penyengat* (Bintan: STAIN Sultan Abdurrahman Press, 2019).

[3] Ahlan, "Peran Masjid sebagai Basis Peradaban Islam," *An-Natiq: Jurnal Kajian Islam Interdisipliner* 2, no. 2 (2022): 155.

[4] Jaja Sumarja, "Sejarah Masjid Al-Imam Majalengka, Berasal dari Tanah Wakaf," Times Indonesia, 2022, https://timesindonesia.co.id/peristiwa-daerah/403802/sejarah-masjid-alimam-majalengka-berasal-dari-tanah-wakaf.; DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Surat Permohonan Bantuan Gubernur Jawa Barat" (Majalengka, 2017).; DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Laporan Pertanggungjawaban Penggunaan Bantuan Dana Penyempurnaan Renovasi Masjid" (Majalengka, 2019).; DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Surat Keputusan Pembentukan Unit Pengumpulan Zakat (UPZ) Masjid Agung Al-Imam," 29 March 2022.

This article reconstructs the sequence from dated DKM records, contemporaneous reports, and activity documentation. It places that evidence alongside Nuparidah's 2023 study of the same mosque and uses Sztompka's distinction between reproduction and morphogenesis to examine which changes amounted to continuity of an established function and which involved a new formal arrangement. Claims about attendance, motives, and long-term program outcomes are limited to what the dated record can support.

Method

This article follows the conventions of historical method, proceeding through heuristics, source criticism (external and internal), interpretation, and historiography.[5]

Heuristics. The written source base comprises DKM documents dated 2017–2023: a renovation-funding request, a 2019 accountability report, leadership decrees issued in 2020 and 2023, a 2020 health notice, a 2021 duty roster, a 2022 decree establishing a Zakat Collection Unit, and 2023 schedules and Ramadan proposals. Dated press reports and the mosque's public activity posts from 2018–2022 supplement these institutional materials. The official statistical yearbook released on 28 February 2024 supplies geographic and demographic context; the activities analyzed end in 2023.

Source criticism. The dated decrees, correspondence, schedules, and program proposals were read according to their issuing body, stated date, and institutional purpose. A proposal establishes a planned activity but does not independently prove its attendance or final expenditure; a social-media post documents a selected public occasion rather than an entire annual program. Press accounts and the 2023 study of DKM organization were used for contextual comparison. Visual material without a secure date or provenance was treated as illustrative rather than as independent proof of an architectural chronology. Interpretations in the following sections therefore distinguish documented plans, recorded public events, and inferences about institutional change.

Interpretation. Sidi Gazalba's account of the mosque's functions provides categories for worship, education, and social service in the Results.[6] Piotr Sztompka's distinction between reproduction and morphogenesis then helps assess whether an established function continued under changed conditions or a new institutional arrangement appeared.[7] Neither framework can supply missing facts about attendance, implementation, or the durability of an initiative.

Historiography. The reconstructed narrative is presented thematically within a chronological frame bounded by 2017 and 2023, organized around the mosque's physical and institutional profile, its religious activities, and its social activities, with continuity and change assessed throughout against the 2018 renovation and the 2020–2021 pandemic as the period's two structuring disruptions.[8]

[5] Sulasman, *Metodologi Penelitian Sejarah* (Bandung: Pustaka Setia, 2014).
[6] Sidi Gazalba, *Mesjid: Pusat Ibadat dan Kebudayaan Islam* (Jakarta: Pustaka Al-Husna, 1994), 125.
[7] Piotr Sztompka, *Sosiologi Perubahan Sosial* (Jakarta: Prenada Media Group, 2008), 7.
[8] Dudung Abdurrahman, *Metode Sejarah* (Jakarta: Logos Wacana Ilmu, 1999).

Results

Geographic and Demographic Setting

Kabupaten Majalengka covers 1,204.24 square kilometers in eastern West Java.[9] It comprises twenty-six kecamatan, a scale that matters when a single regency mosque is placed within a wider network of worship facilities.[10] These geographic figures describe the district rather than the catchment area of Masjid Agung Al-Imam itself.[11]

The official yearbook released on 28 February 2024 records a projected population of 1,340,617 for 2023.[12] Its religion table reports 1,324,341 Muslim residents for 2022, approximately 99.7 percent of the affiliations recorded there.[13] In the same edition, the facilities table lists 1,171 mosques for 2022.[14] It also lists 5,571 musala for that year.[15] Those aggregate figures cannot establish attendance or the scale of activity at Al-Imam.

The Mosque's Physical History to 2018

Published local accounts associate the mosque's foundation with Kiai Imam Syafari, a colonial-era penghulu in Majalengka.[16] In the account recorded by Times Indonesia in 2022, he is said to have provided waqf land for an initially modest building.[17] The same local tradition links later alterations to successive regental periods, but it is retrospective testimony rather than a contemporaneous foundation record.[18]

A 2019 report likewise places the mosque beside the alun-alun and repeats the attribution of the waqf to Kiai Imam Syafari while acknowledging uncertainty about the earliest building history.[19] Scholarship on the colonial office of penghulu supplies institutional context for the role attributed to him; it does not independently establish the details of this particular foundation story.[20]

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[9] Badan Pusat Statistik Kabupaten Majalengka, *Kabupaten Majalengka Dalam Angka 2024* (Majalengka: BPS Kabupaten Majalengka, 2024), 7.

[10] Badan Pusat Statistik Kabupaten Majalengka, *Kabupaten Majalengka Dalam Angka 2024*.

[11] Badan Pusat Statistik Kabupaten Majalengka, *Kabupaten Majalengka Dalam Angka 2024*.

[12] Badan Pusat Statistik Kabupaten Majalengka, Kabupaten Majalengka Dalam Angka 2024 (Majalengka: BPS Kabupaten Majalengka, 2024), 49.

[13] Badan Pusat Statistik Kabupaten Majalengka, *Kabupaten Majalengka Dalam Angka 2024*, 106.

[14] Badan Pusat Statistik Kabupaten Majalengka, Kabupaten Majalengka Dalam Angka 2024, 107.

[15] Badan Pusat Statistik Kabupaten Majalengka, Kabupaten Majalengka Dalam Angka 2024, 107.

[16] Jaja Sumarja, "Sejarah Masjid Al-Imam Majalengka, Berasal dari Tanah Wakaf," *Times Indonesia*, 2022, https://timesindonesia.co.id/peristiwa-daerah/403802/sejarah-masjid-alimam-majalengka-berasal-dari-tanah-wakaf.

[17] Sumarja, "Sejarah Masjid Al-Imam Majalengka," 2022.

[18] Jaja Sumarja, "Sejarah Masjid Al-Imam Majalengka, Berasal dari Tanah Wakaf," Times Indonesia, 2022, https://timesindonesia.co.id/peristiwa-daerah/403802/sejarah-masjid-alimam-majalengka-berasal-dari-tanah-wakaf.

[19] Inin Nastain, "Sejarah Berdirinya Masjid Agung Al-Imam Majalengka," SindoNews, 2019, https://daerah.sindonews.com/artikel/jabar/7223/sejarah-berdirinya-masjid-agung-alimam-majalengka.

[20] Amelia Fauzia, "Antara Hitam dan Putih: Pengulu pada Masa Kolonial Belanda," *Studia Islamika* 10 (2003): 180.



Figure 1. Undated photograph associated with an earlier mosque form; image date unverified. Source: Madjalengka Tiheula (blogspot archive).

Local historical reporting describes an early, modest raised structure, with timber and a small pool beneath it in one recollection.[21] This account is useful for identifying how the mosque's earlier form is remembered, though it is not a measured architectural survey.[22] A separate 2019 report also relies on retrospective local accounts and acknowledges gaps in the building's early history.[23]

The undated photograph above illustrates a form associated with that narrative. Its date and provenance cannot independently establish when any one alteration occurred.[24] For the renovation central to this article, the dated 2017 request and 2019 accountability report provide firmer chronological anchors than an undated image or a retrospective description.[25]

The 2019 historical report places the mosque beside the alun-alun and recalls a succession of alterations rather than one unchanged original structure.[26] A later local report likewise presents Al-Imam as a site whose appearance developed with the town.[27] These accounts warrant a broad sequence, but their details should be attributed to the reporters and their informants rather than treated as contemporary building records.[28]

One recollection associates changes with nineteenth-century regental support.[29] Another refers to further work in the 1930s and around 1960.[30] A 2022 account also mentions substantial work in 1987, including removal of a pool to the

[21]Sumarja, "Sejarah Masjid Al-Imam Majalengka," 2022.

[22] Sumarja, "Sejarah Masjid Al-Imam Majalengka, Berasal dari Tanah Wakaf."

[23] Inin Nastain, "Sejarah Berdirinya Masjid Agung Al-Imam Majalengka," *SindoNews*, 2019, https://daerah.sindonews.com/artikel/jabar/7223/sejarah-berdirinya-masjid-agung-alimam-majalengka.

[24] Sumarja, "Sejarah Masjid Al-Imam Majalengka, Berasal dari Tanah Wakaf."

[25]Sumarja, "Sejarah Masjid Al-Imam Majalengka," 2022.

[26]Nastain, "Sejarah Berdirinya Masjid Agung Al-Imam," 2019.

[27]Abdur Rakhman, "Masjid Al-Imam Saksi Perkembangan Islam di Majalengka, Begini Sejarahnya," Suara Cirebon, 29 March 2023, https://suaracirebon.com/2023/03/29/masjid-al-imam-saksi-perkembangan-islam-di-majalengka-begini-sejarahnya/.

[28] Nastain, "Sejarah Berdirinya Masjid Agung Al-Imam Majalengka."

[29] Abdur Rakhman, "Masjid Al-Imam Saksi Perkembangan Islam di Majalengka, Begini Sejarahnya," *Suara Cirebon*, 2023, https://suaracirebon.com/2023/03/29/masjid-al-imam-saksi-perkembangan-islam-di-majalengka-begini-sejarahnya/.

[30]Sumarja, "Sejarah Masjid Al-Imam Majalengka," 2022.

north.[31] Later retellings differ in emphasis and do not yield a complete technical history of roof forms or construction dates.[32] The name Al-Imam is associated in these accounts with the title or memory of Kiai Imam Syafari; for 2017–2019, dated DKM documents remain the stronger evidence of renovation.[33]

A 2016 report described visible deterioration in the mosque's exterior and raised concern about maintenance.[34] The DKM's request to the Governor of West Java, dated 1 August 2017, then sought approximately Rp 10 billion for renovation.[35] The archived correspondence records a formal funding effort; it should not be read on its own as a completed expenditure account.[36] Together the two sources establish the immediate background to the building work examined here.



Figure 2. Scaffolding during the 2018 renovation of Masjid Agung Al-Imam. Source: Masjid Agung Al-Imam Majalengka, official Facebook account.

The 2019 accountability report records the use of renovation assistance following the 2017 funding request.[37] Read with the contemporaneous activity images, it places major building work within the study period and provides a stronger date than the undated historical photograph above.[38] The available documents do not supply a complete technical inventory of every architectural change, so the analysis concentrates on the effects of building work on documented activity.

Organizational Structure under Abdul Gani, 2017–2023

Masjid agung leadership is organized under the Director General of Islamic Community Guidance's Decree No. DJ.II/802 of 2014 on mosque management

[31] Erick Disy Darmawan, "Melihat Masjid Kebanggaan Majalengka Berusia 160 Tahun," *detikjabar*, 2022, https://www.detik.com/jabar/budaya/d-6027187/melihat-masjid-kebanggaan-majalengka-berusia-160-tahun/amp.

[32] Rakhman, "Masjid Al-Imam Saksi Perkembangan Islam di Majalengka, Begini Sejarahnya."

[33] Nastain, "Sejarah Berdirinya Masjid Agung Al-Imam Majalengka."

[34] Dian Arief Setiawan, "DPRD Majalengka Prihatin Kondisi Masjid Agung Al-Imam," *radarcirebon.com*, 2016, https://radarcirebon.disway.id/headline-kabupaten-majalengka/read/46553/dprd-majalengka-prihatin-kondisi-masjid-agung-al-imam.

[35] DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Surat Permohonan Bantuan Gubernur Jawa Barat" (Majalengka, 2017).

[36] Maman Komarudin, "Surat Permohonan Bantuan Gubernur Jawa Barat" (Majalengka, 2017), DKM Masjid Agung Al-Imam archive.

[37] DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Laporan Pertanggungjawaban Penggunaan Bantuan Dana Penyempurnaan Renovasi Masjid" (Majalengka, 2019).

[38] DKM Masjid Agung Al-Imam, "Laporan Pertanggungjawaban Renovasi," 2019.

standards. The 2019 accountability report identifies Abdul Gani as chairman and Achsanul Fikri Amirudin as deputy secretary. The later leadership decrees provide a more secure basis for tracing formal roles in 2020–2023 and from April 2023 onward.

The 2020–2023 term was formalized by a decree of 1 April 2020, with Abdul Gani as chairman and divisions covering worship, education, facilities, social and economic activity, youth, women's affairs, and security. A decree of 14 April 2023 again named Abdul Gani as chairman and recorded a revised division structure and Advisory Council. Read together, the decrees establish leadership continuity and formal organizational change through 2023; they do not by themselves measure how consistently each division's programs operated.

Religious Activities: Worship, Instruction, Ramadan, and Commemoration

Congregational prayer. Dated posts in May 2018 show worship at the mosque during the renovation period.[39] A later accountability report places that activity within a period of building work.[40] The posts establish specific occasions of communal prayer, not an uninterrupted daily record of access while construction proceeded.[41]

In 2020 the DKM issued a health notice requiring handwashing, masks, distancing, and individual prayer mats.[42] The notice shows how worship was regulated under pandemic conditions, rather than measuring the number of congregants who attended.[43] A 2021 duty roster assigned an imam, muezzin, and supporting staff for regular duties.[44] A 2023 roster subsequently listed Friday preachers and imams.[45] These records establish continued provision for congregational prayer under changed operating conditions.

Religious instruction. A May 2018 public post documents a tafsir session.[46] Another post records a women's study circle in June 2018.[47] A 2019 post shows a post-dawn study session.[48] Such dated examples demonstrate teaching before the pandemic, but each is evidence of an occasion, not of an entire annual schedule.[49]

[39]Masjid Agung Al-Imam Majalengka, "Shalat Shubuh dan Shalat Jum'at Berjama'ah," Facebook post, 2018, https://www.facebook.com/share/p/1Gy7sPiDD2/.

[40]DKM Masjid Agung Al-Imam, "Laporan Pertanggungjawaban Renovasi," 2019.

[41] Masjid Agung Al-Imam Majalengka, "Shalat Shubuh dan Shalat Jum'at Berjama'ah," Facebook, 2018, https://www.facebook.com/share/p/1Gy7sPiDD2/ and https://www.facebook.com/share/p/18krRn7DsG/.

[42]DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Maklumat DKM Masjid Agung Al-Imam" (Majalengka, 2020).

[43] Dewan Kemakmuran Masjid Agung Al-Imam Kabupaten Majalengka, *Maklumat DKM Masjid Agung Al-Imam* (Majalengka: DKM Masjid Agung Al-Imam, 2020).

[44] Dewan Kemakmuran Masjid Agung Al-Imam Kabupaten Majalengka, *Jadwal Piket Harian DKM Masjid Agung Al-Imam* (Majalengka: DKM Masjid Agung Al-Imam, 2021).

[45] Dewan Kemakmuran Masjid Agung Al-Imam Kabupaten Majalengka, *Jadwal Khotib dan Imam Jum'at Masjid Agung Al-Imam* (Majalengka: DKM Masjid Agung Al-Imam, 2023).

[46]Masjid Agung Al-Imam Majalengka, "Kajian Tafsir yang Disampaikan oleh Ustadz Imanuddin Najib, Lc," Facebook post, 2018, https://www.facebook.com/share/p/1LFbgg8hAV/.

[47]Masjid Agung Al-Imam Majalengka, "Pengajian Majlis Taklim An-Nur di Masjid Agung Al-Imam," Facebook post, 2018, https://www.facebook.com/share/p/1Yk6WNWFiz/.

[48]Masjid Agung Al-Imam Majalengka, "Pengajian Majlis Taklim Kuliah Shubuh," Facebook post, 2019, https://www.facebook.com/share/p/1GZ4C83fHg/.

[49] Masjid Agung Al-Imam Majalengka, "Kajian Tafsir yang Disampaikan oleh Ustadz Imanuddin Najib, Lc," Facebook, 2018, https://www.facebook.com/share/p/1LFbgg8hAV/.

The women's study-circle record shows that instruction was not confined to a single audience.[50] The post-dawn gathering likewise indicates a distinct time and format for learning at the mosque.[51] The 2020–2023 leadership decree formally assigned educational responsibilities within the DKM.[52]

The 2020 health notice subsequently constrained in-person gathering.[53] A 2021 duty roster documents staffing for mosque functions, but not the number of classes held.[54] The 2023 Friday schedule likewise concerns prayer leadership rather than a complete instruction program.[55] The surviving sources therefore do not permit a precise comparison of teaching frequency or attendance before and after 2020.

Ramadan programming. A 2023 Gema Ramadhan proposal outlines religious programs planned by the DKM; it is evidence of intent, not proof of completion.[56] An earlier 2018 post records the opening of a student Ramadan program.[57] The 2020 health notice then shows restrictions on communal gathering during the pandemic.[58] A 2021 report announced Eid prayer with strict health protocols.[59] A 2022 mosque post documents an Eid prayer occasion.[60]

The 2018 opening post establishes one public event, but not the duration of every student session.[61] The 2023 proposal, in turn, records a planned package of Ramadan activities rather than attendance or expenditure.[62] Its section on Pesantren Ramadlan Pelajar specifies a student-oriented component.[63] The 2021 report is phrased as an announced plan for prayer under protocols, not an audited attendance record.[64] The 2022 video supplies event-specific documentation of the later communal

[50] Masjid Agung Al-Imam Majalengka, "Pengajian Majlis Taklim An-Nur di Masjid Agung Al-Imam," Facebook, 2018, https://www.facebook.com/share/p/1Yk6WNWFiz/.

[51] Masjid Agung Al-Imam Majalengka, "Pengajian Majlis Taklim Kuliah Shubuh," Facebook, 2019, https://www.facebook.com/share/p/1GZ4C83fHg/.

[52] DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Salinan Surat Keputusan Susunan Pengurus DKM, 2020–2023" (Majalengka, 2020).

[53] DKM Masjid Agung Al-Imam, "Maklumat," 2020.

[54] DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Jadwal Piket Harian DKM Masjid Agung Al-Imam" (Majalengka, 2021).

[55] DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Jadwal Khotib dan Imam Jum'at Masjid Agung Al-Imam" (Majalengka, 2023).

[56] DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Proposal Kegiatan Gema Ramadhan 1444 H" (Majalengka, 2023).

[57] Masjid Agung Al-Imam Majalengka, "Pembukaan Pesantren Ramadhan Angkatan Pertama," Facebook post, 2018, https://www.facebook.com/share/p/1BcLPcRnSb/.

[58] DKM Masjid Agung Al-Imam, "Maklumat," 2020.

[59] Eki Yulianto, "Masjid Agung Al-Imam Majalengka Bakal Gelar Salat Ied, Bakal Terapkan Prokes Ketat," Tribun Cirebon, 12 May 2021, https://cirebon.tribunnews.com/2021/05/12/masjid-agung-al-imam-majalengka-bakal-gelar-salat-ied-bakal-terapkan-prokes-ketat.

[60] Masjid Agung Al-Imam Majalengka, "Pelaksanaan Shalat Idul Fitri di Depan Masjid Agung Al-Imam," Facebook video, 2022, https://www.facebook.com/share/v/1HHmK7HxEe/.

[61] Masjid Agung Al-Imam Majalengka, "Pembukaan Pesantren Ramadhan Angkatan Pertama," Facebook, 2018, https://www.facebook.com/share/p/1BcLPcRnSb/.

[62] DKM Masjid Agung Al-Imam, "Proposal Gema Ramadhan 1444 H," 2023.

[63] DKM Masjid Agung Al-Imam, "Proposal Kegiatan Gema Ramadhan 1444 H," pt. IV, "Pesantren Ramadlan Pelajar" (Majalengka: DKM Masjid Agung Al-Imam, 2023).

[64] Eki Yulianto, "Masjid Agung Al-Imam Majalengka Bakal Gelar Salat Ied, Bakal Terapkan Prokes Ketat," *Tribun Cirebon*, 2021, https://cirebon.tribunnews.com/2021/05/12/masjid-agung-al-imam-majalengka-bakal-gelar-salat-ied-bakal-terapkan-prokes-ketat.

observance.[65] These differences between a proposal, a news announcement, and an activity record matter for the comparison over time.

Religious gatherings and records. The 2020 health notice states conditions for gathering during the pandemic.[66] The 2023 Ramadan proposal identifies programs the DKM intended to organize after the emergency period.[67] Neither document alone provides a year-by-year record of Islamic holiday commemorations.[68]

The proposal is useful for reconstructing institutional priorities, but does not prove that each listed activity occurred.[69] The 2023 leadership decree records a revised organizational structure within which those plans were made.[70] The health notice documents restrictions, not a measured decline in the number of gatherings.[71] Similarly, a proposed Ramadan program does not establish growth in commemorative events after the pandemic.[72] The evidence supports the administrative setting more securely than a claim about trends in attendance.

Social Activities: Philanthropy, Health, and Institutional Innovation

Orphan and poverty relief. A 2019 public post records a charitable event for orphans and households in need.[73] The same record associates the event with the participation of West Java's deputy governor.[74] It demonstrates a documented occasion of relief before the pandemic, rather than an annual recipient series.[75]

The 2020 health notice describes limits on gatherings, not the mode of household distribution during the emergency.[76] A 2023 DKM proposal sets out Ramadan assistance intended for poor and vulnerable recipients.[77] Its status as a proposal calls for a distinction between a budgeted or planned activity and confirmed disbursement.[78] The later document shows formal charitable planning, but without a dated completion report it cannot establish the precise number of beneficiaries.[79]

[65] Masjid Agung Al-Imam Majalengka, "Pelaksanaan Shalat Idul Fitri di Depan Masjid Agung Al-Imam," Facebook, 2022, https://www.facebook.com/share/v/1HHmK7HxEe/.

[66]DKM Masjid Agung Al-Imam, "Maklumat," 2020.

[67]DKM Masjid Agung Al-Imam, "Proposal Gema Ramadhan 1444 H," 2023.

[68]DKM Masjid Agung Al-Imam, "Maklumat," 2020.

[69]DKM Masjid Agung Al-Imam, "Proposal Gema Ramadhan 1444 H," 2023.

[70]DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Salinan Surat Keputusan Susunan Pengurus DKM, 2023–2026" (Majalengka, 2023).

[71]DKM Masjid Agung Al-Imam, "Maklumat," 2020.

[72]DKM Masjid Agung Al-Imam, "Proposal Gema Ramadhan 1444 H," 2023.

[73]Masjid Agung Al-Imam Majalengka, "Santunan Anak Yatim dan Dhuafa Bersama Wakil Gubernur Jawa Barat," Facebook post, 2019, https://www.facebook.com/share/p/1Xws3YEJCF/.

[74]Masjid Agung Al-Imam, "Santunan Anak Yatim dan Dhuafa," Facebook, 2019.

[75] Masjid Agung Al-Imam Majalengka, "Santunan Anak Yatim dan Dhuafa Bersama Wakil Gubernur Jawa Barat," Facebook, 2019, https://www.facebook.com/share/p/1Xws3YEJCF/.

[76]DKM Masjid Agung Al-Imam, "Maklumat," 2020.

[77]DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Proposal Santunan Fakir Miskin dan Dhuafa, Majelis Ta'lim Al-Imam, Ramadhan 1444 H/2023 M" (Majalengka, 2023).

[78]DKM Masjid Agung Al-Imam, "Proposal Santunan Fakir Miskin dan Dhuafa," 2023.

[79] DKM Masjid Agung Al-Imam, "Proposal Santunan Fakir Miskin dan Dhuafa, Majelis Ta'lim Al-Imam, Ramadhan 1444 H/2023 M" (Majalengka: DKM Masjid Agung Al-Imam, 2023).

Zakat, infaq, and sedekah. The DKM decree dated 29 March 2022 establishes a designated Zakat Collection Unit, or Unit Pengumpulan Zakat (UPZ).[80] It names officers for that unit.[81] The formal decision also sets out an oversight arrangement within the mosque's organization.[82] These provisions show an administrative change in collection responsibilities; the decree alone supplies neither collection totals nor evidence of later performance or a digital payment launch.[83]

Social service records and their limits. The DKM's 2020 health notice sets conditions that affected communal gathering.[84] A 2021 report describes planned Eid prayer under strict protocols, giving a further contemporary example of restricted public activity.[85] The 2023 Gema Ramadhan proposal sets out later religious programming.[86]

A separate 2023 proposal addresses assistance for poor and vulnerable people.[87] Its planned expenditure and intended recipients should not be turned into completed distribution totals without an implementation record.[88] None of these documents provides an annual series for qurban distribution, health services, or Friday meal donations. The evidence supports a narrower account of administrative attention to worship and charity.

Economic empowerment and media adaptation. The 2020 and 2023 leadership decrees formally assign social and economic responsibilities within the DKM.[89] The later decree records the division in the renewed organizational structure, but does not document a particular loan or enterprise program.[90] A 2018 public post shows that the mosque was already using Facebook to record worship before the pandemic.[91]

The earlier leadership decree identifies an administrative remit, not evidence that every program under that remit operated.[92] The 2023 decree likewise cannot establish the launch, suspension, or outcome of an economic initiative.[93] Dated public posts document communication on selected occasions; the sources here do not establish when WhatsApp became an official, enduring channel.

[80] DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Surat Keputusan Pembentukan Unit Pengumpulan Zakat (UPZ) Masjid Agung Al-Imam," 29 March 2022.
[81] DKM Masjid Agung Al-Imam, "SK Pembentukan UPZ," 29 March 2022.
[82] Dewan Kemakmuran Masjid Agung Al-Imam Kabupaten Majalengka, "Surat Keputusan Pembentukan Unit Pengumpulan Zakat (UPZ) Masjid Agung Al-Imam," 29 March 2022.
[83] DKM Masjid Agung Al-Imam, "SK Pembentukan UPZ," 29 March 2022.
[84] DKM Masjid Agung Al-Imam, "Maklumat," 2020.
[85] Yulianto, "Masjid Agung Al-Imam Bakal Gelar Salat Ied," 2021.
[86] DKM Masjid Agung Al-Imam, "Proposal Gema Ramadhan 1444 H," 2023.
[87] DKM Masjid Agung Al-Imam, "Proposal Santunan Fakir Miskin dan Dhuafa," 2023.
[88] DKM Masjid Agung Al-Imam, "Proposal Santunan Fakir Miskin dan Dhuafa," 2023.
[89] DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Salinan Surat Keputusan Susunan Pengurus DKM, 2020–2023" (Majalengka, 2020).; DKM Masjid Agung Al-Imam Kabupaten Majalengka, "Salinan Surat Keputusan Susunan Pengurus DKM, 2023–2026" (Majalengka, 2023).
[90] DKM Masjid Agung Al-Imam, "SK Susunan Pengurus, 2023–2026," 2023.
[91] Masjid Agung Al-Imam, "Shalat Shubuh dan Shalat Jum'at," Facebook, 2018.
[92] DKM Masjid Agung Al-Imam, "SK Susunan Pengurus, 2020–2023," 2020.
[93] DKM Masjid Agung Al-Imam, "SK Susunan Pengurus, 2023–2026," 2023.

Discussion

Two Disruptions, Two Different Kinds of Change

The record shows two different operating pressures: building work around 2018 and health restrictions from 2020. Dated worship posts show activity during renovation, while the DKM's 2020 notice and 2021 roster show how congregational provision was organized under pandemic conditions. In Sztompka's terms, this pattern is consistent with reproduction insofar as an established worship function continued under altered conditions.[94] The available documents do not justify assuming that every activity continued without interruption.

The UPZ decree of March 2022 marks a formal organizational change: zakat collection gained a designated unit. In Sztompka's terms, this is consistent with morphogenesis at the level of administrative structure. The available record does not show that the pandemic caused the decision, whether the unit met its intended goals, or how long it persisted. Facebook activity is documented from 2018 and therefore cannot be presented as a new pandemic-era innovation.

The Limits of Institutional Resilience

The uneven survival of activity records limits any claim of uniform institutional resilience. Worship posts, a health notice, and staffing rosters provide chronological anchors for congregational provision. A zakat decree documents the creation of a unit, while program proposals document intentions rather than outcomes. The distinction between activity, formal organization, and plans is necessary to avoid turning an incomplete record into a claim of comprehensive recovery.

Historiographical Positioning

Compared with the studies available by February 2024, this article asks a different historical question. Aboebakar provides a general account of the mosque's religious and social functions.[95] Its organizational focus helps contextualize the administrative records used here.[96] It does not trace the sequence of dated renovation, health, worship, and charitable documents from 2017 through 2023.[97] This article uses that chronology to distinguish continuity of established functions from the formal creation of a zakat unit.

The article's contribution is a comparison of two pressures on one mosque within a bounded period. Dated sources support continued provision for worship under changed conditions and a specific administrative change in zakat collection. They do not establish annual performance across every program, a causal link between the pandemic and the UPZ decree, or the unit's later durability.

[94] Piotr Sztompka, *Sosiologi Perubahan Sosial* (Jakarta: Prenada Media Group, 2008), 7.
[95] Aboebakar, *Sedjarah Mesdjid* (Banjarmasin: Fa. Toko Buku Adil, 1955).
[96] Nuparidah, "Fungsi Pengorganisasian," 2023.
[97] Nuparidah, "Fungsi Pengorganisasian," 2023.

Conclusion

This article examined the physical and organizational setting of Masjid Agung Al-Imam Majalengka and dated records of its activity from 2017 through 2023. A funding request and accountability report frame the renovation. Posts from 2018–2019 document worship and instruction before the pandemic, while a 2020 health notice and 2021 roster record altered conditions and staffing for communal worship. A 2022 decree establishes a Zakat Collection Unit; 2023 decrees, schedules, and proposals show subsequent administration and plans. The sources support a qualified account of continued provision for worship and formal change in zakat administration, rather than an uninterrupted history of every program.

In analytical terms, the documented provision for worship under changed conditions is consistent with institutional reproduction, while the formal creation of a zakat unit is consistent with change in organizational form. Evidence for instruction after the pandemic, implementation of some charitable proposals, and the unit's longer-term performance remains incomplete. Further research using dated activity reports, financial accounts, and attendance records could test those questions.

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