

Facilitating the Regular Sholawat Gathering as a Seedbed for the Spirituality of the Tambang Village Community

Azis Sulistyo¹, Kayyis Fithri Ajhuri²

Universitas Islam Negeri Kiai Ageng Muhammad Besari Ponorogo

* Corresponding Author:
Email: aziss0969@gmail.com

Abstract.

This mentorship aims to describe the empowerment of the community on the slopes of Mount Wilis in enhancing the prosperity of Masjid Al-Fattah in Desa Tambang, Kecamatan Pudak, Kabupaten Ponorogo, both physically and psychologically. Utilizing the Asset-Based Community Development (ABCD) approach, this mentorship follows five cyclical stages: inculturation, discovery, design, definition, and reflection. The subjects of this study consist of the congregation of Masjid Al-Fattah and students from the State Islamic Institute (IAIN) of Ponorogo. Data collection techniques include observation and interviews. The results of the mentorship indicate that the collaboration between the community on the slopes of Mount Wilis and IAIN Ponorogo students successfully enhanced the prosperity of Masjid Al-Fattah in both physical and psychological aspects. By the end of the mentorship, the outcomes achieved include the installation of the mosque's nameplate, the establishment of the mosque management structure, and the scheduling of imams and muezzins. From a psychological perspective, there was an increase in the spirit and number of congregants attending communal prayers, the habit of completing the Qur'an before dawn, evening dhikr supplications, and the revival of the previously inactive Taman Pendidikan Al-Qur'an (TPQ).

Keywords: *Collaboration, Mount Wilis Community, Students, Mosque Prosperity*

I. INTRODUCTION

A mosque is a place of worship for Muslims. Besides being a place of worship, it also serves as a center for the propagation of Islam in the area where it is located.¹ The main activity carried out in the mosque is the five daily prayers in congregation. Imarah, which is an effort to prosper the mosque, involves the active participation of the mosque congregation.² Within this imarah, the congregation has certain responsibilities and rights related to mosque activities. Imarah activities cover various aspects such as worship, education, guidance, cooperatives, health, social activities, and commemoration of Islamic holidays. Examples of these activities include joint community service to clean the mosque, among other activities.³

The importance of the movement to prosper mosques is emphasized by Allah as the actions of those who receive guidance, show faith in Allah and the Last Day, and are consistent in carrying out prayers and paying humanitarian zakat.⁴ This affirmation highlights the crucial importance of maintaining the well-being of mosques in various aspects, both physically, such as buildings, signage, and administration, as well as psychologically, through religious activities such as prayer, religious studies, and the Al- Qur'an Education Park. Public awareness of maintaining the well-being of mosques in mountainous areas differs markedly from that of Muslim communities in large cities. In large cities, awareness of maintaining the well-being of mosques is often reflected in a very satisfying religious phenomenon. This is reflected in the grandeur of mosques in

¹ Moh As'adi and Ahmad Izza Muttaqin, "ASSISTANCE OF RELIGIOUS ACTIVITIES IN AL FALAH MOSQUE, KRAJAN HALL, SILIRAGUNG VILLAGE, SILIRAGUNG DISTRICT, BANYUWANGI," *ABDI KAMI: Journal of Community Service* 2, no. 2 (October 30, 2019): 105–14, https://doi.org/10.29062/abdi_kami.v2i2.249.

² Dewi Kurniawati et al., "Mosque Management and Accounting Assistance at Al-Ihsan Mosque, Tegal Gede Village, Jember Regency," *J-Dinamika: Journal of Community Service* 6, no. 2 (December 31, 2021): 244–48, <https://doi.org/10.25047/j-dinamika.v6i2.2378>.

³ Nidya Fitri et al., "PROSPERING THE MOSQUE THROUGH CONGREGATIONAL PRAYER IN SUNGAI LANGSEK DISTRICT, SIJUNJUNG REGENCY," *Community Development Journal: Journal of Community Service* 5, no. 1 (February 1, 2024): 1774–78, <https://doi.org/10.31004/cdj.v5i1.25557>.

⁴ Sriyono Sriyono et al., "GUIDED GOVERNANCE AND MANAGEMENT IN MOSQUE CIVIL SERVICE ACTIVITIES," *Applied Journal of Community Service* 4, no. 2 (July 30, 2019): 198–202, <https://doi.org/10.25273/jta.v4i2.4846>.

cities, for example, around ⁵Ponorogo square . All facilities are available to pamper every congregant who stops by, whether for worship or simply to rest. The bathrooms are clean and even fragrant, as are the courtyard and interior of the mosque. The Quran is neatly arranged, so that the congregation will feel at home for a long time. In the mosque . That's the beauty of the mosque in the city, thanks to the public's strong commitment to improving the mosque.⁶

In contrast, the communities on the slopes of Mount Wilis, particularly in the mining village of Pudak District, Ponorogo , remain low in awareness of mosque development. This is reflected in the mosque's lack of a mosque management structure and congregation participation in prayers. the congregation is small, sometimes even non-existent, then during prayer On Fridays, there were also fewer than 40 people. However, if calculated, the population around the mosque is more than 100 male residents.⁷

This situation was also confirmed by the caretaker of the Al-Fattah Mosque, Mbah Sukimun, who stated that the congregation at this mosque is indeed small. "The situation here is indeed like this, sir, the congregation is indeed not large. Hopefully, this program can encourage people to be more active in coming to the mosque." The statement from the mosque caretaker is truly true, where for the five daily prayers , the congregation does not reach ten, sometimes there are only one or two, sometimes there are even no prayers at all. congregational prayers because no one came to the mosque. This situation persisted day and night, leaving the mosque feeling deserted and devoid of worship

⁵ "THE ROLE OF WAQF LAND CERTIFICATES IN ANTICIPATING THE DYNAMICS OF THE TIMES: A CASE STUDY OF MADRASAH DINIYAH MUAWANATUL MUSLIMIN IN KUDUS | ROSYID | ZISWAF: JOURNAL OF ZAKAT AND WAQF," accessed July 9, 2024, <https://journal.iainkudus.ac.id/index.php/Ziswaf/article/view/2285>.

⁶ Ainol Ainol and Kustiana Arisanti, "Collaborative Movement of the Mount Bromo Slope Community with Unzah KKN Students in Prospering the At-Taqwa Mosque," *KHIDMAH: Journal of Community Service* 3, no. 1 (28 May 2024): 11–20, <https://doi.org/10.55210/khidmah.v3i1.163>.

⁷ "interview with the caretaker of the Al-Fattah Mosque," tt

activities . The first time I set foot inside, I felt a bit dirty. Secondly, there were no carpets or prayer rugs inside, making the cold floor very noticeable.

The above problems make the author feel the need to make changes and empowerment to prosper the mosque using the Asset , Based , Community , Development (ABCD) approach which seeks to develop and empower communities based on assets (potential), such as assets. spiritual and cultural , institutions, physical assets , personal/human assets , or other assets social . The ABCD approach is one approach that makes society an agent of change itself.⁸

The reasons why the Al-Fattah Mosque community in Tambang Village, Pudak District, Ponorogo Regency was chosen are as follows: First, the Al-Fattah Mosque faces several challenges in finding the right method to prosper the mosque. The current prosperity process has not been running optimally and has not met the set targets. Second, the Al-Fattah Mosque hopes to receive support to overcome these problems. This institution believes that by implementing the appropriate ABCD method and improving the quality of human resources, problems in prospering the mosque can be overcome and target achievement will be more optimal in the future. Third, the response from the surrounding community and mosque management is very positive in supporting the resolution of these problems and realizing the prosperity of the mosque in the future.

Based on the damping conditions mentioned above, the implementation of damping in the Al-Fattah Mosque community, Tambang Village, Pudak District, Ponorogo Regency is expected to produce the following results:

1. The realization of effective improvement in Human Resources (HR) in prospering the Al-Fattah Mosque from a physical perspective, such as making name boards, establishing a takmir structure, and arranging administration.
2. The realization of increased human resources in prospering mosques from a psychological perspective, including increasing participation in congregational

⁸ "IAIN Ponorogo Student Registration Guidelines for 2024.pdf," tt

prayers , qiro'atul dawn Quran , dusk dhikr , and commemoration of Islamic holidays.

The realization of increased human resources in prospering the Al-Fattah Mosque in terms of Qur'an education , by reviving the enthusiasm of students in learning the Qur'an.

II. METHOD

Community mentoring at the Al-Fattah Mosque, Tambang Village, Pudak District, Ponorogo Regency using the Asset approach Based Community Development (ABCD). The ABCD approach is considered an effective method for addressing problems, as it is a community development strategy that emphasizes active community participation in the development of their environment, often referred to as community-based development (CDD). ⁹This approach focuses on developing community assets, such as spiritual and cultural assets, institutions, physical assets, and personal or human assets such as social assets. Through this approach, the community is facilitated to formulate an agenda for change that is considered important. ¹⁰In the Lereng Gunung Wilis community of Tambang Village, the focus of asset development is to improve the physical and psychological well-being of the Al-Fattah Mosque. The ABCD approach uses collaborative techniques between the local community and students of the State Islamic Institute (IAIN) Ponorogo to improve the mosque through the following steps: (1) Identifying assets owned by the Lereng Gunung Wilis community; (2) Increasing capabilities and capacities in asset management; (3) Motivating people to make better changes; and (4) Building hope and designing ways to make them happen. The key steps in mentoring research using the ABCD approach include: Inculturation (Introduction), Discovery (Finding or Revealing Information), Design (Improvising or Identifying Assets and Opportunities), Define (Determining or Supporting Work Implementation),

⁹ "IAIN Ponorogo Student Registration Guidelines for 2024.pdf."

¹⁰ Fitri et al., "PROSPERING MOSQUES THROUGH CONGREGATIONAL PRAYERS IN SUNGAI LANGSEK DISTRICT, SIJUNJUNG REGENCY."

and Reflection (Image or Mirror) (Halawati , 2021). This ABCD method or technique will be applied to the Al-Fattah Mosque community in Tambang Village to achieve these goals.

The steps or stages in the 5-step cycle of the ABCD approach include:

1. Inculturation (Introduction): At this stage, the facilitator or implementer must get to know the community by participating in their activities and mingling with the community on the slopes of Mount Wilis.
2. Discovery (In-depth Search): This stage involves identifying problems as well as discovering and identifying assets owned by the Mount Wilis Slope community and the problems they are currently facing.
3. Design (Planning): At this stage, strategies, processes, and systems begin to be formulated, decisions are made, and collaborations that support the changes needed to solve the problems of the Mount Wilis Slopes community are developed.
4. Define : At this stage, implementation of the planned program begins. The accompanying or implementing team receives feedback from the mosque management throughout the program to ensure it is proceeding according to plan and has the full support of all relevant parties.

Reflection: At this stage, the support team conducted monitoring to assess the extent of the impact of the changes or improvements made to the Tambang Village community in improving the prosperity of the Al-Fattah Mosque. Based on this analysis, the empowerment of the Lereng Gunung Wilis community focused on the specific needs of the community, with particular attention to the congregation of the Al-Fattah Mosque, both men and women.

III. RESEARCH FINDINGS

1. Inculturation Stage

This stage is carried out in the first week. Through inculturation, facilitators integrate and blend into the daily life of the community. This stage provides the facilitator or facilitator with the opportunity to conduct in-depth observations of the research object, namely the Al-Fattah Mosque, along with its congregation, mosque administrators, community leaders, village officials, and the general public. The achievement of this stage is the emergence of trust within the community being assisted, making it easier for the facilitator to convey the aims and objectives of the mentoring.¹¹

2. Discovery Stage

In Tambang Village, Pudak District, Ponorogo Regency, located on the slopes of Mount Wilis, an identification and mapping of the assets and potential of the local community was conducted. Facilitators or empowerment actors conducted an in-depth discovery process, including identifying the community's assets and the challenges they faced. To maximize this discovery process, various methods and instruments were used.¹²

discovery tools or media used in this community, one of which is Appreciative Inquiry. First, after establishing the core group, the facilitator began identifying the strengths and assets possessed by the community. It was revealed that there is an extraordinary spirit and attitude of independence among the surrounding community, especially in the history of mosque construction in the area. The mosque, which began construction in 2001, was realized without any financial support from the

¹¹ Ahmad Jumhan, Idmar Wijaya, and Mardiah Mardiah, "REVIVED CONGREGATIONAL PRAYER AT NURUL JANNAH SERIKEMBANG III MOSQUE, PAYARAMAN DISTRICT, OGAN ILIR REGENCY," *Suluh Abdi* 1, no. 2 (December 31, 2019), <https://doi.org/10.32502/sa.v1i2.2299>.

¹² Asep Suryanto and Asep Saepulloh, "OPTIMIZING THE FUNCTION AND POTENTIAL OF MOSQUES: A MODEL OF MOSQUE-BASED COMMUNITY ECONOMIC EMPOWERMENT IN TASEK MALAYA CITY," tt

government. The determination of the mosque's chairman and the congregation to independently build the mosque as a center of worship for the surrounding community. In fact, after the mosque was completed, the congregation independently established an Al- Qur'an Education Park with the participation of no less than 60 students. This independent attitude was positively appreciated by the facilitator, which then gave rise to the idea of starting a collaborative movement to prosper the At-Taqwa Mosque.¹³

Additionally, during the Community Map phase, efforts were made to map the assets owned by the community in Tambang Village, Pudak District, Ponorogo Regency, on the slopes of Mount Wilis. The following text has been amended, with the name of the mosque being changed to Al-Fattah Mosque:

Third, in the inventory of individual skills, the results of the mapping of assets owned by the community on the slopes of Mount Wilis, Tambang Village, Pudak District, Ponorogo Regency, include: (1) The head of the mosque committee is a respected community figure and also acts as a marriage registrar; (2) Al-Fattah Mosque has qualified Koran teachers, but their involvement in economic activities often makes the learning process at the TPQ neglected; (3) There are several aghniya (people who are financially capable) who can be asked for help at any time to support the prosperity of the mosque.

3. Design Stage

This process begins by determining the focus and work plan during the mentoring, including dividing roles and responsibilities, making decisions, and developing collaboration to solve the problems of the assisted community and achieve the expected changes. The results of the program design that will be implemented to realize the desires, hopes, and goals that have been set are as follows: (1) Formulating a mentoring program strategy to prosper the Al-Fattah Mosque into two categories;

¹³ Sriyono et al., "GUIDED GOVERNANCE AND MANAGEMENT IN MOSQUE SERVICE ACTIVITIES."

namely physical prosperity in the form of making nameplates, mosque management structures, administrative arrangements, and spiritual prosperity in the form of dawn prayers activities . Qur'an , twilight dhikr , and reconstruction of TPQ education; (2) Determining the time for implementing the program, which is scheduled for Thursday, February 24, 2022; (3) Dividing roles and responsibilities in implementing the program.

4. Define Stage

This stage covers the process of implementing the previously developed work program plans . The activities involved in implementing the work program are implemented sequentially at this stage, as follows:

a. Empowering the Tambang village community to improve the physical aspects of the mosque

1. Formation of the Takmir Structure of Al-Fattah Mosque:

This work program aims to provide Al-Fattah Mosque congregants with an understanding of the mosque's management structure. Collaboratively, the facilitators and the congregation created a structure for the mosque's management using 2m x 1.5m banners displayed throughout the mosque, making it easier for congregants to identify who is on the mosque's management.

2. Making the Al-Fattah Mosque Nameplate:

Since its founding in 2001, the Al-Fattah Mosque has lacked a signboard, making its existence unknown to the community surrounding the slopes of Mount Wilis in Tambang Village. Following mentoring , the Tambang Village community was invited to collaborate on the signboard's creation. Many members of the community participated in the process, from its creation to its installation, creating a stronger sense of unity in promoting the Al-Fattah Mosque's prosperity.

3. Formulation of the Vision and Mission of Al-Fattah Mosque:

At this stage, the facilitator, along with the administrators and community, formulated the vision and mission of the Al-Fattah Mosque. Previously, the mosque's vision and mission had not been formulated due to a lack of attention from the administrators and community to the mosque's prosperity. With the presence of a facilitator, the mosque's vision and mission were formulated to strengthen the mosque's goals and development steps. After the vision and mission were printed on banners featuring the mosque's logo and image, the community became more interested in reading and understanding the vision and mission, thus furthering their understanding of its importance in ensuring the prosperity of the Al-Fattah Mosque.

4. Regulation of Mosque Cleanliness Patterns:

The comfort of a mosque is greatly influenced by its cleanliness, especially the cleanliness of the bathrooms. The bathrooms at Al-Fattah Mosque are not yet equipped with adequate facilities, such as trash cans, clothes hangers, and cleaning supplies. This causes discomfort for the congregation. Therefore, the facilitator invited the Tambang Village community to work together to clean the mosque to create a clean and comfortable environment. After the cleaning activity, the congregation's response to the mosque's cleanliness was very positive. The student team also formed a youth group to continuously maintain the mosque's cleanliness, especially in the bathroom area.

b. Empowering the Tambang village community to improve the physical aspects of the mosque

I. Orderly Prayer Sunnah at Al-Fattah Mosque:

The piety and faith of Muslims increase if they do not neglect Allah's commands, such as performing prayers . In Tambang Village, the implementation of prayer is carried out. The Sunnah is not properly

implemented, with only a small portion of the community practicing it. This is due to a lack of awareness about performing prayer. congregational prayer at the Al-Fattah Mosque. However, after the presence of a facilitator, the implementation of congregational prayer The sunnah of congregational prayer in the mosque is starting to run well, such as prayer sunnah before dawn. Until now, prayers have been held The sunnah in this village continues as expected.

II. Khotmil Fajr Quran at Al-Fattah Mosque:

Implementation of Khotmil Fajr Qur'an recitation, initiated by the facilitator, has become a routine in Tambang Village. The goal is to revive the prosperity of the Al-Fattah Mosque, which previously received little attention from the community. Now, Khotmil The Qur'an at dawn has become a tradition that is consistently carried out by the community, even though the facilitator is no longer with them.

III. Congregational Prayer Movement at Al-Fattah Mosque:

prayer is highly recommended, but in Tambang Village, participation remains low. Several contributing factors include a lack of understanding of the importance of congregational prayer and low awareness. The facilitator formed a core group to empower the community to be more active in improving the mosque, one way being by increasing congregational prayer . Initially, the congregation only filled one row , but this has now expanded to three rows , demonstrating the community's growing enthusiasm for improving the Al-Fattah Mosque.

IV. Reciting the Asmaul Husana Before Prayer Maghrib at Al-Fattah Mosque:

Every evening before Maghrib , facilitators begin a routine of reciting the Asmaul Husana (The Beautiful Names of Allah) at the Al-Fattah Mosque. This activity aims to empower the Tambang Village community to improve the mosque's prosperity. Previously, there had been no such activity at the mosque, but thanks to the facilitators' initiative, the recitation of the Asmaul Husana has begun to raise awareness and encourage the community to be more active in mosque activities.

Qur'an Education Park (TPQ) at the Al-Fattah Mosque:

The teaching system at the Al-Fattah Mosque TPQ was previously ineffective, with unengaging methods and an irregular schedule. Facilitators collaborated with teachers to improve the teaching system, introducing new, more engaging methods for students. These changes have significantly increased the effectiveness of learning at the TPQ, ultimately having a positive impact on students.

c. Reflection Stage

At this stage, the facilitator wanted to determine the extent of the achievements or improvements that had been achieved by the Lereng Gunung Wilis community, resulting in significant changes in the community. Therefore, the facilitator conducted monitoring and evaluation. Based on the analysis of the facilitator team, the problems in the prosperity of the Al-Fattah Mosque in Tambang Village, Pudak District, Ponorogo Regency, whose prosperity is still below standard, were caused by inadequate mosque facilities, both physically and psychologically, as well as the low awareness of the Tambang Village community in the prosperity of the mosque. Based on a joint formulation between the facilitator team, the core group, and the Al-Fattah Mosque administrators, a collaborative program was decided between the Lereng Gunung Wilis community and KPM IAIN Ponorogo students to prosper the Al-Fattah Mosque. This

collaboration was carried out well and successfully and received a very positive response. Therefore, after the mentoring, the Tambang Village community committed simultaneously to continue and increase congregational prayer, the habit of khotmil Quran before dawn, evening dhikr munajat, maintaining the continuity of TPQ, and determined to care for and clean Al-Fattah Mosque throughout life.

IV. DISCUSSION

The mentoring activity in the prosperity of the Al-Fattah Mosque in Tambang Village, Pudak District, Ponorogo Regency, located on the slopes of Mount Wilis, is the right choice of assets. The selection of the Al-Fattah Mosque was based on the level of prosperity of the mosque which is still lagging behind compared to other mosques in the area. Using the ABCD method, the community around the Al-Fattah Mosque collaborated with the facilitator to solve the problem of mosque facilities, both from the physical and psychological aspects. Some members of the Tambang Village community did not yet realize the importance of the prosperity of the Al-Fattah Mosque, so they were reminded of the verse of the Quran from Surah At-Taubah verse 18 which states that only those who believe in Allah and the Last Day prosper the mosque. Through this mentoring activity, the team discovered that many in the community around the Al-Fattah Mosque did not yet understand the meaning of the virtue of prospering the mosque. Therefore, the team and community partners worked together to solve the problem of the prosperity of this mosque.

The team held small discussions with the community and mosque administrators to discuss the prosperity of the Al-Fattah Mosque. The team also provided assistance in the process of improving the mosque, located on the slopes of Mount Wilis. Through this assistance, the Tambang Village community received encouragement and support in improving the mosque. Community involvement at every stage demonstrates the significant potential of the Tambang Village community for the prosperity of the Al-

Fattah Mosque. The changes that have occurred in this community demonstrate the success of empowering the people of the slopes of Mount Wilis in improving the prosperity of the Al-Fattah Mosque, both physically and psychologically.

The change in the community's attitude toward the Al-Fattah Mosque represents a significant improvement. This success has become a routine practice for the community to maintain the mosque's prosperity as a congregation, thus maintaining its prosperity. Numerous studies have shown that enhancing the prosperity of a mosque does not necessarily involve building a grand mosque, but rather by encouraging congregational prayers within it. This is one psychological aspect of mosque prosperity.

Community leader Supriyanto noted that the collaboration between the facilitator and the Lereng Gunung Wilis community in improving the Al-Fattah Mosque has had a positive impact on the Tambang Village community. The community's mindset, which was initially reluctant to improve the mosque, has now changed drastically. Finally, the improvement of the Al-Fattah Mosque through the collaborative program between the Lereng Gunung Wilis community and the facilitator has been successful. This has had a major impact on the Tambang Village community, so that it can improve and create a prosperous community in improving the mosque as a congregation.

V. CONCLUSION

The mosque is the house of God that plays a vital role in shaping the dynamics of religious life. Historically, the mosque has proven to be the center of Islamic culture. The collaborative movement between the community of the slopes of Mount Wilis and facilitators at the Al-Fattah Mosque, Tambang Village, Pudak District, Ponorogo Regency, is the embodiment of the moral message of the Qur'an, Surah At-Taubah verse 18. This process was carried out through the stages of inculturation, discovery, design, definition, and reflection, which resulted in several achievements:

- First, empowering the community of the slopes of Mount Wilis in prospering the Al-Fattah Mosque from a physical aspect, such as making name boards, the

structure of the mosque committee, administrative arrangements, and maintaining the cleanliness of the mosque.

- Second, from a psychological aspect, namely increasing participation in congregational prayers , khotmil Quran at dawn, dusk dhikr , and commemoration of Islamic holidays.
- Third, from the aspect of Al- Quran education , namely by reviving the Al- Quran Education Park which was previously inactive.

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