



# The rise of the mosque as a reflection of the religious metamorphosis of residential residents

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**Abstract:** A mosque is an efficient tool for inhabitants to engage in diverse religious activities, contributing to its prosperity, filling it with diverse religious activities, and fostering Islamic brotherhood ties between locals. This study explores the religious transformation of urban populations in the East Pamulang neighborhood of South Tangerang. The purpose of this study is to determine the tendency of solid religiosity of residents in four mosques in housing complexes, including Bukit Pamulang Indah complex (Al-Muhajirin mosque), Pamulang Indah complex (Darussalam mosque), Pamulang Estate complex (At-Taqwa mosque), and Vila Inti Persada complex (Inti Iman mosque). This research uses a qualitative method with a phenomenological perspective, showing an exciting interaction between the Mosque Prosperity Council and the community, which have diverse understandings of religion, ethnicity, culture, and regional origin. The excellent relationship between the Mosque Prosperity Council and the locals has increased the religiosity of Muslims in East Pamulang. For locals, a mosque is a place of worship and a space to create unity and improve family ties, encouraging East Pamulang residents to become dependent on the mosque, emotionally attached to it, and devoted to its growth.

**Keywords:** East Pamulang; mosque; religious; society

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## A. Introduction

The disparity between people's knowledge and the application of religious teachings is one of Indonesia's most pressing issues. Over a decade ago, Indonesian Muslims had high levels of ritual piety, such as praying five times per day (96%), fasting (99%), and giving zakat (93%), but low levels of social piety (Hasan, 2006). This study's findings are still pertinent, considering the current state of affairs. However, not much has changed in the social behavior of Muslims in Indonesia. Many Muslims in Indonesia do not equate ritual worship with general social conduct (Azis, 2020; Nurjannah, 2014).

Keenan et al. (2020) and Shalihin and Sholihin (2022) expressed fasting as a responsibility regardless of the quality of fasting. Most Muslims worry little about the sound effects of fasting on their social or professional lives (Saifullah, 2017). We are not concerned with whether or not our fasting is physical or mental. Similarly, a pilgrimage does not prevent a person from committing forbidden acts.

Even if religion can constitute a spiritual, moral, and ethical foundation for the nation and state during national development (Eleanora, 2019). The transformation of religious principles into persons who are faithful and pious, have noble characters and personalities, and are good to themselves and their environment is possible (Ainiyah, 2013; Khamalah, 2017; Yusuf, 2013). However, due to a lack of understanding and practice of religious principles, this morality has yet to adequately manifest itself in national and state life (Fachri, 2017; Mulyadi, 2017).

It is hardly unexpected that the Muslim historian and scholar Kuntowijoyo (2001) used the term "Muslims without mosques" to describe this position twenty years ago. A teacher's presence is no longer significant. To be ordained as an 'ulama,' one needs only be capable of explaining religion with rhetorical skills and the ability to weave together words. Through courses, seminars, books, magazines, cassettes, Compact Discs (CDs), Video Compact Discs (VCDs), the internet, radio, and television, all religious teachings can be investigated and comprehended.

However, there have recently been several symptoms that are very significant. Despite the increasing trend about the changing role of social media and other virtual world instruments in spreading religious knowledge, several Muslim community groups continue transforming religious knowledge in mosques. They continue to use the mosque as a place of worship and to establish social ties between local residents. During a wave of modernity, they continually fostered the mosque's growth, filled it with varied religious activity to maintain *ukhuwah islamiyah*.

Nasikin (2017) examined the role of Islamic higher education institutions in educating the public about the importance of prospering the mosque through the congregational prayer movement. Febriani et al. (2020) analyzed the efforts of the management of the Great Mosque of Nagari Ujung Gading in its development. Aminarti et al. (2020) examined the management approach to the growth of the Bangkala Grand Mosque, Jenepono Regency. Akhyaruddin et al. (2019) examined the role of mosque administrators in developing the Nurul Huda mosque in Sungai Tonang Village, North Kampar District.

Erisandi et al. (2019) studied the methods used by the Mosque Youth Association to encourage the development of the al-Lathif mosque in Cihapit, Bandung. Rochanah (2019) examined the management in prospering the mosque as a place of worship and the community's response in helping efforts to prosper the mosque. Hariyati and Wahdiyati (2019) investigate the evolution of da'wah due to the proliferation of digital media in mosques. Firmansyah (2019) examines management's impact on the mosque's growth. Jumhan et al. (2019) investigated the significance of congregational prayers at the mosque on the mosque's prosperity.

This study explores the religious transformation of urban culture in the East Pamulang neighborhood of South Tangerang. Using the mosque as a point of departure, the research aimed to determine the strong tendency of residents' religiosity in four mosques located in the Bukit Pamulang Indah housing complex (Al-Muhajirin Mosque), Pamulang Indah (Darussalam Mosque), Pamulang Estate (At-Taqwa Mosque), and the Vila Inti Persada (Inti Iman Mosque).

## **B. Method**

This study investigates the religiosity of people living in housing by taking a qualitative and phenomenological approach to the problem. This study was carried out during May and October 2019 utilizing a research sample that included the al-Muhajirin Mosque (Bukit Pamulang Indah), the Darussalam Mosque (Pamulang Indah), the At-Taqwa Mosque (Pamulang Estate), and the Inti Iman Mosque (Villa Inti Persada). In addition, interviews with each mosque prosperity council chair and group discussions were held with local leaders to collect data. After acquiring the data, the next step is to verify it by analyzing the findings of interviews with sources, looking out for new material, triangulating data, conducting thematic analysis, literature and documentation studies, categorizing, typology, editing, and interpretation.

## **C. Results and Discussion**

### **Mosque of the East Pamulang Housing Complex**

In line with Law No. 51/2008 on the establishment of South Tangerang City, Banten Province, which consists of seven sub-districts and 54 villages, Pamulang Timur became one of the villages in Pamulang Sub-district, South Tangerang on November 26, 2008. The area of Pamulang Timur is 2.59 km<sup>2</sup> and borders Ciputat Sub-district, Depok City, West Java, Pondok Cabe Udik Village, and Pamulang Barat Village to the north, south, east, and west. Pamulang Timur used to be part of Pamulang Barat, Ciputat Sub-district, Tangerang District (now Tangerang City). On May 25, 1980, a division occurred, resulting in Pamulang Timur becoming separate from Pamulang Barat. On September 19, 2005, it officially changed its name to Pamulang Timur Urban Village, Pamulang Subdistrict, Tangerang Regency, and 77 other urban villages. The population of Pamulang Timur is 43,390, consisting of 21,628 men and 21,764 women, whose livelihoods include public and private employees, traders, and manual laborers. The majority are Muslims, with 29,503 people.

### **Al-Muhajirin Mosque, Bukit Pamulang Indah**

In both ideological and practical efforts, Masjid al-Muhajirin stands as a success story for the residents of Bukit Pamulang Indah. Constructed in 1984, the housing complex lacked a place of worship, prompting the community to meet with the Ciputat sub-district head to seek permission to build a mosque on a 4,500 m<sup>2</sup> plot.

The al-Munawwarah Foundation is responsible for planning, coordinating, implementing, and overseeing mosque-related activities. The foundation's management comprises mentors, supervisors, and administrators serving five-year terms. The selection of Masjid al-Muhajirin derived from the fact that the residents of Bukit Pamulang Indah hailed from diverse regions of Indonesia. At the same time, al-Munawwarah adopted the name Madinah al-Munawwarah. The construction of Masjid al-Muhajirin was relatively cost-effective, with subsequent refurbishments taking place three times, most recently between 2015 and 2016.

Masjid al-Muhajirin serves as a mandatory worship venue for congregational prayers, optional prayers, and social worship activities such as PHBI (Islamic funeral rites), Majlis Ta'lim al-Husna (Islamic study group), PAUD (early childhood education), Polyclinic, Tahfidz (Qur'an memorization), Mosque Youth, and the 'Care for Orphans' program during the month of Muharram. The mosque committee oversees activities such as attending prayers, arranging imams and muezzins,

supervising PHBI operations, organizing activities during Ramadan, Eid al-Fitr, and Eid al-Adha, facilitating early morning study circles, and reading *Riyāḍ al-Ṣāliḥīn*, *Bulūgh al-Marām*, and several other works.

The mosque conducts classes on *Sīrah al-Nabawīyyah* and *Tawḥīd* every Saturday and on Tafsir and Fiqh every Sunday, utilizing a lecture format followed by a question-and-answer session. The lectures last 45 minutes, with an additional 15 minutes for questions and answers. Hence, the mosque committee assists congregation members in understanding the content and effectively communicating their queries to the speaker. Alternatively, the congregation reads a passage and seeks clarification through questions.

Regarding the recitation technique after dawn, the congregation takes turns reading the Qur'an while practicing *tahsin*. The al-Husna Ta'lim Assembly is dedicated to mothers. As a result, the al-Muhajirin Mosque is known by three names: al-Husna, al-Muhajirin, and al-Munawwarah. Al-Husna existed before the establishment of the mosque. Lectures on specific subjects are held every Tuesday and Thursday from 9:00 a.m. to 12:00 p.m. The Tahfidz al-Qur'an Education program collaborates with the waqf house to facilitate youth recitation. Recitals involving 67 youths are held every other Saturday. Millennial study groups discuss contemporary themes on weekends and conduct self-reflection (*muḥāsabah*) at designated locations. The al-Qur'an Education Park (TPQ) coincides with the PTQ (Qur'anic Competition).

In order to promote Islamic activities, the administration of Al-Muhajirin Mosque provides contributions. It maintains records of 300 worshippers during dawn prayers and 150 during the midday, Asar, Maghrib, and Isha prayers. As for compensation, the mosque manager oversees a Technical Implementation Unit (UPT) titled "Care for Orphans and Dhuafa Children," which regularly provides support to orphans and underprivileged individuals.

During the month of Hajj, the mosque's congregation sacrifices ten cows and one hundred goats. However, in the past two years, the number of sacrifices has decreased, resulting in the distribution of only seven cows and seventy goats to the residents of the complex and the surrounding community. In the holy month of Ramadan, the administration of zakat is carried out with modern administrative practices and distributed to complex and non-complex residents.

The Al-Muhajirin Mosque also houses the BMT al-Munawwarah, established in 1996. The endurance of BMT al-Munawwarah can be attributed to the steadfast attitude (*istiqāmah*) supported by residents within and outside the complex, as well

as the strategic location of the complex. There are four branches of BMT al-Munawwarah, with its headquarters located at Masjid al-Muhajirin. With a team of 37 staff members, the outlets are situated in Gablek, Bojong Sari, Villa Dago, and in front of Pamulang Square. Residents either visit BMT Al-Munawwarah or receive marketing visits from the institution. BMT al-Munawwarah operates under a shari'ah cooperative license rather than a conventional one, as obtaining a banking license requires substantial financial resources. Despite having a shari'ah cooperative permit, the cooperative has attracted many residents, and its operations have been running smoothly thus far.

### **Darussalam Mosque, Pamulang Indah**

The Pamulang Indah Darussalam Mosque was established by a group of residents from the Pamulang Indah housing complex who recognized the importance of sacrifice and jihad. Initially, the residents conducted daily prayers and Qur'anic studies in an empty house (Suwarno, interview, October 10, 2019). This was because the social services and facilities did not cater to places of worship.

In 1990, community leaders and residents formally requested a place of worship from the developer, but they have not received a response. Consequently, the locals gathered materials such as stones, bricks, and sand at night to establish a prayer room on the site. They named it Darussalam, meaning "house of peace," as it symbolizes the tranquility and peace one attains while worshipping at the Darussalam Mosque (Syatibi, interview, October 10, 2019).

As the population grew and the demand for the mosque increased, the status of the prayer room was upgraded to a mosque in 1997. Subsequently, the mosque underwent reconstruction with non-governmental funds amounting to 1.6 billion rupiahs. The Mosque Prosperity Council (*DKM – Dewan Kesejahteraan Masjid*) was democratically elected, with the Chairperson, Secretary, and Treasurer appointed by the Head of RW on behalf of the Pamulang Timur Lurah (Suwarno, interview, October 10, 2019). The DKM coordinates religious activities within the mosque, including Qur'anic recitations for TPA/TKA on Thursday, Friday, and Sunday evenings.

The mosque accommodates many congregants, ranging from 50 to 150 individuals, for obligatory prayers. A gathering of 50 to 60 individuals engages in the study of Tafsir al-Qur'an and Hadith. Thematic lectures on Fiqh, Tafsir, PAI (Islamic Education), and Islamic History are conducted on Sunday mornings using lecture and question-and-answer techniques with books, screens, and projectors (Sumardi, interview, October 11, 2019). On Friday nights, a session of *Yasinan*, *Tahlil*, *Tahmid*, and studying a book (Sahroni, interview, October 11, 2019).

### **At-Taqwa Mosque, Pamulang Estate**

The establishment of the At-Taqwa Mosque in 1994 as a Musala by residents and community leaders was met with initial challenges. Their attempts to obtain permission from the landowners and the developer to build a mosque on the residents' property were unsuccessful. Consequently, after careful deliberation, they decided to construct a musala within a nearby park. This undertaking required significant effort, dedication, and sacrifice, as the park provided social and public facilities but needed a dedicated place of worship.

The significance of having a prayer room was evident even before its physical existence. Residents had been praying their obligatory and voluntary prayers in a model house. This inspired the Muslim community to pursue the construction of a prayer room within the park, despite facing opposition from some members. They raised questions regarding the availability of a prayer room in the park and emphasized the importance of having dedicated spaces for children to play. After extensive discussions, it was agreed upon that a musala or mosque could be established within the park (Priyadi, interview, October 7, 2019).

The original Musala at-Taqwa, built in June 1992, had a capacity of accommodating 180 worshippers. In 1995/1996, it was transformed into a full-fledged mosque, facilitating Friday prayers, mudlakarah (religious discussions), taklim gatherings, and various other activities. Over time, the At-Taqwa Mosque underwent multiple renovations, the most recent in June 2014. These efforts increased its capacity to accommodate up to 1,200 worshippers, thanks to self-help funding of 7 billion rupiahs and support from the Tangsel City government, amounting to 250 million rupiahs (Kamil, interview, October 1, 2019). The mosque operates under the management of the at-Taqwa Foundation, whose name signifies a sense of fear, guardianship, and protection. Establishing the at-Taqwa Foundation facilitates the smooth functioning of internal and external mosque operations.

The at-Taqwa Foundation was legally established in 1996 through the involvement of a Notary, and its official recognition was further solidified on June 16, 2006, when the Minister of Law and Human Rights of the Republic of Indonesia issued a Decree. Subsequently, the organizational structure for the At-Taqwa Mosque Foundation was established from 2017 to 2020. This structure comprises various vital positions, including Foundation Trustees, General Chairperson, Daily Chairperson, General Secretary, Secretary, General Treasurer, Treasurer, Head of Operations and Worship, Head of Social Affairs and Public Relations, Head of Dakwah, Head of Business and Independence, Head of Education and Youth, Head of Facilities and Infrastructure, Head of Muslimah, and Head of ZIS. The primary

mission of the at-Taqwa Foundation is to “cultivate Muslims and Muslim women who can contribute to their well-being and the betterment of their communities.” Its purpose statement centers around developing individuals who possess the cultural intellect and a strong sense of taqwa faith while providing Islamic education and teaching to community members.

Each division, led by its respective head, carries out the designated activities. The divisional structure ensures that tasks and initiatives are distributed strategically, avoiding excessive concentration in a single area and promoting effective management, centralization, and coordination. While each division operates autonomously, the collaborative nature of their efforts enhances the practicality and efficiency of their endeavors. For instance, the Head of the Operations and Worship Division collaborates closely with the Head of the Dakwah Division to oversee various worship activities, programmatic and published studies, as well as obligatory prayer activities, sunnah prayers, Friday prayers, tasbih prayers, eclipse prayers, funeral prayers, PHBI (*Ḥalāl bi Ḥalāl*), orphan compensation, treatment initiatives, qurban (animal sacrifice during Eid al-Adha), taklim assemblies, TKA/TPA (Islamic education for children), mudlakarah (religious discussions), and other relevant activities.

### **Inti Iman Mosque, Villa Inti Persada**

The construction of the Inti Iman Mosque took place in 2003 as a response to the resident’s need for a mosque within their housing complex. Prior to its establishment, the residents had to leave the complex to fulfill their obligation of attending Friday prayers. To address this issue, the residents approached the developer and obtained permission to build a prayer room, which eventually evolved into the Inti Iman Mosque. The mosque was constructed on public facility land designated for this purpose. Subsequently, an administration plan was devised to ensure the mosque’s prosperity. This plan included conducting four recitations per month, organizing qiyamul lail (night prayer) sessions, arranging annual gatherings, and facilitating congregational trips (Nurdin, interview, October 5, 2019). The presence of a considerable number of devoted worshippers serves as an inspiration for other congregants to attend the mosque regularly.

Although many parents work in Jakarta, the religious events at the mosque remain vibrant. They actively participate in worship and maintain connections within the mosque. Furthermore, various activities such as congregational prayer guidance, Fajr prayer congregation, Qur’an recitation classes for children and adults, and Maghrib prayer congregation are consistently offered. Additionally, on Mondays and Thursdays, the mosque provides coffee, tea, and iftar cakes to fasting residents.



This tradition incentivizes inhabitants to regularly attend the mosque, resulting in a congregation size ranging from 150 to 200 individuals.

Thematic recitations occur biweekly at the Inti Iman Mosque, covering Qur'anic interpretations, fiqh, and *Riyāḍ al-Ṣāliḥīn*. These sessions attract 30 to 50 individuals, with guest speakers invited in the second week. Additionally, there are dedicated recitations for mothers on Tuesday through Thursday and Qur'an recitations on Saturday and Wednesday. A youth supervision team was established to oversee recitations and religious events. However, its effectiveness could be improved due to the few young residents in the Vila Inti Persada Housing Complex. The mosque also hosts a TPA (religious education center) in the mornings and evenings for the children of the complex and residents. Around 50 to 60 children with special needs attend the TPA in the afternoon, with approximately sixty students advancing to the next level each year.

Furthermore, an Islamic boarding school, Tahfidz al-Qur'an, is on the mosque's premises. Apart from the mosque, recitations also take place in private residences. The method involves collective Qur'anic recitation, with the teacher listening to students individually or in three groups. This activity occurs on Saturdays and Sundays, followed by congregational prayers and a shared meal. An annual recitation calendar facilitates this joyful religious education method, including the host for each session. The belief that those whose homes are recited from the Qur'an will be blessed is an additional incentive for the occupants.

Furthermore, the DKM Masjid oversees the activities of BMT (Islamic microfinance institution) and BAZIS (Zakat, Infaq, and Shadaqah). They aim to facilitate the collection of *zakāt māl* (wealth-based alms). A designated manager distributes *zakāt fiṭr* (alms given during Ramadan) to villagers, community groups, and Vila Inti Persada housing complex residents. During Hajj, the complex's residents contribute by slaughtering five cows and dozens of goats and distributing the meat to Muslim and non-Muslim villagers, complex residents, security personnel, and domestic employees. The Inti Iman Mosque's qurban committee follows a principled approach, ensuring that fellow complex residents are not discriminated against based on their religion. The aim is to foster harmony between the complex's occupants and the surrounding community.

The Inti Iman Mosque offers volunteer opportunities, a library, and a reading room for operational purposes. However, these initiatives have faced challenges due to a need for more librarians. Moreover, DKM Masjid organizes low-cost grocery activities before Ramadan, collecting and selling approximately 300 to 500 food packets to residents. Additionally, DKM has established a WhatsApp group for the

congregation, comprising nearly 300 individuals, to share the results of religious teachings (*ta'lim*) with those who could not attend recitations and to showcase the management's creativity. This fosters interest and encourages the congregation to actively participate in religious activities at the mosque, strengthening the bond between DKM and the complex's residents.

### **Mosques and the Religious Transformation of the East Pamulang Community**

The mosques in East Pamulang are crucial in transmitting religious knowledge to Muslim residents. The mosque is preferred for imparting Islamic teachings and general knowledge, surpassing homes and prayer rooms in effectiveness. It serves as a center for religious education, particularly for children, enhancing their overall education alongside worship. Interestingly, the mosque has become the primary place of worship for all East Pamulang residents, including those living in residential complexes, indicating their active participation in social and religious activities.

Constructing mosques in East Pamulang has been challenging, requiring struggle, sacrifice, tenacity, and the spirit of *jihad*. These difficulties, however, are not a result of the government or ruling regime but rather the actions of developers and housebuilders. Many housing developers demonstrate double standards by providing limited public facilities and social services, such as parks, playgrounds, meeting places, and sports facilities while neglecting the construction of mosques. Some apartment complexes have even independently built their mosques, highlighting the unique relationship between Muslim residents and mosque construction in their neighborhoods.

Mosques and prayer rooms are not provided as places of worship in the housing complex, leading Muslim tenants to utilize vacant residences with the owners' consent as temporary prayer rooms. These spaces serve for daily prayers, Qur'anic education, and community gatherings. Housing developers face obstacles in providing social and public amenities for mosques and prayer rooms. Economic considerations, such as the potential impact on home sales, hinder their willingness to allocate land for religious facilities. This lack of awareness about the significant Muslim demographic among homebuyers has caused conflicts between the developers' financial interests and the residents' need for a place of worship in their community.

Bukit Pamulang Indah and Vila Inti Persada Housing Complex residents faced challenges constructing mosques on residential properties. The developers expressed concerns about reduced home sales and sought various justifications to

prevent mosque construction. Muslim community members engaged in negotiations to secure permission and assurance from developers. Self-help initiatives were employed to fund mosque construction. Similar difficulties were encountered in the Pamulang Estate housing complex, where internal residents resisted the construction of a prayer room due to concerns about children's play areas. These issues prompted residents to request the restoration of the property's original purpose as a playground.

The residents of the housing complex encountered resistance from the developer when constructing the mosque, but they persevered with determination and support from the community. Despite initial challenges, the mosque was successfully built and expanded over time with contributions from residents and the Muslim community. The residents' intense religious fervor motivated them to create a place for worship and community gatherings. Even after a long day at work and commuting, they actively participate in congregational prayers, recitations, and other religious activities at the mosque. This demonstrates their unwavering commitment to their faith and the mosque's prosperity.

The apartment complex tenants have established a foundation and a Mosque Prosperity Council to oversee the mosques and promote spiritual development. These entities play a crucial role in organizing activities and initiatives to enhance the mosques, including renovations, facility improvements, and the appointment of qualified imams. They also handle collecting and distributing zakat, infaq, and sadaqah and other religious duties such as organizing prayers, educational programs, and gatherings for women. The foundation's contributions have significantly contributed to the growth and vitality of the mosques in fulfilling their religious functions.

*Mudhākarah*, the *Ta'lim* Assembly, and Educational Parks can be viewed as a method of transmitting religious values because, in their implementation, there are religious lectures and dialogues by competent sources, interactively between the speaker and the congregation, which enables the congregation and its listeners to absorb religious knowledge effectively (Kamsi, 2017; Yumni, 2020; Zamhari & Masamah, 2017). This resulted in a favorable association between congregations' assimilation of religious knowledge as listeners and participants, their worship behavior, and other good deeds. This strengthens when the Foundation and DKM implement numerous programs for transferring religious values, strengthening religious conduct, and good acts among the populace.

DKM plays a significant role in fostering the religious values of citizens. In addition, they promote the reading, comprehension, appreciation, and practice of

the Qur'an; the development of formal and non-formal education, as well as preaching; the development of community welfare and health programs; the development of skills; and the augmentation of the roles of women, and youth. DKM aspires to revitalize and thrive mosques as places of prayer and Islamic culture and serve as a forum for coordinating mosque operations. DKM, which is managed by Muslim congregations with a management structure, divides work roles into three areas: 1) *'Idārah* (mosque management administration), 2) *'Imārah* (activity of the mosque's prosperity), and 3) *Ri'āyah* (physical maintenance of the mosque).

In addition to renovating and constructing new mosques, other DKM activities include the operation of enterprises that do not violate current laws and regulations. They become human resources which, with their creativity and abilities, plan, design, and produce ideas for religious activities in mosques, monitor the quality of these activities, introduce people to the mosque, and provide funding for the execution of a variety of religious activities held in mosques (Ismail & Castrawijaya, 2010).

Thus, DKM and its administration are a locomotive or motor that propels Muslims to advance the mosque and diversify activities that the surrounding community can participate (Zainudin, interview, September 2, 2019). The Takmir of the mosque must be resolute and sincere to ensure that the tasks and programs created are not haphazard or half-hearted. Mosques that are handled effectively will also yield positive outcomes. The physical condition of the mosque will continue to be well maintained, mosque activities will operate smoothly, the congregation will flourish, and the mosque will flourish (Ongka & Mursidin T., 2019). A beautiful structure is meaningless if the mosque lacks and/or is not affluent. Therefore, its facilities must be appropriate and appealing to all individuals, including children, adolescents, adults, the elderly, the young, men, women, the educated, the uneducated, the wealthy, and the destitute.

In general, DKM in the Bukit Pamulang Indah Housing Complex, Pamulang Indah, Pamulang Estate, and Inti Persada Villas play a significant role in transferring Islamic teachings and religious values to the residents of the East Pamulang subdistrict (Ahyar, interview, October 4, 2019). DKM and its management is a locomotive or motor in motivating Muslims to flourish in the mosque and diversify activities that the surrounding community can follow.

DKM also facilitates participatory discourse and religious questions and answers, significantly providing the audience with a complete and thorough understanding. The interaction between congregations and DKM administrators is highly cordial, thereby increasing the mosque's status as a socio-religious

organization and institution other than madrasas and pesantren that can serve as a center for disseminating Islamic teachings to society.

## D. Conclusion

Several pieces of evidence lend credence to Pamulang Timur's portrayal of the community's journey toward a more spiritually evolved state. The mosque is an excellent location for religious transformation since inhabitants of the surrounding housing can commence and flourish the mosque with various religious activities to establish the connections of *ukhuwah Islamiyah* among residents. Second, the prosperity board at the mosque has become a magnet for both religious and social activities that contribute to improving the community. The religious fervor of Muslims is bolstered by the fruitful relationships between the Mosque Prosperity Council and the people who live in the surrounding area. Third, the mosque is a location that cultivates community and strengthens family bonds. People develop emotional attachments to the mosque and dedicate themselves to its growth. The Mosque Prosperity Council is integral in restructuring the community's religious landscap.

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