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# INTERNATIONAL CONFERENCE OF MOSLEM SOCIETY

ISSN 2622-5840, Volume 1, 2016, Pages 224-231

DOI: <https://doi.org/10.24090/icms.2016.2415>

## Proceeding on International Conference on Economics, Education and Cultural Development of Moslem Society in ASEAN

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### Management Dakwah Mosque in Eradicate use Drugs Problem in Adolescent

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**Abstract:** The mosque is a building or an environment surrounded by a fence, especially built for the worship of God Almighty and most commendable. The mosque will function and will be very meaningful if there is proper management and good. Mainly using management science, and one of them is religious propaganda management. It is one of the Islamization of education all because it is a kenyataan that education and development as a process of intensive, to make someone to be able to optimize the physical and non physical aspects. Purpose writing this is to describe the management of the mosque and its application to ensure that drug abuse does not occur in the younger generation. Today, this problem becomes a reality in cities and villages almost become a culture, as we all know that generasi youth as part of the religion, country and product of the nation if it was not in physical condition is good and fit will take them on social action, crime such as theft, drug abuse. One solution is the mosque's activities. Based on these problems, the authors really want to know the role of propaganda bagaimana done to address the drug problem in the younger generation. Writing is supported by literature and field research. And the authors get the data through observation, interviews and documentation. Then analyze the data from a reduction, to see the data and conclusions. While the subject of research is the mosque of Abu Bakr As-Sidiqdesa Grujugan Kemranjen districts Banyumas in Central Java province of Indonesia. Based on the results there are: (1) Masjid Abu Bakar As-Sidiq using good management on the physical plane and function. (2) Management of religious proselytizing by DKM and Ikrima to ensure to prevent drug abuse in rural districts Grujugan Kemranjen Banyumas regency, Central Java Province using religious activities such as youth activities in the field of sports, the call of young people or youth build character.

**Keywords:** *mosque, management, religious preaching, youth and drug abuse*

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#### A. Introduction

Today globalization has brought changes in psychosocial characterized by changing the values of life, among others, shifting patterns of social life religious towards individual societies materialistic and secular, the changing pattern of living simply and productively towards lifestyle of luxury and consumerism, family relations become fragile and loose, as well as religious values and traditions that embraced community turned into a secular society and permissive (permissive society) (Hawari, 1996: 6)

Hawari (1996: 2-3), reveals that most public-minded modernization will bring prosperity and happiness. They forget that behind the modernization of the glittering riveting that no symptoms are called the agony of modernization, the miserable doom for modernization .. This phenomenon is the impact of psychosocial strain. This condition can be seen in a society marked by rising crime, drug abuse and narcotics, juvenile delinquency, teen pregnancy, abortion, and sex outside marriage.

Teens interesting to study, since adolescence or adolensi the transition from childhood into adulthood, their ages ranged from 13-21 years, which is popularly known as the young generation (Darajat, 1990: 101). That period was marked by rapid physical growth and accompanied by psychological and social change. The desire to seek self-identity, curiosity which leads to high teens trying to try something that is against the norms of religion and society and a desire embedded in her that cause anxiety, tension and indecision.

In adolescence is very easily influenced by the environment. The transition period contains critical period marked by the emerging trend of deviant behavior. Under certain conditions deviant behavior will persist and develop into disruptive behavior both for themselves, their families, communities and countries.

Beautiful rural setting and religion does not guarantee the emergence of naughtiness adolescents (juvenile delinquency), such as drug abuse, promiscuity, fighting between students. Teens, as well as children and other living things in general also requires the fulfillment of his life, namely primary needs or physical needs, such as eating, drinking, resting, sleeping, oxygen and so forth. It just needs a secondary or psychological and social needs of adolescents is somewhat different from the psychological needs of children, both in terms of the type and quality requirements (Darajat, 1990: 76).

Psychological needs of adolescents as children are influenced by the environment and culture of the society in which he lived. For example the need for freedom and independence as a basic requirement in advanced societies. The success of fulfilling the needs of adolescent mental health, depends on factors other than the moral and material obtained from the parents and the surrounding environment is also strongly influenced by the maturity sepiritual or spiritual intelligence teenagers. Spiritual maturity can be learned and acquired from family education or education in the mosque.

The mosque, which is generally interpreted as a place of prostration, in order to worship Allah SWT or where prayers. While

understanding the sociological mosque, which developed in the Indonesian Islamic community is a particular place or building intended for Muslims to offer prayers, which consists of obligatory prayers and sunnah prayers, either individually or congregation.

Mosque Abu Bakar As-Sidiq Grujugan Kemranjen subdistrict, Banyumas regency, Central Java Province, is one of the mosques that are present at very helpful in Da'wah Islamiyah and planting creed. This mosque has its own management that are used for carrying out programs in achieving objectives. To anticipate the mosque's activities can be done by establishing the institutions under its aegis. These institutions serve as an extension of the programs that have been established, such as the Prosperity Council of Mosques and Mosque Youth Organization.

Prosperity Council of Mosques (DKM) is a board that is occupied by several people consisting of the priest in charge and responsible for the prosperity of the mosque either idarah binail maadiy (phisical management) or idarah binail ruhiy (funcnsional management).

The Mosque Youth Association (IRMA) is an organization or association container Muslim teenagers who use the mosque as a center of activity. Teens mosque is one of the best alternative adolescent development. Through this organization, they obtained an Islamic environment that they so desperately need to support the development of creative imagination in a positive way and lead them in the right personality. So that juvenile delinquency (juvenile delinquency), such as drug abuse, promiscuity, fighting between students, and so forth can be reduced even could be reduced to the lowest number.

## **B. Theoretical**

### **1. Definition of Management**

Good organization or institution is an organization or institution that has a reliable management. The mosque is an organization, effectiveness and progress a lot starting from the mosque leadership and management realignment. Therefore, management is indeed inseparable part of an organization, like the body, the veins because the management is the lifeblood of an

organization is determined by the four components, namely; planning, organizing, implementation, monitoring and evaluation.

Definition of management as the process of planning, organizing, directing and controlling as well as organizations seek in all its aspects in order to achieve organizational goals effectively and efficiently (Jamal, 2009: 70). As for the opinion of the Mulyono Effendy (2008: 16) can be defined to guide the management, maintenance, control, lead or guardianship.

Meanwhile, Robert Kritiner opinion as quoted by Munir Revelation (2006: 10) defines management as a process working through others to achieve organizational objectives in a changing environment. The process is centered on the use of effective and efficient against the use of human resources.

Management is one of the ways that deliver optimal organizational goals. This is corroborated by Jamal (2009: 82) by making management as a system, program continuity can be guaranteed, and long-term goals can be realized, uninterrupted and interrupted in the middle of the road because of personal interests and primordial.

The notion of management of some description above, it can be concluded that management is a process that is done by humans, both individuals and groups that begins with the process of planning, organizing, kepemimpinan, implementation and monitoring to achieve certain goals effectively and efficiently.

## 2. Definition and Objectives and Elements of Propagation

### a. Understanding Propagation

Etymologically, the call comes from the Arabic which Da'a - yad'u - da'wan - du'a, which is defined as an invite / calling, call, call, request and demand. The term is often given the same meaning as the terms sermons, commanding the good and forbidding the evil, mau'idzhoh hasanah, tabsyir, indzhar, washiyah, tarbiyah, study groups, and the sermon (Munir-Rev 2006: 17).

At the practical level of propaganda should contain and involves three elements, namely: the messenger, the information submitted, and the recipient.

But propaganda contains a broader sense of those terms, because the term propaganda implies as activities convey the teachings of Islam, sent to do good and prevent evil deeds, and giving glad tidings and warnings for humans.

The word propaganda is often coupled with the word 'science' and the word 'Islam'. What is meant by the science of propaganda in Islam is to bring people with thoughtful way to the right path in accordance with the command of God, for the benefit and happiness in the world and the hereafter (Hasjmy, 1974: 18).

In terms of the term, a lot of opinions about the definition of propaganda, amongthem:

#### 1) Khadir Muhammad Munir Hussain in-Wayu (2006: 20)

Efforts to motivate people to do good and to follow road instructions, melalkukan commanding the good and forbidding the evil in order to get success and happiness in this world and the here after.

#### 2) Quraish Shihab (1992: 194)

Call or solicitation to conviction, or an attempt to change the situation is not good at the situation better and perfect both to personal and community.

From these definitions, although there is a difference in the formulation, but when compared with each other, it can be drawn the following conclusions:

- a) Propagation is an activity or activities of Islamic teachings delivery of a conscious and deliberate.
- b) Propagation is an activity that is calling or kepda invite other people to practice the teachings of Islam.
- c) Preaching is an activity undertaken to achieve certain goals, which is happiness and wellbeing are blessed by Allah SWT.
- d) Preaching is an activity or effort organized form; invites people to

believe and obey Allah or Islam, commanding the good and forbidding 'anil munkar.

b. Propagation Interest

Da'wah is carried or held must reach a certain value. Specific value can be achieved and obtained by proselytizing called with the purpose of propaganda. Every operator of propaganda must have a purpose, without any specific goal to be realized, the administration propaganda has no meaning nothing. As for propaganda purposes, among others:

- 1) Expanding the path of God on earth that passed by mankind (Hasjmy, 1974: 18). Providing lighting that straight path is the path of Allah, streets are clean from the practices of ignorance and freedom from forms of shirk.
- 2) Realization of happiness and well-being in the world and in the Hereafter are blessed by Allah, this is the main goal in da'wah (Salih, 1977: 21). This means that the propaganda effort, either in the form of calling or invite humanity to be willing to accept and embrace Islam, because Islam is a source of happiness in this world and in the hereafter.
- 3) Establish a mental attitude and motivation that is positive development in all aspects of human life (Arifin, 1991: 4).

c. Elements of Propagation

Community elements of the mission is the components contained within each proselytizing. These elements according to Munir Revelation (2006: 21-34) is:

- 1) Dai (Actor Da'wah)
- 2) Mad'u (Receiver Propagation)
- 3) Maddah (Material Da'wah)
- 4) Wasilah (Media Da'wah)
- 5) Thariqah (Propagation Method)
  - a) Bi al-Hikmah, namely preaching by taking into account the circumstances sasarn propaganda by focusing on their abilities, so in running the teachings of

Islam later, they no longer feel forced or objection.

b) Mau'izatul Hasanah, namely preaching by giving advice or convey the teachings of Islam with affection, so the advice and teachings of Islam who delivered it touches their hearts.

c) Mujadalah Billati Hiya Ahsan, namely preaching by exchanging thoughts and argue in a way that best served by not giving aggravating pressures on the targeted propaganda.

6) Atsar (Propagation Effects)

In any missionary activity will certainly cause a reaction. That is, if the propaganda has been carried out by penda'i, then raised the response and effects on mad'u (recipient of the da'wah). Atsar (effect) is often called the feed back (feedback) from the propaganda is often forgotten or not much of a concern preachers. Most of them assume that after preaching delivered, then finished preaching. In fact, atsar is of great significance in determining the next steps propaganda. Without analyzed atsar propaganda, then the possibility of strategic error that is very detrimental achievement of the goals of propaganda will recur. Sebailknya, by analyzing the propaganda atsar carefully and precisely, then the error will be immediately known will be immediately known propaganda strategy for improvement held on the next steps (corrective action).

3. Definition of Management Propagation.

If the missionary activity carried out in accordance with the principles of management, then the "professional image" in preaching will materialize in people's lives. Thus, the call is not seen in the object ubudiyah alone, but interpreted in a variety of professions. This is the core of the managerial organization of the settings propaganda. While the effectiveness and efficiency in the

administration of the mission is a thing that should get priority. Missionary activity is said to be run effectively if what the objectives are actually achieved, and in the achievement issued reasonable sacrifices. Or rather, if the activities of the institution propaganda carried out according to the principles of management will ensure the achievement of the goals set by the institution concerned and will foster an image or image of professionalism among the public, especially from service users of professional preachers (Muhtarom, 1996: 37).

This is what is at the core of management propaganda, which is a systematic and coordinated arrangements in proselytizing activity or activity that starts from before the execution until the end of proselytizing.

Da'wah in mosque Abu Bakar As-Sidiq Grujugan Kemranjen District of Banyumas done in some form either by the Board of Prosperity Mosques (DKM) or by the Mosque Youth Association (IRMA). Special preaching to youth aimed at preventing and minimizing treatments such deviant adolescent pitfalls of drugs.

#### 4. Definition and Function Mosque

##### a. Understanding Mosque

Etymologically, the mosque comes from the Arabic which sajada - yasjudu - sujudan meaning prostrate or worship. While the literal meaning is a building, a building or an environment that is fenced all around which was established specifically as a place of worship to Allah SWT, especially for salat (Islamic Encyclopedia, 2002: 169).

##### b. Function Mosque

The main function of the mosque is a place of prostration to God, a place of prayer, and worship Him. According to Job (1996: 7-8) function of the mosque are:

- 1) The mosque is a place of worship and Muslims closer to Allah SWT.
- 2) A mosque is a place of the Muslims beri'tikaf, self-cleaning, galvanizing the mind to develop awareness and gain inner experiences that always maintained a balance of body

and soul and the wholeness of personality.

- 3) The mosque is a deliberation of the Muslims in order to solve the problems that arise in society.
- 4) A mosque is a place of the Muslims consulted, filed difficulties, asking for help and relief.
- 5) A mosque is a place to foster the unity of the congregation ties and mutual cooperation in realizing the common welfare.
- 6) Mosque with ta'limnya majlis is a vehicle for increasing intelligence and knowledge of Muslims.
- 7) The mosque is a coaching and development of the leading cadres of the people.
- 8) Mosque place to raise funds, save, and share them.
- 9) Mosque implement a social setting and supervision.

#### 5. Definition of Management and Organization Structure Masjid Mosque

##### a. Definition of Management Mosque.

Managing the mosque at this present time requires knowledge and management skills. The mosque trustees must be able to adapt with the times. Methods or approaches, plans, strategies, and evaluation models used in modern management is a necessary tool in the management of a modern mosque. At this time, not the time administrators simply rely on traditional management systems that without a clear plan, without any division of duties, without financial accountability reports, and so on.

Management is sometimes called the mosque a mosque idarah outline is divided into two areas (Job, 1996: 33), namely:

- 1) Idarah Binail Maadiy (Physical Management).

Is the physical management that includes:

- a) The management of the mosque.
- b) Setting the physical construction of the mosque.

- c) Guard of honor.
  - d) Hygiene.
  - e) Order and the beauty of the mosque (including the park in the neighborhood mosque.
  - f) Maintenance of order and tranquility of the mosque.
  - g) The financial arrangements and the administration of mosques.
  - h) The maintenance in order to remain holy mosque, a wonderful, interesting, and useful to their lives.
- 2) Idarah Binail Ruhiy (Funcsional Management).

Is the setting of the execution of the function of the mosque as a place development of the people, as a community development center and Islamic culture, include:

- a) Poverty and education Islamiyah faith.
- b) Development of good moral.
- c) Explanation of the teachings of Islam on a regular basis.

b. Structural organization with mosque  
The organizational structure of the mosque is the composition of the units of work that shows the relationship between units; the division of labor at a time alignment functions or activities that are different; and their authority, giving the line of duty, and the report (Job, 1996: 44).

## 6. Teens and Drugs

### a. Juvenile

Adolescence (adolensi) is the transition or the transition between childhood and adulthood, where children experiencing rapid growth in all areas. They or adolescents are no longer children, shape, weight, attitude, way of thinking and acting, but not adults who have matured. This period started at approximately the age of 13 years and ending 21 years of age (Daradjat, 1990:101).

The period of 9 years (13-21) through which it is like as a bridge between the period of calm which is always dependent

on the help and protection of the elderly, with future stand-alone (Daradjat, 1990: 101). Because of his position are crossroads, causing no soul setabil, frequent shocks and other things that cause concern. The attitude and stance have not settled, because it is still in the process of self or identity. Curiosity which leads to high teens trying to try something that is against the norms of religion and society.

### b. Drugs

Drugs is an abbreviation of Narcotics and Drugs / hazardous materials. In addition to drugs, other terms introduced by the Ministry of Health of the Republic of Indonesia is a "drug" which is an abbreviation of Narcotics - Psychotropic Substances and Additives.

Results of research by Hawari (1997: 125), proving that the impact of drug abuse, among others:

- 1) Damage family relationships.
- 2) Lose the ability to learn.
- 3) The inability to distinguish between what is good and bad.
- 4) Changes in anti-social behavior (deviant behavior).
- 5) The decline of labor productivity.
- 6) Health problems.
- 7) Increasing the number of traffic accidents.
- 8) Bring up the crime and violence.

Drug abuse is a disease endemic in modern society, is a chronic disease that repeatedly relapse. Concern is that the victims of drug abuse in teenagers, even those who are in the productive age which is the human resources or assets of the nation in the future

According Masruhi Sudiro (2000: 57-58), the background of drug use become the prevailing habit in adolescents in general can be classified into three parts, namely:

- 1) The experience seekers (want to experience)

They are attracted to the possibility of according to a new experience, the possibility of this sensation known to others who have,

as of films, stories, media, and so forth.

2) The oblivion seekers (from the truth)

Within this group found people who regard it as a drugged state of runaway safe and comfortable in order to avoid the pressures she was facing problems.

3) Personality change (want to change the personality)

Within this group wants to free himself and weaknesses regarding his personality.

### C. Methods

#### 1. Types of Research

Judging from his place, then this type of research is a field (field research), which studies the researchers did on the mosque as the research object, namely mosque Abu Bakar As-Sidiq in the village Grujugan Kemranjen District of Banyumas.

As a supporter in this study, the researchers also used library research (library research), by collecting data and information with the help of the library literature.

This study used a qualitative approach because of the studied subjects are people with all its activities with the natural surroundings. Taylor in Moleong (2002: 3) defines a qualitative approach as a research procedure that produces descriptive data in the form of words written or spoken of people and observed behavior.

#### 2. The place and time of the study

Place of research conducted at the Masjid Abu Bakar As-Sidiq Village Grujugan Kemranjen District of Banyumas while conducting research takes approximately one month.

#### 3. The subject of research

- a. Chairman Ta'mir Ab Bakr Masjid As-Sidiq
- b. Chairman of Mosque Youth Association (IRMA) Abu Bakr As-Sidiq
- c. Prosperity Council of Mosques (DKM) Abu Bakr As-Sidiq

#### 4. Methods of data collection

- a. Observation
- b. Interview or Interview

#### c. Documentation

### D. Results

#### 1. Prosperity Council of Mosques (DKM) Abu Bakr As-Sidiq.

Prosperity Council of Mosques (DKM) is a council of clerics who are responsible for all activities aimed at the prosperity of the mosque. In the prosperity of the mosque there needs to be the management of the mosque or the mosque is often referred to idarah. Which include the management of Physical Development and management functions Masjid mosque. Based on data obtained by the authors that the DKM Abu Bakr As-Sidiq has duties and functions well.

#### 2. Mosque Youth Association (IRMA) Abu Bakr As-Sidiq.

Mosque Youth Association (IRMA) is an organization or association container Muslim teenagers who use the mosque as a center of activity. Teens mosque is one of the best alternative adolescent development. Through this organization, they obtained an Islamic environment that they so desperately need to support the development of creative imagination in a positive way and lead them in the right personality.

Containers teens in the mosque of Abu Bakr As-Sidiq named Ikrima (Islamic Youth Association Masjid Abu Bakr As-Sidiq) Grujugan. All activities Ikrima is a continuation of the programs Masjid Abu Bakr as-Sidiq and of the Council of Prosperity Masjid Abu Bakar As-Sidiq. Management propaganda Masjid Abu Bakar As-Sidiq by field Ijarah / DKM and Ikrima in tackling drug abuse by conducting religious activities either teaching or coaching against teenagers using the method; teaching (at-tariqatu bi al mau'idhah), practice and habituation (at-tariqatu biriyadlati al-athfal), ibrah and stories (at-tariqatu bi al-'ibarati wa bi al-qisshati), modeling (at-tariqatu bi al-qudwati as-shaalikhati), and the promise and the threat (at-at-targhib tariqatu bi wa at-tarhib). With so many activities will make the youth are able to develop their potential so as to optimize the potential well in a positive direction.

### 3. Activities Propagation mosque Abu Bakar As-Sidiq in Tackling Drug Abuse Youth Village Grujugan.

Teenagers are one of the stages in human life. According Zakiyah Darajat (1990: 101) This period began approximately at the age of 13 years and ending 21 years of age, while according to Yudho Purwoko (2001: 9) adolescence from age 13-19 tahun. Tahap This is a critical stage, because it is a transition phase from childhood to adulthood. At this time, the turmoil of his young blood was on the rise. The desire to find identity and gain recognition of the family and the environment is high-high. Sometimes to get recognition from the environment, adolescents do things that are outside the ethics and rules.

Based on data shows that 95% of the villagers are Muslim while teenage years by age group amounted to about 30% of the entire population. This amount is not small and they would become the next generation of good for the nation, the state and its religion. They also considered a productive period.

As we often read of the mass media and electronic, juvenile criminality done really hurt people. A mass brawl between students, drugs, promiscuity to the robbery and murder. This kind of mischief-kenakakalan also appeared in the villages, especially drug abuse. Based on reports from sharing parties and events that occur in adolescents because of their use of substances that are harmful to health either in the form of a combined liquor and various drugs as a way to get drunk. With either approach dilakukan by Ikrima to the young teens that have a direct impact the existing environment of the mosque of Abu Bakr As-Sidiq can avoid the misuse of drugs.

### E. Conclusion

Mosque as a an organization or institution, effectiveness and progress a lot starting from the mosque leadership and management arrangement. Management of propaganda conducted by dividing tasks are clear. The mosque as a center of activities already implemented both in the management and idarah idarah maadiy wanton wanton ruhiy, ujudnya like; already the mosque management arrangement and division of

tasks clearly. Emirate field / DKM (Prosperity Council of Mosques) and Ikrima (Islamic Youth Association Masjid Abu Bakar As-Sidiq) is part of the existing fields in the mosque whose program many proselytizing. Two areas of different generations whose members have worked together to foster the religious congregation of the mosque to become a man ahsan at-taqwin.

Management propaganda mosque Abu Bakar As-Sidiq by field Imarah / DKM and Ikrima in tackling drug abuse by conducting religious activities either teaching or coaching against teenagers using the method; teaching (at-tariqatu bi al mau'idhah), practice and habituation (at-tariqatu biriyadlati al-athfal), ibrah and stories (at-tariqatu bi al-'ibarati wa bi al-qisshati), modeling (at-tariqatu bi al-qudwati as-shaalikhati), and the promise and the threat (at-at-tarhib tariqatu bi wa at-tarhib).

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