

## MOSQUE DA'WAH COMMUNICATION MANAGEMENT IN FOSTERING MILLENNIAL CONGREGATION (CASE STUDY OF NURUL IMAN MOSQUE BLOK M SQUARE)

Husnan Nurjuman<sup>1)</sup>, Ronny Yudhi Septa Priana<sup>2)</sup>, Dewi Nursyamsiah<sup>3)</sup>

<sup>1,2)</sup> Universitas Sultan Ageng Tirtayasa, Serang, Indonesia

<sup>3)</sup> Universitas Muhammadiyah Professor DR. Hamka, Jakarta

Corresponding author: ronny.yudhi@untirta.ac.id

### **Abstract**

*The aims of this study was to analysed the da'wah activities who carried out by DKM Nurul Iman. Research used the management activities POLC (Planning, organizing, leading and controlling) by Stephen Robbins. Used a qualitative-descriptive approach with a case study method. Data collections are derived from the results of interviews, observations, literature studies, also the social media activities of Nurul Iman Blok M Square Mosque, and other supporting documents. The results showed that the dakwah communication management activities carried out by DKM Nurul Iman were due to cooperation with da'wah partners, such as preachers, majelis taklim and study communities managed by young people (millennial). In every stage of the activity process starting from planning, organizing, leadership and controlling activities, DKM Nurul Iman always invites da'wah partners to participate. The mosque as a facilitator of dawah activities collaborates with millennial creative ideas to produce da'wah material that is able to change the tendency of negative millennial behavior to be more conservative in a bandage of Islamic values.*

**Keywords:** Da'wah, Management Communication, Masjid, Millennial

### **Introduction**

Da'wah is one of the communication activities which in its implementation has the same principle with other forms of communication. The difference lies in the message conveyed, the values of truth and the example of Islam. (Illaihi, 2010:24) Da'wah in Islam has been carried out for centuries to maintain the purity of the Shari'a that has been brought by the Prophet Muhammad Shalallahu 'Alaihi Wasallam. As a country with the largest Muslim population, the presence of prayer rooms and mosques is very easy to find in Indonesia. Especially in places that are indicated to be visited by many people, such as office buildings, shopping centers and malls.

Today, many malls are transforming into activity centers to attract visitors who are declining due to the high interest in online shopping in the community. Uniquely, some malls have also begun to look at religious activities as one of their chosen agendas. By paying attention to aesthetics, cleanliness and visitor comfort, the mosque in the mall is prepared to accommodate worshippers who come to visit.

In addition to the paradigm shift of visitors, the mosque in the mall also shifts the dominance of worshippers who take part in their routine recitation activities. Not only dominated by housewives, this activity was also attended by many students, office workers, both men and women of productive age.

Interestingly, millennials consider this movement to be cool and worth following. They dominate every youth-themed study activity. The catchy title, the persona of the presenter who doesn't seem to be patronizing but has qualified knowledge, to the choice of the 'contemporary' study place. Such as places to eat, convention halls, hotel ballrooms, exhibitions, festivals and cafes without live music.

In many studies, millennials or Generation Y, are synonymous with pragmatic nature and consumptive culture that make them not hesitate to spend their income to own luxury goods, update fashion, food, drinks and the latest gadgets. Only a few of them have a financial plan to prepare for their future. Among the many millennial categorizations carried out by the IDN Research Institute, there are conservative millennials who are shown by their religious appearance, have a regular agenda for studying, and do not hesitate to voice their opinions.

The changing target of da'wah has made da'wah institutions such as the Mosque Prosperity Council (DKM), also transform into a more modern and professional direction, both in terms of delivering information, activities or methods used. The theme and message of da'wah must shift from symbols of piety to more substantive meanings and inner spiritual values such as strengthening morals, work ethic, and individual character in the view of Islam.

As digital natives, urban millennials cannot be separated from their devices. All the information they want can be found on the internet. Including religious content. Either in the form of writing, images or videos. However, you need to be careful in choosing content. If not, they can fall into hoaxes, slander, fake news, and hate speech. Millennial Muslims must be more selective in choosing the information they want.

The Blok M area is indeed famous as a shopping area and entertainment center for young hitz Jakarta. It is different from Blok M Square Mall with the others, namely the presence of a mosque on the building's rooftop. If the mosque in the mall is only a place to stop in the midst of shopping or work routines so that

comfort is less of a concern, at Masjid Nurul Iman Blok M Square, worshipers can feel at home in it. With a capacity of 5,000 to 6,000 worshipers and a total area of 4,000 meters, PT Karya Utama Perdana, as the developer, claims that this mosque is the largest and widest mosque in the mall area in DKI Jakarta. The developer also said that his party always coordinates with DKM Nurul Iman and makes this mosque a pilot project for mosques in malls.

The recitation activities at the Nurul Iman Mosque Blok M Square have been running for a dozen years and are now getting interest in the community. The board of DKM Nurul Iman is filled by the baby boomer generation with an age range of 40-70 years who have a passion in the field of da'wah. They are open if there are parties who aim to enliven the mosque. Such as: assemblies of taklim, missionaries, and religious communities. To facilitate the congregation, they make many program activities, such as: tahsin, routine studies, thematic studies, and PAUD. Another interesting thing is that the participants of routine and thematic studies are mostly attended by the millennial generation (born 1982-2004).

As a non-formal organization, DKM Nurul Iman does not have a framework, standard division of tasks or detailed descriptions of activities. But in every activity carried out neatly and on schedule. Indirectly they apply principles in management and communication to assist them in carrying out their daily activities.

By using the constructivist paradigm which emphasizes that the existing reality is the result of formation or construction, the researcher tries to examine how the principles in the management of da'wah communication are constructed by DKM Nurul Iman in fostering millennial congregations and what factors influence the congregation so that they decide to recite the Koran at the mosque. Nurul Iman Blok M Square.

The existence of an organizational structure that is equipped with duties and responsibilities for each member is needed to deal with incoming information and be able to manage it according to the needs of the organization. This is necessary because some of the information that comes in also contains ambiguity or ambiguity and can lead to misinterpretation of the information. Karl Weick stated that the main goal of this theory is to clarify the flow of information that is blurred, misdirected or ambiguous, and to study how members of the organization withdraw themselves from confusing situations while at work. (West and Turner, 2011:271)

Weick highlights the process of organizing and his main focus is the information exchange activities that take place within the organization and how members take steps to understand this. He believes that 'the organization speaks for itself'. The meaning of this statement is that the organization's members greatly contribute to the creation and maintenance of the meaning of the message. (West and Turner, 2011:335)

There are three basic assumptions of Weick, in this theory, among others: human organizations exist in an information environment, information received by an organization differs in terms of its ambiguity, and human organizations are involved in processing information to reduce information ambiguity.

In the first assumption, Weick highlights the information environment related to the organization's ability to receive all information stimuli so that the organization can interpret and coordinate the information to be more meaningful. The second assumption relates to information ambiguity, which lies in the organization's ability to understand the information received. Consciously or not, almost all members of the organization are involved in information processing activities to reduce ambiguity to the extent that organizational members have a clear understanding of how and why the information is meaningful and can help in achieving organizational goals. (West and Turner, 2011:342). Third, Weick lays down rules that refer to guidelines compiled by companies to analyze the ambiguity of a message as well as to guide responses to information. (West and Turner, 2011:343) Finally, there is a cycle which is a series of communication behaviors in an effort to reduce the level of ambiguity. As the level of ambiguity increases, so does the number of communication cycles used. (West and Turner, 2011:345).

## **Methods**

This research is qualitative research using the case study that happens in Nurul Iman Mosque located at Blok M Square. The data taken from the millennial congregation of Nurul Iman Mosque using interview, observation and literature study. The research done between August – October 2022.

## **Result and Discussion**

The Nurul Iman Mosque was founded thanks to the initiative and self-help of Muslim traders who opened businesses in the Blok M area. When relocating to a new building, Blok M Square, the old management tried to keep building a mosque the size of the mosque in the PD Pasar Jaya 1 building which burned 2500 meters. The efforts of the management and congregation of the mosque reached the Mayor of South Jakarta. Until 2009 the Nurul Iman Mosque was officially established on the 7th floor of the Blok M Square integrated area or more precisely on Jalan Melawai V, Kebayoran Baru, South Jakarta.

The Mosque Prosperity Council (DKM) is actually a group of people who donate themselves to prosper the Baitullah, the house of God. Meanwhile, to prosper a mosque, can not be done alone. With the vision of creating a field for Muslims and Muslims to study religion. The mission is to make Muslims and Muslims understand and understand their religion. So it is customary to worship properly and correctly in accordance with what was taught by the Prophet sallallahu 'Alaihi Wasallam, in accordance with the Qur'an and Sunnah.

The program of activities compiled by DKM Nurul Iman does focus on recitation activities, especially routine studies that use references to classical ulama's books, written by the companions of the Apostle who lived at the same time as him. Uniquely, the schedule for regular studies is not based on themes or other categorizations, but based on the name of the presenter ustaz. This happens because it takes 2-3 years to discuss a complete book with a weekly meeting. Several programs have been prepared by DKM Nurul Iman, including: routine studies, thematic studies, special studies for children, muamalah studies, tahsin classes, Al-Qur'an education parks, Arabic classes, and Islamic holiday committees.

To support the busy recitation activities at the Nurul Iman Mosque Blok M Square, DKM Nurul Iman is supported by partners, namely preachers, taklim councils and the recitation community. This can expand the network to get asaatz or ustaz who meet the criteria set by Sie. Da'wah, guided by the Koran and the sunnah with the understanding of ahlu sunnah wal jama'ah.

As the data shown, millennial congregations dominate the study participants at the Nurul Iman Mosque. The data is the data of tahsin participants held by one of the study communities every Saturday afternoon. The data is only a small part when considering the capacity of the mosque which can accommodate thousands of worshipers. But it can be a general description of the age range of study participants who attend one recitation session.

The findings in the field show that millennial congregations prefer young ustaz as lecturers because they are able to simplify a religious topic with persuasion and analogies that are in accordance with current conditions. This is also to minimize the occurrence of misperceptions. The choice of words, explanations and case examples from young ustaz are more relevant to their lives so that they understand better and it is easier to apply them.

Several categorizations of the motives of millennial pilgrims to attend the study at the Masjid Nurul Iman Blok M Square that the researchers found in the field, among others: having become an asaatz congregation or ustaz speaker, as a free time filler on weekends, having an emotional attachment to the presenter, a comfortable place and different from the others, getting a study schedule on social media, interested in the material or content of the study.

The millennial tendency to participate in studies as something good must also maintain etiquette in the science assembly. A resource person gave an opinion about this, "Umi is also sad sometimes, I see. This ustaz's study is in progress, suddenly a congregation from this ustaz's study (another one). He just suddenly came, then turned on the cellphone, didn't listen, they didn't know etiquette. All Ustadz are smart, yes, there's no way they're not smart because all of them graduated from Medina, you know. We must respect the ustaz. It's like we're in college, there is this lecturer teaching and we just want to attend the next lecturer again. Well, the lecturer who is teaching and then we just ignore it, we don't listen, we talk to friends, is that etiquette? Well, it's millennials who lack etiquette."

DKM Nurul Iman is actively holding da'wah activities to prosper their mosque. Culturally, Islam in Indonesia is still often grouped. Starting from the side of the organization, party or certain group. DKM Nurul Iman wants to get rid of all that and return to basic things, studying Islam from its source, namely the Prophet and his companions who lived at the same time with him through books or books whose scientific lineage is guaranteed.

Although formed from an informal organization, the organization of da'wah activities at the Nurul Iman Mosque Blok M Square is neatly arranged. There is a managerial side that runs behind the organizational structure. There is a process of planning, organizing, leading and controlling. The flow of information that comes into the organizational environment is very dynamic. Interpretation and distribution of information is crucial in organizations. Incorrect steps can result in information not being processed properly. The involvement of each member of the organization is needed to maintain professional relationships in order to create a conducive organizational environment.

The pattern above is in accordance with the assumptions of Karl Weick in organizational information theory. Weick said that each member of the organization is important in the creation and maintenance of message meaning. To reduce uncertainty in the information circulating in the organization, it is necessary to have the participation of all members so that the information can be processed and received by the right people. In carrying out its activities, DKM Nurul Iman is a type of flat organization. Seen from some members who occupy more than one position. For example, Mr. Habibi, he is the secretary as well as the informal treasurer. This happens when the previous treasurer dies and a replacement has not been sought. There is also Mr. Fauzar who is responsible for the da'wah section, also serves as a protocol section with Pak Abdul Jabar and Pak Musril Sanif.

Information circulating in DKM Nurul Iman is concentrated in the secretariat office, when it comes to administration and the Sie division. Da'wah, if it is related to the da'wah section. From there the information is disseminated to all interested parties. DKM Nurul Iman also adheres to the notion that indirectly becomes an automatic filter if there are negative issues circulating outside. As explained by Fauzar Nazaruddin, Sie. Da'wah and Protocol12:

"The reason why we think so (salafus shalih) is because we want these Muslims to really understand the Qur'an and Sunnah, according to how the Prophet conveyed to his companions. What the salaf said were friends. Salaf means the previous person. The previous people, yes, the friends who gave their knowledge to

the tabi'in, the tabi'in gave their knowledge to the tabi'ut tabi'in, then the scholars after that followed in their footsteps. So most of today's asaatic, who they argue sometimes with their ra'yu, with the weather. Asked by the people, oh, well, without referring to the books. This religion is already perfect, there is no need to add to it, there is no need to subtract. We just do what is in this religion. Except for matters relating to contemporary problems that did not exist in the days of the old friends. For example, IVF problems, credit problems, those were not there in the days of the old friends. But the problem of worship, faith, we don't need to add to it and we don't need to look for other things. Now this is what we want, we hold this Salaf da'wah starting here. So that these Muslims really worship, have faith as worship and believe in the righteous salafus. Because the conditions for worship to be accepted by Allah are only two conditions. First, sincere because of Allah, only hoping for Allah's blessing. The second is muththoba'ah bissunnah, what does it mean? Follow the sunnah. As the Prophet used to teach, that's all. We don't need to add more."

The telco industry which is fast and easy to have internet access makes anyone tempted. Especially by generations who have been acquainted with the internet since birth, millennials or Generation Y. Living in an era of technological development, millennials try to be at the forefront of following the latest trends. The need for self-actualization in millennials is very large, because they require themselves to upload something to social media as a form of their existence.

In recent years, there has been a trend of migration on social media. The millennial grouping is also branching, conservative millennials who are attracted to this trend have a more religious behavior change. It is not only shown from the clothes they use, which are more closed and polite, but also by social media activities. Consuming da'wah content, and starting to participate in religious studies either directly by visiting the religious science council or using social networks, YouTube.

To be honest, DKM Nurul Iman has never made millennials the main target for preaching. Even with the trend of hijrah, DKM never specifically said that they were attracting pilgrims with a growing trend. But the committee members from the taklim assembly, several ustaz presenters and the majority of the congregation are part of the millennial generation.

The creative process and digitization of da'wah are carried out entirely by the taklim assembly and the study community in collaboration with DKM Nurul Iman. Even DKM Nurul Iman adopted the method applied by the taklim assembly, by adding social media as a means of spreading messages.

Another tendency of millennials is to be easily influenced by something close to them. Entering the social media area with an attractive appearance, unique and easy-to-understand packaging makes them impulsive to consume content containing religious values. Da'wah messages become easier to accept because they voluntarily read them. Discussions about religion are no longer taboo and can be juxtaposed with a pragmatic millennial mindset, always prioritizing reason and logic. Although this has drawn contra from senior preachers, this change was deemed necessary because it saw the characteristics of the da'wah target that were different from before.

As a facilitator, DKM Nurul Iman prepares a comfortable place for learning. Cleanliness, air conditioning, lighting, loudspeakers, and multimedia devices are the most highlighted by DKM Nurul Iman. The ease of vehicle access to the Blok M area is another reason for the many people who come to the Nurul Iman Mosque.

As a professionally organized da'wah business, da'wah communication management exists to achieve da'wah goals effectively and efficiently. That is to make Islam a mercy for the universe.

In its implementation, DKM Nurul Iman carries out a series of activities to support the achievement of the vision, mission and goals of da'wah. The following are the things that DKM Nurul Iman Blok M Square does in fostering millennial congregations when viewed from the management functions or amaliyah idariyyah:

In the planning function (Planning), DKM Nurul Iman coordinates with preachers, the taklim assembly and the study community to conduct sunnah studies and regulate study schedule. The planning stage relates to external parties, partners who have collaborated. All kinds of promotional media, concept studies and creative processes are carried out by partners. DKM Nurul Iman as the organizer only provided a place and confirmed the study schedule.

In the organizing function, DKM Nurul Iman manages members in the management and organization structure of preachers/ustaz/asaatic. This stage focuses on the preparation of each DKM member as a host or organizer. Coordination is also carried out with the building management (which is also incorporated in the structure), related to the licensing of the use of facilities. For the selection of asaatic and materials, DKM Nurul Iman did it on the recommendation of experts, senior clerics who have knowledge in their fields.

Then the leadership function (Leading), which is carried out by DKM Nurul Iman is to introduce da'wah according to the Shari'a as the main theme of the study, self-affirmation as a follower of the salih salafus, adhering to the principle of kinship, and always establishing shady communication with related parties. This stage refers more to the core of the da'wah that DKM Nurul Iman wants to broadcast. Introducing the da'wah brought by the Prophet and how to practice it.

Finally, the controlling function is the assignment of marbot as field supervisor during the study. The field of da'wah appoints certain clerics as advisors, fund management and financial transparency. At this stage, DKM Nurul Iman tries as much as possible to manage its resources for the convenience of the congregation by prioritizing Islamic values. Honest and trustworthy. To anticipate mistakes in preaching, the

DKM Nurul Iman also asked for opinions/guidance/advisors in deciding a policy related to da'wah activities to be carried out.

Several supporting factors that influence the congregation to come to the Masjid Nurul Iman Blok M Square, comfortable worship facilities, the location of the mosque that is easily accessible by any mode of transportation, competent and varied asaatz, activities of DKM Nurul Iman on social media, full support from mall management, independent mosque that relies on Allah and infaq from the congregation. In addition to supporting factors, there are also inhibiting factors found in the field. These include: mosque buildings that are less spacious, semantics (less common choice of words or terms) and no formal coordination meeting.

In the view of the researcher, DKM Nurul Iman has done the best. This study was conducted in 2019, where the Nurul Iman Mosque is in the expansion stage for the women's area. Semantics is an inhibiting factor because often Kali Asaatiz uses terms in Arabic that are not yet commonly used by the Indonesian people or when the presenter uses the original reference book in Arabic instead of the translated version. Formal coordination meetings are notes for researchers for the Mosque Prosperity Council so that da'wah activities can be measured properly. The appointment of someone who is considered influential to regulate the entire series of da'wah activities is indeed effective but closes the opportunity for regeneration. It is better to form a team that all work together and have a vision and mission to prosper the mosque.

### Conclusion

The da'wah communication management strategy carried out by DKM Nurul Iman is in accordance with what is stated in the management functions initiated by Stephen P. Robbins. Starting from planning, organizing, leadership and controlling. The world of da'wah develops along with changes that occur in the target of da'wah. The transformation of da'wah to the digital realm and social media answers the da'wah needs for the current millennial generation. Digitization of da'wah carried out by the taklim assembly and the study community by presenting posters, flyers and da'wah videos containing pieces of lectures by clerics while delivering material at the Nurul Iman Mosque was widely circulated on social media. Making millennials affected psychologically and emotionally. Desire to be more religious and conservatives naturally make changes in themselves. Start using the hijab, dress more politely, grow a beard and come to religious studies. Current themes in the community also influence their decision to attend a study. Studying religion and exploring it is no longer boring, instead it becomes a necessity and a way out of life. Recitation activities at the Masjid Nurul Iman Blok M Square can occur because there is collaboration between generations. Baby boomers and millennials. The characteristics of these two generations are different but both are willing to work together for the sake of da'wah. DKM member Nurul Iman has extensive facilities, but still uses the old way of spreading the message. By sticking the study schedule on the bulletin board around the mosque, so that the distribution of study information is limited. Meanwhile, the taklim assembly and the study community are dominated by millennials who are eager to study religion. Some of them already have a cleric teacher, recitation concept, creativity and a better understanding of digital native, but they don't have a place to gather. Both were brought together by Allah to preach Islam, a religion full of mercy for the universe.

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Husnan Nurjuman and Ronny Yudhi Septa Priana are both lecturers of Universitas Sultan Ageng Tirtayasa, working in Faculty of Social and Political Science majoring in Communication Science, and Dewi Nursyamsiah is an under- student of Muhammadiyah Universitas of Professor DR. Hamka