Strategies of Darul Muttaqin Mosque Management in Addressing The Misuse of Mosque Facilities as a Sleeping Area

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Abstract: *The Darul Muttaqin Mosque has encountered a phenomenon that has become a concern, namely the misuse of mosque facilities, particularly the use of the mosque as a sleeping area by some students. Although the mosque's primary purpose is for worship and religious activities, the phenomenon of students sleeping in the mosque has been occurring more frequently. This study aims to explore in depth the strategies employed by the management of the Darul Muttaqin Mosque to address the misuse of mosque facilities, specifically regarding the issue of sleeping in the mosque. The research employs a qualitative method with a descriptive approach, involving in-depth interviews, observation,*

and documentation. The theoretical framework used is Henry Mintzberg's (1939) Strategic Management Theory. The findings indicate that mosque management faces challenges in maintaining the sanctity and primary function of the mosque as a place of worship. The misuse of mosque facilities, particularly the use of the mosque as a sleeping area, often occurs due to a lack of ethical awareness and discipline among visitors. Although the mosque management has made efforts to reprimand visitors sleeping in inappropriate areas, these efforts often fail to yield consistent results. Therefore, a more systematic and participatory approach is needed to address this issue.

Keyword: *Mosque, Misuse, Strategy.*

Abstrak: *Masjid Darul Muttaqin menghadapi sebuah fenomena yang menjadi perhatian, yaitu penyalahgunaan fasilitas masjid, terutama terkait dengan penggunaan masjid sebagai tempat tidur oleh sejumlah mahasiswa. Meskipun tujuan utama masjid adalah untuk ibadah dan kegiatan keagamaan, fenomena mahasiswa yang tidur di masjid semakin sering terjadi. Penelitian ini bertujuan untuk mengkaji lebih dalam mengenai strategi yang diterapkan oleh pengelola Masjid Darul Muttaqin dalam menangani penyalahgunaan fasilitas masjid, terutama terkait dengan fenomena tidur di dalam masjid. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif yang melibatkan wawancara mendalam, observasi, dan dokumentasi. Adapun teori yang digunakan adalah teori Manajemen Strategis oleh Henry Mintzberg (1939). Hasil penelitian menunjukkan bahwa bahwa pengelolaan masjid menghadapi tantangan dalam menjaga kesucian dan fungsi utama masjid sebagai tempat ibadah. Penyalahgunaan fasilitas masjid, terutama penggunaan masjid sebagai tempat tidur, sering kali terjadi akibat kurangnya kesadaran etika dan tata tertib di kalangan pengunjung. Meskipun pengelola masjid telah berusaha untuk menegur pengunjung yang tidur di area yang tidak semestinya, upaya tersebut sering kali tidak memberikan hasil yang konsisten. Oleh karena itu, diperlukan pendekatan yang lebih sistematis dan partisipatif untuk menanggulangi masalah ini.*

Kata Kunci: *Masjid, Penyalahgunaan, Strategi.*

Introduction

The Darul Muttaqin Mosque, located on campus, plays a very important role in the spiritual and social life of the academic community, especially students. As a place of worship, this mosque is not only used for ritual worship such as congregational prayers, but also for other religious activities such as recitation of the Qur'an, preaching, and social activities that strengthen relationships between fellow Muslims. The mosque also has the potential to become a centre for religious and social education activities for students, by providing a space for them to learn and interact in an Islamic atmosphere.[1]

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[1]. Fahrudin, F., & Hyangsewu, P. (2022). Manajemen Pengelolaan Masjid Menuju Masjid Yang Bersih, Sehat, dan Suci Berbasis Teknologi Informasi. *Jurnal Abmas*, *22*(2), 63–70.

In recent years, Darul Muttaqin Mosque has faced a phenomenon that has become a concern, namely the misuse of mosque facilities, particularly in relation to the use of the mosque as a place to sleep by a number of students. Although the main purpose of the mosque is for worship and religious activities, the phenomenon of students sleeping in the mosque is becoming increasingly common. This misuse occurs because some students feel that the mosque is a safe and comfortable place to rest after or before carrying out their busy academic activities. Although this does not directly interfere with worship, it can affect the image of the mosque as a sacred place that should be respected and used for religious activities. Sleeping in the mosque also has the potential to reduce the comfort of other worshippers who come to pray and disturb the atmosphere of solemnity.

The misuse of mosque facilities can occur due to various factors. One of them is the lack of strict supervision over the use of mosque facilities, as well as the lack of awareness among some students about the importance of maintaining the sanctity of the mosque. In addition, the absence of adequate alternative spaces around the campus or mosque for students who need a place to rest is also one of the factors causing this problem (Mannuhung & Tenrigau, 2018). In many cases, students who feel tired after a day of academic activities choose to sleep in the mosque because it is easily accessible and provides peace and quiet. The main challenge for the managers of the Darul Muttaqin Mosque is how to tackle this misuse without reducing the mosque's role as a place of worship and centre for religious activities. Mosque managers need to formulate appropriate strategies to ensure that the mosque continues to be used for its intended purpose, without hindering students' need for a place to rest or interact. One step that can be taken is to introduce clear regulations regarding the use of mosque facilities. It is also necessary to raise awareness among students about the importance of maintaining the sanctity of the mosque and the applicable regulations.[2] Mosque administrators

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[2]. Setyorini, N., & Violinda, Q. (2021). Pengelolaan dan Pengembangan Aset Masjid Sebagai Upaya Peningkatan Layanan Ibadah. *JPPM (Jurnal Pengabdian Dan Pemberdayaan Masyarakat)*, *5*(1), 55–59.

can limit or regulate the use of mosque space, as well as provide alternative spaces that are more suitable for students who need a place to rest. This can certainly be communicated through persuasive communication and appropriate socialisation targeting the intended audience, namely visitors to the Daarul Jannah Mosque.

In addition, mosque administrators can also optimise the use of space in the mosque for more productive religious activities, such as recitation of the Qur'an, lectures, or other religious social activities that can strengthen relationships between students and raise awareness of the importance of maintaining the sanctity of the mosque. Thus, the mosque continues to function as a place of worship, while also meeting the social needs of students without diminishing the sanctity of the place.

This study aims to examine in depth the strategies implemented by the management of Darul Muttaqin Mosque in dealing with the misuse of mosque facilities, particularly in relation to the phenomenon of sleeping in the mosque. This study will analyse the steps taken by the management to address this issue, as well as the impact of the strategies implemented. In addition, this study will also assess the extent to which existing mosque management policies are able to create a comfortable and solemn atmosphere for worshippers who come to pray, as well as ensure that the mosque continues to be used in accordance with its function as a primary place of worship from a communication perspective.

With the results of this study, it is hoped that more effective solutions can be found in managing mosque facilities, as well as recommendations for the management of Darul Muttaqin Mosque in improving the quality of management and maintaining the sanctity of the mosque. This is important so that the mosque remains a comfortable and effective place for religious activities, while still paying attention to the social needs of students and maintaining harmony within the campus environment. This will, of course, be examined from a communication perspective so that the Darul Muttaqin Mosque remains a comfortable place for religious activities without giving visitors the impression that they are being restricted.

Method

This study uses a qualitative approach with descriptive research to describe and analyse the strategies of the Darul Muttaqin Mosque management in tackling the misuse of mosque facilities, particularly in relation to the phenomenon of students sleeping in the mosque. This study was conducted at the Darul Muttaqin Mosque, located in the UIN Raden Fatah Palembang neighbourhood. The research informants consisted of mosque administrators, students who use the mosque, mosque congregations, and other related parties. Data collection techniques included in-depth interviews, participatory observation, and documentation studies, which aimed to explore the views, experiences, and strategies of administrators in tackling the misuse of mosque facilities.

The collected data will be analysed thematically by transcribing interviews and observations, and identifying key themes related to mosque management strategies and their impact. Data validity will be ensured through triangulation and member checking to confirm the validity of the findings. The researcher will maintain the confidentiality of informants and give them the freedom to participate or withdraw at any time. This methodology is expected to provide an overview of effective mosque management strategies and provide recommendations for mosque managers in maintaining the sanctity of the mosque and improving the management of mosque facilities in accordance with its main purpose as a place of worship.

Results

Henry Mintzberg (1939) developed Strategic Management theory, which discusses how organisations formulate, implement and evaluate strategies to achieve their objectives. In the context of mosque management, this theory helps to understand how mosque managers can design strategies to maintain the religious function of mosques and prevent the misuse of mosque facilities for non-religious activities. Furthermore, it is hoped that this theoretical approach can assist managers in establishing appropriate communication channels and enable them to make strategic decisions to restore the mosque to its intended function. Not only that, but it is also possible for managers to design and create a comfortable and

supportive worship space not only for students but for anyone who wishes to worship there.

The results of the study indicate that the use of mosque facilities as a place to sleep by students is influenced by several main factors, namely the busy campus schedule, the comfort of mosque facilities, and the function of the mosque as a place to wait for lectures. These conditions encourage some students to use the mosque as a place to rest, even though this is not in line with the main function of the mosque as a place of worship.

The use of mosques as sleeping quarters has a negative impact on the comfort of worshippers, the sanctity of the mosque's religious function, and the cleanliness and health aspects of the mosque environment. Sleeping, especially in the front and middle rows, and the use of worship equipment as bedding, has the potential to disturb the solemnity of other worshippers and increase the workload of mosque administrators.

From a management perspective, this study found that mosque administrators face obstacles in tackling misuse of facilities due to low ethical awareness among visitors and the absence of clear written regulations. Persuasive efforts in the form of verbal warnings have not yielded consistent and sustainable results.

Therefore, this study concludes that a more systematic, participatory, and sustainable management approach is needed. The recommended strategies include providing separate rest areas from worship areas, establishing and enforcing clear and consistent mosque rules, and increasing the education and awareness of worshippers regarding ethics and manners in mosques. With a holistic approach involving managers, worshippers, and visitors, misuse of mosque facilities can be minimised so that the function of the mosque as a place of worship can be optimally maintained.

Discussion

Factors Contributing to Mosques Being Used as Sleeping Places

a. Busy Campus Schedule

Students often have very busy academic and non-academic schedules, such as organisational activities, coursework, and so on, which can sometimes make them feel bored, leading them to seek out the most comfortable place to rest. [3] In this study, the researcher used data collection techniques, one of which was interviews, which were conducted directly with four sources, namely mosque visitors and caretakers. One of the statements made by IZ, the caretaker of the UIN Raden Fatah mosque, was... *"The main reason is that the mosque inside the university is too tiring to attend lectures. It is possible that because the mosque is inside the university and is open to the public, more people sleep there to recharge their energy"*.

b. Comfortable mosque facilities

Campus mosques are usually equipped with adequate facilities such as carpets, air conditioning, Wi-Fi, and spacious rooms, which is one of the reasons why many people use mosques as a place to sleep. According to statement A, one of the students, *"The reason is that it is cool and comfortable to sleep in"*. According to him, this may be one of the reasons why so many people use mosques as a place to sleep.

c. Waiting area

In addition to the busy campus schedule and comfortable facilities, the mosque is sometimes used as a place to wait for class schedules because some students feel that the mosque is a very appropriate place to wait for class schedules because if they have to go home first, they will have to spend more money.

The use of mosques as sleeping quarters is problematic because mosques are places for prayer, remembrance of God, and reading the Qur'an, not for sleeping. If they are only used as a place to rest, there is no problem if the back rows are used, but some people use the front rows.[4]

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[3] Anwar, R. N., Wardani, L. A., & Vitriana, U. (2019). Pengelolaan Masjid Kampus Sebagai Pusat Pendidikan Islam dalam Pembentukan Karakter Mahasiswa di Universitas PGRI Madiun. *Tarlim: Jurnal Pendidikan Agama Islam*, 2(2), 135–140.

[4]. Witjaksono, M. D. Y., Anwar, F., Ihsan, M., Ramadina, D. R., & Nurbaet, R. (2024). Pembinaan Masjid untuk Meningkatkan Kenyamanan Beribadah di Masjid Baitul Ma'mur Desa Dwi Karya Mustika. *BERDAYA: Jurnal Pendidikan Dan Pengabdian Kepada Masyarakat*, 6(3), 423–432.

According to statement S, one of the female students, "*I have seen many visitors sleeping in the mosque. I feel uncomfortable and annoyed because it is not appropriate to sleep in a mosque. Why not find another place to rest? As a visitor to the mosque, I usually pray at noon, but sometimes other visitors use prayer robes as bedding, which is disturbing. Sometimes it is also difficult to find a prayer robe.*"

In fact, Islam stipulates that joking around, eating and drinking, and leaving rubbish behind are not allowed in mosques. As Muslims, we should be aware that mosques are places of worship, not places of rest, and we must obey the rules set by mosque administrators so that we can worship solemnly.[5]

The Impact of Using Mosques as Places to Sleep

a. Disturbing the congregation

Using the mosque as a place to sleep can disturb other worshippers who are performing their prayers. The presence of people sleeping in the mosque can create an uncomfortable atmosphere and disrupt concentration during worship. According to a statement by R, a female student, *"Perhaps a rest area could be created for sleeping, or warning posters could be put up telling people not to sleep in the mosque so that visitors know that the mosque is not suitable for sleeping, especially if they drool, which is unclean and makes the place impure."* Moreover, there are some people who sleep in the front and middle rows, which can disturb people who want to worship because they usually use the front and middle rows when praying.

b. Abuse of Religious Functions

Mosques are places where Muslims worship, pray, recite prayers and read the Quran, and their sanctity must always be maintained. Using mosques as places to sleep can diminish the sacredness of these places, which can disturb worshippers and prevent them from worshipping solemnly. [6] Moreover, using the front or middle

[5]. Uya, S., Ulfah, Y. F., & Sukari, S. (2024). Peran Manajemen Masjid dalam Optimalisasi Fungsi Masjid sebagai Pusat Ibadah (Studi Kasus pada Manajemen Masjid Sholihin, Tangkil, Manang, Grogol, Sukoharjo). *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, *18*(3), 2247–2260.

[6]. Setyorini, N., & Violinda, Q. (2021). Pengelolaan dan Pengembangan Aset Masjid Sebagai Upaya Peningkatan Layanan Ibadah. *JPPM (Jurnal Pengabdian Dan Pemberdayaan Masyarakat)*, *5*(1), 55–59.

rows and using the prayer mat as a bed is very disturbing to others who want to pray.

c. Cleanliness and Health

Sleeping in the mosque can cause hygiene and health problems if there is no proper management, especially if worshippers bring food and drinks into the mosque, which will disturb the cleanliness of the mosque. In addition, it can disturb the solemnity of other worshippers. This can also increase the workload of the mosque caretaker in maintaining the cleanliness of the mosque.

Mosque Management Strategies to Combat Misuse

In an effort to maintain the sanctity of mosques as places of worship, mosque administrators are often faced with challenges of misuse of facilities that can disturb the comfort of worshippers. One of the main challenges is the lack of awareness among some visitors regarding the ethics and rules of conduct that should be followed while inside the mosque.

Interviews with mosque administrators revealed that although there is a desire to maintain the sanctity and function of the mosque as a place of worship, they face difficulties in implementing effective rules. The absence of written regulations regarding the use of mosque facilities is one of the obstacles. Administrators admitted that they had tried to remind visitors not to sleep in the front rows, but these warnings were often ignored. According to a statement from IZ, a manager at the UIN Raden Fatah mosque, "*We have asked them to move to the back rows, and they have complied and accepted this. However, they return to the front rows the next day.*" This creates frustration among the managers, who feel that their efforts to maintain a solemn atmosphere in the mosque are often ignored.

One solution proposed in this study is to provide a rest area separate from the worship area. By providing a more suitable place to rest, it is hoped that visitors will have more respect for the main function of the mosque. This rest area can be equipped with adequate facilities such as seating, air conditioning, and access to resources such as Wi-Fi, so that students can feel comfortable without disturbing other worshippers. In addition, raising awareness among worshippers about the importance of maintaining the sanctity of the mosque is also considered crucial.

Educational programmes that explain the ethics and etiquette of worship in mosques can help create an environment that is more conducive to worship.

The management of mosques needs to involve the active participation of worshippers and visitors. Collective awareness of the importance of maintaining the function of mosques as places of worship can be the first step in overcoming the misuse of facilities. Without the support of all parties, efforts to maintain the sanctity of mosques will be difficult to realise, and the problem of misuse of facilities will continue[7]. Therefore, it is important for mosque administrators to establish good communication with worshippers and provide a forum for them to express their opinions and suggestions regarding the use of mosque facilities.

In addition, clear and consistent enforcement of rules is also very important. Mosque administrators may consider creating information boards that clearly list the rules for using mosque facilities. This not only provides information to visitors but also serves as a reminder to worshippers about the etiquette of worshipping in a mosque.

Overall, the results of this study indicate the need for a holistic approach to mosque management, including the provision of adequate facilities and raising public awareness about the ethics of mosque use. By involving all parties, including managers, congregations, and visitors, in efforts to maintain the sanctity and function of mosques as places of worship, it is hoped that misuse of facilities can be minimised and the worship experience in mosques can be improved for all parties. This joint effort will not only enhance the spiritual experience of worshippers but also create a more harmonious community around the mosque.

Conclusion

Based on the results of research and interviews with worshippers and mosque administrators, it can be concluded that mosque management faces challenges in maintaining the sanctity and primary function of mosques as places

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[7]. Mulia, A., Basri, H., & Ayyub, A. (2024). Manajemen Masjid dalam Meningkatkan Kenyamanan Jamaah Masjid. *Al-Munazzam: Jurnal Pemikiran Dan Penelitian Manajemen Dakwah*, *4*(2), 58–67.

of worship. Misuse of mosque facilities, particularly the use of mosques as sleeping quarters, often occurs due to a lack of ethical awareness and discipline among visitors. Comfortable facilities, a busy lecture schedule, and the use of the mosque as a waiting area are factors that trigger this phenomenon. This misuse affects the comfort of worshippers, disrupts their concentration during worship, and affects the cleanliness and hygiene of the mosque. Although mosque administrators have tried to reprimand visitors who sleep in inappropriate areas, these efforts often do not yield consistent results. Therefore, a more systematic and participatory approach is needed to address this issue.

Overall, a holistic approach to mosque management is needed to address the issue of misuse of facilities. This includes providing adequate facilities and raising public awareness about the ethics of mosque use. By involving all parties, namely managers, congregations, and visitors, in efforts to maintain the sanctity and function of mosques as places of worship, it is hoped that the worship experience in mosques will be improved for all parties. Mosque managers need to take proactive steps to create a conducive environment so that the problem of misuse of facilities can be minimised.

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