

## EMPOWERMENT OF THE MOSQUE YOUTH ASSOCIATION AS A DAKWAH CADRE STUDY ON THE BABUSSALAM MOSQUE YOUTH ASSOCIATION LUBUK LINGGAU CITY

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### Abstract

#### Article History

*Received: 12-11-2024*

*Revised : 20-11-2024*

*Accepted: 30-11-2024*

#### **Keywords:**

*Revitalisasi,*

*IRMAS,*

*Dakwah Cadre.*

*The Association of Mosque Youth or popularly called IRMAS today seems to be fading its existence, amidst the dominance of the temptation of Gadgets, teenagers are no longer active in the Mosque but are busy with their respective gadgets. Applications are increasingly being made adaptive and increasingly easy to access so that the mosque becomes deserted by young people who are the successors of religion and nation. This study seeks to find out the conditions of the cadres of the Mosque Youth Association as cadres of da'wah at the Babussalam Mosque, Puncak Kemuning Village, Lubuk Linggau City. The research method used in this study is Qualitative Descriptive. Researchers conducted direct observations and interviews with the Head of the Mosque, IRMAS Mentors, IRMAS Members and the Community who witnessed the existence of IRMAS Babussalam in the midst of society. The findings of this study are that coaching for IRMAS Babussalam cadres is carried out Proactively by the Mentors and Head of the Mosque. Cadres are required to be disciplined in organizing and fostering religion at the Babussalam Mosque. The results of the study concluded that with good coaching and support, IRMAS cadres can be maximized as da'wah cadres who play a vital role in society.*

### Introduction

In the midst of the rapid advancement of information technology, Indonesian society is experiencing a complex crisis that requires positive and innovative changes. Especially for the younger generation who are expected to be the replacement generation for the current older generations. Young people need to get a place and attention from various elements of society. One of the many places to foster young people in the religious field is the Mosque. The mosque has a significant role in preparing young people to enter society, so that good cadres and figures emerge in society.

Teenager is a transitional age from childhood to adulthood. This is the final growth period for development or preparation for entering adulthood, the problems are increasing. Among the problems faced by adolescents are problems of the future, interaction with parents and religious and moral problems. First, the problem of the future. Every teenager certainly thinks about their future. They want to get certainty about what they will be after graduating. Anxiety about the future has caused problems for the younger generation. This problem includes the formation of a household and position in society. Second, interaction with parents. Sometimes there are disagreements between children who have entered adolescence and their parents. The poor relationship is sometimes caused by a breakdown in communication between the two parties. Third, and moral and religious problems. This problem is often faced by teenagers in the current era who are influenced by foreign culture through advances in information and technology. (Basri, 1995:12)

Adolescence is the beginning of puberty. The beginning of puberty is experienced by teenagers as the beginning of inner turmoil and anxiety that greatly requires a place of refuge for the soul that can provide positive direction in the development of their lives. This mental turmoil must actually be managed and fostered well by carrying out empowerment in a more positive direction, through several figures, both ustadz, counselors, parents and peers. (Anwar, 2019:15)

Of course, this kind of change is not enough just through the intermediaries of the figures above, but also requires self-awareness, enthusiasm and strong efforts from the teenagers themselves. As Allah SWT has said:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِمَّنْ أَمَرَ اللَّهُ أَنْ لَا يَغْيِرَ مَا يَقُومُ حَتَّىٰ يَتَّخِذُوا مَا بَانَفْسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ تَوَّما لَهُمْ مِّنْ دُونِهِ مِّنْ وَّالٍ ۝ ١١ (الرعد: 11 : 13)

Translation: "For him (man) there are angels who always guard him in turns, from in front of him and behind him. They guard him by Allah's command. Indeed, Allah will not change the condition of a people until they change their own condition. And when Allah wills evil for a people, then none can avert it and there is no protector for them except Him" (Ministry of Religion of the Republic of Indonesia, 2020:655)

At this stage, teenagers feel that social recognition is very important to them. They will feel very sad if they are ostracized or underestimated by their friends or the surrounding community. Therefore, they do not want to miss the fashion or habits of their friends. Young people are very anxious if they are underestimated by their friends, especially the opposite sex. On the other hand, their interest and attention to the interests of the surrounding community are very large. (Anjaswarni: 2018)

According to Tri Anjaswarni, the large number of young people can provide benefits or can be detrimental to a nation that is developing benefits, can be utilized optimally for the benefit of development, but losses will occur if they become a burden and responsibility for other members of society. The composition of the young generation aged 15-35 years is the largest number of the Indonesian population, which is 37% of the total Indonesian population, which is around 84 million. (BPS: 2022)

The large number of young people is sometimes only used as a political commodity because teenagers are agents of change, and a generation whose existence is highly expected. Meanwhile, real recognition of the young generation

as a social category that is an important element in social life has not received much attention. (Dewanata: 2008) Young people are still considered children when they have not mastered science and technology, have permanent jobs, and have stable emotions. (Basit: 2009) Therefore, many young people are pragmatic by taking an indifferent attitude towards the problems that develop in society, or only study diligently to achieve high achievements without caring about the lives of others.

Due to the weak recognition of youth, they experience identity problems that have the potential to lead to weakening social ties between youth and society. They experience social disorientation towards their function and role as agents of change. In fact, one of the things that makes the role of youth very important is the existence of youth who indicate a spirit of change (Basri, 1995:9) As we all know, a mosque is a building that is specifically built that functions as a place to worship Allah SWT, especially when performing prayers. The word mosque comes from the word Sajada, Yasjudu which means to worship and prostrate. A mosque is a place for a servant to communicate with His Creator. A mosque is a place for someone to meet and exchange information about various problems being faced, both happy and sad. The mosque is also a location for communication and exchange of information between the Apostle and his companions and his people. (Ayub, 1996:10)

Studies on mosque management have been conducted by academics, including Basit who studied the role of mosques for the younger generation in a journal entitled Mosque Development Strategy for the Young Generation. stated that forming a young generation is an inevitability and a very urgent need. (Basit, 1995:26) Currently, the Indonesian nation is facing the challenge of making its youth a generation that has a high work ethic, has independence, an attitude of mutual trust, works hard and appreciates technology and science so that it requires cooperation from various parties. To prepare this big project, the participation of various parties is needed, such as the government, community organizations, and of course the mosque administrators. For that reason, this article will explain the role of the mosque in fostering the younger generation. In relation to the mosque, within the scope of the Puncak Kemuning Village area there are 4 mosque buildings that have stood firmly, including the Al Hidayah Mosque, the Mukhlisin Mosque, the Babussalam Mosque and the Al-Ikhlash Mosque. Among the four mosques, the Babussalam Mosque is a newly built mosque. *"Previously, the Babussalam mosque building was still in the form of a prayer room building, the name of the prayer room was the Babussalam prayer room. The prayer room building was there from 2000 to 2015. Then when entering 2016, the Babussalam prayer room was dismantled and the construction of the mosque began, until now. So the age of the building and management of the Babussalam mosque is approximately 6 years old"* (Affan, Interview November 23, 2022)

Babussalam Mosque is a mosque building located on Jalan Waringin Lintas RT. 04 Kelurahan Puncak Kemuning, a mosque filled with a large number of worshippers who come from residents of RT. 03 and RT. 04. Together, they work together to prosper the mosque, so that the mosque is not only used as a building for prayer, but also so that it can be used as a center for preaching and a place for preaching in spreading the teachings of Islam to the surrounding community, especially for the younger generation near the mosque environment. for preaching

efforts carried out by the younger generation is by forming an association or an organization under the auspices of the mosque administrator. called IRMAS (Association of Mosque Youth) Babussalam.

In addition, the RT 03 and 04 areas in Puncak Kemuning Village are areas on Jalan Waringin Lintas which are quite far from the hustle and bustle of the city, so that the phenomenon of juvenile delinquency, promiscuity and so on often occurs. Quite a lot of teenage boys and girls often sit around or hang out until late at night, smoke, get drunk and even brawl. Worse, they do this in an environment close to the mosque. Many people are already worried about this, then the Takmir of the Babussalam Mosque took the initiative to form a Mosque Youth Association, the hope is that with the formation of this IRMAS, it will eliminate or at least reduce the phenomenon of juvenile delinquency, promiscuity and so on.

IRMAS Babussalam has been established since 2018, and has been active until now. An organization consisting of teenagers who live not far from the Babussalam Mosque, namely from the RT 03 and RT 04 neighborhoods. In terms of the age of the young management of the Mosque, the caretaker of the Babussalam Mosque can foster the younger generation, embracing the younger generation in a forum for the Babussalam Mosque Youth Association.

The only IRMAS that is quite active and has survived quite a long time among other IRMAS in the Puncak Kemuning sub-district area. In the initial observation, the researcher found that IRMAS Babussalam has many positive activities that they do, not only in the Mosque but also outside the Mosque environment, so that it can attract the interest of other young generations in the surrounding environment to join IRMAS Babussalam, not only that, even the existence of IRMAS Babussalam in the community around RT 03 and RT 04 of Puncak Kemuning sub-district has been quite recognized, because many of the members of IRMAS Babussalam are very enthusiastic about helping with all community socialization activities, so that the existence of IRMAS Babussalam is very beneficial for the surrounding community.

Meanwhile, what happened in other mosques in the Puncak Kemuning Village area, the Mosque Takmir formed IRMAS, but the age of the IRMAS management was only around 1 to 2 years after that it was passive or no longer active. There were even some who had problems with their Mosque Takmir who had problems with their IRMAS management, there were also cases of the surrounding community who did not believe, did not acknowledge the existence of IRMAS in their mosque. All of these things are often encountered by researchers in the field and have even been experienced by researchers themselves, but not for IRMAS Babussalam. Based on the problems that have been explained, researchers are interested in studying How to Empower the Mosque Youth Association as a Dakwah cadre at the Babussalam Mosque, Puncak Kemuning Village, Lubuk Linggau City by the mentors so that they become a young generation who are obedient and useful for the community.

### **Research Method**

The descriptive qualitative research method was chosen as the research method in this paper. According to Yuliani, W. in (Sopiyan, W., 2018: 18) The type of qualitative descriptive research is generally used in social phenomenology. Social phenomenology in this study refers to the event of the Revitalization of the

Babussalam Mosque Youth Association cadres as Dakwah Cadres in the Puncak Kemuning village community. The phenomenon of the Revitalization of the Mosque Youth Association cadres involves the relationship between the IRMAS Mentor, the Mosque Chairperson, the IRMAS Cadres and the Community. This study presents a detailed description of how the coaching activities for IRMAS cadres are carried out by the mosque's mentors and chairpersons and the impacts felt by the Puncak Kemuning village community, Lubuk Linggau City.

## **Discussion**

### **Empowerment**

Empowerment comes from the root word "power" which means strength and ability. Empowerment can be interpreted as a process to obtain power, strength, ability, authority or the process of providing power, strength, ability or authority from parties who have power to parties who are less or not yet empowered. (Dedeh, M., et al., 2019) The role of empowerment also fosters the potential possessed by each individual or society.

The definition of empowerment according to researchers from the explanation above is providing assistance intentionally given by individuals or groups to individuals or groups who need help. In the context of Islam too, Allah SWT has given a message in the form of a command, an appeal to all mankind, especially to all Muslims throughout the world to always help each other in goodness and forbid each other from helping each other in committing sins which have been stated in the excerpt of QS. Al Maidah verse 2, as follows:

....وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ (المائدة 2:5)

Translation: "...And help you in (doing) righteousness and piety, and do not help in committing sins and enmity. Fear Allah, indeed Allah is very severe in punishment".

Related to the statement above, empowerment can be interpreted as an effort made so that an object becomes empowered or has power/strength. According to language, the word empowerment comes from English, namely empowerment. Merian Webster in the Oxford English Dictionary defines empowerment in 2 (two) meanings, namely :

- 1) To Give Ability Or Enable To, which is translated as giving the ability or ability to do something ;
- 2) To Give Power Of Authority To, which means giving authority or power. (Dedeh, M.,et al, 2021)

Empowerment is also often divided into two main concepts, namely as a process and as a result of activities, community empowerment often depends on the context or conditions of a location or area and can create changes in other phenomena in society. As a result of activities or the result of a process, empowerment can be measured and improved. However, empowerment is often only analyzed, seen, measured or assessed from one perspective or from one case perspective only. The word "obtain" according to Eva Rachmawati in Community Empowerment in Tourism Development indicates that the source of the initiative to empower comes from the community or individual itself. (Rachmawati, 2021) Seeing what Eva Rachmawati said above, the role of empowerment is also to develop a potential that is possessed by each individual or community.

### **Principles of Empowerment**

Referring to the nature and concept of empowerment, several principles of community empowerment can be identified as follows:

- a. Empowerment is carried out in a democratic manner and avoids elements of coercion.
- b. Empowerment activities are based on the needs, problems, and potential of clients/targets. In essence, every human being has a need for God and potential within themselves.
- c. The target of empowerment is as a subject or actor in empowerment activities.
- d. Empowerment means re-growing values, culture, and local wisdom that have noble values in society.
- e. Empowerment is a process that takes time, so it is carried out gradually and continuously (Anwas, 2014: 10)

### **Empowerment Concept**

Empowerment is not just about giving authority or power to the weak. Empowerment contains the meaning of the educational process in improving the quality of individuals, groups, or communities so that they are empowered, competitive, and able to live independently. According to Parsons, empowerment emphasizes that people gain sufficient skills, knowledge, and power to influence their lives and the lives of others who are of concern to them. (Rahmawati, 2021: 29) According to Pranarka and Muljarto, empowerment is an effort to build the existence of individuals, families, communities, nations, governments, states, and values within the framework of a just and civilized humanitarian actualization process, which is manifested in various political, legal, educational, and other lives. (Mardikanto, 2013: 10)

In its implementation, empowerment has the meaning: encouragement or motivation, guidance, or assistance in improving the ability of individuals or communities to be able to bathe. These efforts are a stage of the empowerment process in changing behavior, changing old habits to better new behaviors, in improving the quality of life and welfare. Empowerment can also be seen as an effort to increase the dignity of individuals and society. Based on the description above, the author concludes that empowerment is related to preparing the community with resources, opportunities, knowledge and skills to increase the community's capacity to determine their future, as well as participate in and influence life in the community itself.

### **Empowerment Objectives**

The objectives of empowerment include various improvement efforts as follows: first, Improvement of education (better education) in the sense that empowerment must be designed as a form of better education. Second, Improvement of action (better action) With the provision of improved education and with various better resources, it is expected that increasingly better actions will occur. Third, Improvement of institutions (better institution) With the improvement of activities/actions carried out, it is expected that institutions will be improved. Fourth, Improvement of the environment (better environment) Improvement of income is expected to improve the environment (physical and

social), fourth, Improvement of life (better living) Improved income levels and environmental conditions are expected to improve the living conditions of each family and community. Fifth, Improvement of society (better community) Better living conditions, supported by a better environment (physical and social), are expected to create a better community life as well. (Mardikanto, 2013: 87) An example of the description of the empowerment objectives above when associated with IRMAS is in points a and b, improving education, namely improving religious education from the beginning they still did not understand the science of fiqh thanks to some guidance given, they slowly became aware and understood it. Then in the improvement point, continued from their understanding of religious knowledge, they will take action based on the religious knowledge they have learned, which is permissible and which is not permissible.

### **Mosque Youth**

Mosque Youth is a collaborative forum carried out by two or more Muslim Youth who are related to the Mosque to achieve a common goal. (Sintasari, 2021) As the young generation of Muslims who are the heirs of the mosque, Mosque Youth activists should reflect Muslims who are attached to the place of worship of Muslims. Ready and their behavior is Islamic, polite and shows noble character (Akhlaqul Karimah). Their thoughts, steps and actions are based on Islamic values .The Mosque Youth Organization is an organization that is implemented in schools as a social system. A social system is an activity of a number of people whose reciprocal relationships are more or less constant. Schools consist of people who have relationships with each other. Everyone at school has a role that must be carried out so that the interaction system is maintained. (Susanto, 2018: 11) It is realized that to prosper the Mosque, an organization is needed that is able to carry out activities well. The Mosque Youth Organization requires qualified and professional activists. Their presence cannot be sudden, but needs to be attempted in a planned and directed manner through a cadre system, especially through very supportive training.

### **Empowerment of IRMAS Babussalam**

As one of the efforts to prosper the Mosque is by providing mental encouragement or providing support to young people around the Mosque so that they love the Mosque. including by gathering young people and teenagers around the Mosque and then forming a Mosque Youth Association. Regarding management, it is entirely handed over to the Mosque youth themselves and the Mosque administrators as Mentors and advisors, so that the young generation is independent in its management. Based on the results of an interview with Ustadz Wellianyah as the Mentor of the Mosque Youth Association regarding the history of the first formation of IRMAS Babussalam as follows: The results of an interview with Ustadz Welliansyah at his residence Ustadz Welliansyah explained about IRMAS Babussalam. *"The first time IRMAS was formed was when the teenagers in Waringin had no activities, with the formation of this organization we wanted to train the teenagers here to get used to organizing and wanted to make teenagers who are qualified and pious to Allah SWT. Thus, this organization was formed by the administrators of the Babussalam Mosque at that time, then in 2018 the mosque youth organization was formed until now through the PHBI*

*event design Commemorating Isra' and Mi'raj. At that event we invited and gathered all the teenagers in Waringin starting from RT 03 and RT 04 to join the IRMAS Babussalam organization. (Welliansyah, Interview September 28, 2023)*

Based on direct information from Ustadz Welliansyah, "IRMAS Babussalam has been active since 2018 but the SK has not been issued yet". Furthermore, Ustadz Welliansyah explained information regarding the total number of IRMAS Babussalam members and the social conditions of the community around the Babussalam Mosque. "Alhamdulillah, at that time the number of IRMAS Babussalam members was approximately 40 to 50 people, a combination of male and female teenagers, and they were all teenagers native to this area. It also happened that the majority of people here were Javanese and their parents were laborers, so that's why the teenagers here were very enthusiastic about joining the IRMAS Babussalam organization." (Welliansyah, Interview, September 28, 2023)

From the statement of Ustad Welliansyah, IRMAS Babussalam has been established since 2018, it was formed together with the commemoration of the Islamic Great Day, namely Isra' and Mi'raj of the Prophet Muhammad SAW, but the SK has not been determined. At that time, the members of IRMAS Babussalam numbered approximately 40 to 50 people, then the factor that made the teenagers quite enthusiastic in joining IRMAS Babussalam was because of the social conditions of the majority of the ethnic Javanese population and their livelihoods were farmers. In connection with the above statement, Raihandra Alam Ramadhan as the current Chair of the Babussalam Mosque Youth for the 2022/2024 term of office explained: "Yes, in my opinion, the purpose of forming and joining the IRMAS Babussalam organization is very much, for example, fostering teenagers to become teenagers who are pious to Allah, prospering the mosque, training teenagers to become leaders, making quality Muslim youth, then we can help the community on Jalan Waringin Lintas, especially RT 04 and RT 03 in carrying out work programs and also helping the activities of our mosque chairman, such as the IRMAS Babussalam slogan, Devout and Useful Youth". (Raihandra Alam Ramadhan interview September 29, 2023)

Every organization that is formed must have a Vision, Mission and goals so that the organization can have a very big influence on the surrounding environment, especially the entire community. Based on the results of the interview above, the researcher concluded the objectives of the IRMAS Babussalam organization: first, As a forum for fostering a generation of young Muslims who are devoted to Allah SWT. Second, As a tool to prosper the Mosque which is organized and programmed. Third, A forum to train the leadership of members of the Babussalam Mosque Youth organization in order to prepare future leaders in a steady and professional manner. Fourth, Equipping members of the Mosque Youth organization to become a generation of Muslims who have quality human resources. Fifth, Assisting local government programs and activities in the community.

In general, the Youth Mosque Organization (IRMAS) is needed to foster the young generation of Muslims so that they can help the needs of the community. The role of the Youth Mosque is to develop each young generation of Muslims according to their talents and creativity in fostering the Mosque Takmir and oriented towards mosque activities, Islam, knowledge, youth and skills. Currently,



the youth mosque or with other names has become a container for activities carried out by Muslim youth in the mosque environment. In cities and villages. The phenomenon of Muslim youth in studying and preaching Islam in Indonesia has emerged. The next question is about what makes IRMAS Babussalam able to continue to be active until now? Brother Raihan explained: "We actually do a method that is probably often used by other IRMAS organizations. We as BPH IRMAS Babussalam always build good and effective communication, build good feelings between us and all members. "But if there is a problem between us, we will hold a small meeting, there we discuss mediation mediated by Ustadz Welli or Om Rudi or also alumni of IRMAS Babussalam". (Raihandra Alam Ramadhan interview September 29, 2023) In addition, Raihan also added: *"So actually it's like this, sis, every IRMAS can always be active and last a long time as long as they always get support from the administrators of their respective mosques. Alhamdulillah, our IRMAS has members who are always ready to be given advice and input and are ready to be invited to carry out positive activities, be it religious activities or social activities, so if IRMAS members are like this and continue to get a lot of support and assistance, either in the form of advice or material from several mosque administrators, then IRMAS members will feel very happy and enthusiastic to continue to carry out their obligations as obedient and useful IRMAS children"*. (Raihandra Alam Ramadhan interview September 29, 2023)

Based on the statement of the head of IRMAS above, if it is related to the purpose of empowerment, as previously explained about the purpose of empowerment, namely institutional improvement and action improvement. In the institutional section, IRMAS is trained to be responsible for the positions and mandates they have held and try as much as possible to maintain and be active in IRMAS activities. Meanwhile, in terms of improving the actions, the hopes that arise from the teenagers who have joined IRMAS Babussalam will become obedient individuals, individuals who understand religious knowledge, responsible individuals, individuals who are useful to the surrounding community. Based on the results of the interview with Ustadz Welliansyah, IRMAS (Association of Mosque Youth) Babussalam is a youth organization of the Mosque that has been formed several times on Jalan Waringin Lintas, Puncak Kemuning Village, which has been led by 3 chairmen in 3 periods and in this period, Raihandra Alam Ramadhan was elected as chairman and Vharis Ramadhan as vice chairman, now has influence and brings quite a lot of benefits to the community in the surrounding area on Jalan Waringin Lintas RT 03 and RT 04 and in the Babussalam Mosque is still active and has many developments according to the data that the researcher has obtained when conducting an interview with Ustadz Mufti Affan, M. Pd as the General Chairperson of the Babussalam Mosque Management, Chairperson of RT 03 and Chairperson of RT 04. First, conducting an interview with Ustadz Mufti Affan as the Chairperson of the Babussalam Mosque, this interview process was conducted at his residence which happened to be right next to the Babussalam Mosque building. The researcher asked about the importance of the IRMAS organization. *Okay. The first one, of course, if asked about the importance of an organization because the mosque is part of an organization called DKM (Mosque Welfare Council), well, that is one of the parts, namely IRMAS Remaja Masjid, well, in this case, we as*

*administrators, um, have been committed from the beginning, we want to make this Remaja Masjid as active as possible and Alhamdulillah since the formation of IRMAS Babussalam, Alhamdulillah, it has been very productive and almost all activities in the mosque are backed or pioneered by the Remaja Masjid and we as the administrators of the mosque and I, in particular, as the chairman, are very helped because every time there is a PHBI activity, for example, we fully hand it over to IRMAS, so IRMAS is very important and I strongly appeal to maybe all other mosque administrators to give their Remaja Masjid the opportunity to play an active role in prospering their mosque. In addition, we also need regeneration, so don't let everything be taken over by the mosque administrators who are already old, because suddenly they are no longer capable, rather than being confused, we prepare the next generation"* (Mufti Affan interview, September 29, 2023)

The next question asked to him: What are the duties and obligations of IRMAS Babussalam in social and religious matters? "Yes, first of all, the hope is to be a pioneer of goodness for the environment and in the mosque, maybe active religious studies, whether weekly, monthly or annually or other activities such as hadroh, then the hope is that they will become movers". (Mufti Affan interview, September 29, 2023) Then, the last question that the researcher asked was: How and what dedication has IRMAS Babussalam given to the Takmir of the Babussalam Mosque? "*MaasyaAllah, yes, if the dedication is extraordinary, even in the last few years our Mosque Youth have been quite prominent for the Mosque Youth in our surrounding area, some of them even did comparative studies with us, so it is inseparable from their dedication to the Mosque, whether in the form of when there is an event or even routine activities such as hadroh, there is a religious study, even the TPA is part of the dedication that Alhamdulillah the Mosque Youth took over"*. (Mufti Affan interview September 29, 2023)

Second, the researcher conducted an interview with the Head of RT 03 on behalf of Mr. Kopli, the interview process took place at his residence. The researcher asked about how long Mr. Kopli had served as the Head of RT 03 "Alhamdulillah, it has been about 3 years" The researcher previously said that the location of IRMAS Babussalam or the Babussalam Mosque building is in the RT 04 area, but the use of the Babussalam Mosque building is specifically for residents of RT 03 and RT 04, the members of IRMAS Babussalam also come from residents of RT 03 and RT 04, according to Mr. Kopli what impression was obtained from the existence of IRMAS Babussalam. He answered: "*For the existence of IRMAS, I think it's good, yes, it's proven, for example, there is a death yasinan, it's extraordinary for IRMAS children in terms of during the recitation or after the recitation, they become the event committee"*. (Kopli interview October 4, 2023)

Third, the researcher conducted an interview with the Head of RT 04, Mr. Rismanto, who is more familiarly called by the community as "Wak Doyok". The interview process was conducted at his residence. The researcher asked how long Mr. Kopli had served as the Head of RT 03. "Alhamdulillah, it has been about 4 years." The researcher previously said that the location of IRMAS Babussalam or the Babussalam Mosque building is in the RT 04 area, but the use of the Babussalam Mosque building is specifically for residents of RT 03 and RT 04. The members of IRMAS Babussalam also come from residents of RT 03 and RT

04. According to Mr. Kopli, what was the impression he got from the existence of IRMAS Babussalam. He answered, "Alhamdulillah, thanks to the hard work of the young people of RT 03 and RT 04, it can run smoothly because there is a leader or mentor, the mentor is Mr. Rudi Polri. Alhamdulillah, since being mentored by him, the children of IRMAS Babussalam have progressed until now without any obstacles. (Rismanto, interview October 4, 2023) Next, the researcher asked the question again whether IRMAS Babussalam has contributed much to the community, especially to the community in RT 04 ? *"The contribution is for the children of IRMAS Babussalam, many residents sometimes have events, they help become committees, or performers, for the organizational movement of the IRMAS children, thank God, it went smoothly, there were no fees, they were willing to sacrifice for the environment. For example, such as social environments, helping in terms of having a crowd such as the annual agenda of the 17th event, the children of IRMAS Babussalam helped to hold children's competitions in the RT 03 RT 04 environment when there was an event".* (Rismanto, interview October 4, 2023).

Furthermore, responding to whether or not he agreed with the existence of IRMAS Babussalam, he answered "I agree, it has been very helpful since there were IRMAS children, Alhamdulillah". (Rismanto, interview October 4, 2023). The temporary analysis that the researcher obtained from the second data from interviews with the head of RT 03 and the head of RT 04 above, 2 people who were claimed to be representatives of the many residents of RT 03 and RT 04. IRMAS Babussalam has been proven from the results of the empowerment and coaching process that has been carried out for approximately 5 years, more or less has produced results, providing good results, becoming responsible Muslim teenagers, sensitive to social life in the surrounding community. Muslim teenagers who are always enthusiastic about helping positive activities with social, religious or socio-religious themes. So that this makes researchers increasingly want to know what kind of coaching and empowerment concepts have been carried out by the IRMAS Babussalam Mentors. in fact, from the statement given by Mr. Raihan, of the many IRMAS Babussalam Mentors listed in the SK above, there are only 3 people who really provide guidance and empowerment to the IRMAS Babussalam children, including Mr. Rudi Nurmanto, Ustadz Welliansyah, and Ustadz M Gunawan.

Referring to the explanation of the empowerment concept that the researcher has explained previously, the empowerment concept is an initial description, an initial design and stages in carrying out empowerment and coaching practices in the field. The empowerment concept will not be far from the individuals or groups that are empowered, in general the initial task of the empowerer or mentor is to provide input, provide suggestions, direct and provide facilities and provide opportunities for individuals or groups that are empowered, so that innovation and new ideas will arise from those who have been empowered/mentored so that then the task of the empowerer/mentor is only to monitor and provide limitations on what has been planned.

The first IRMAS Babussalam mentor that the researcher wanted to interview was Ustadz M. Gunawan Budiono, S. Sos. He is more familiarly called in the community as Ustadz Gunawan, according to Raihan's statement: "In the past, around 2020, Ustadz Gunawan taught us the martial art of Silat Tapak Suci,

but it only lasted for 3 months, after that we didn't practice anymore". (Raihandra Alam Ramadhan interview September 28, 2023). The interview took place at Ustadz Gunawan's residence. The researcher explained the statement before asking the first question, namely that Ustadz Gunawan's name was listed in the IRMAS Babussalam management decree as a mentor, the question is how important is the IRMAS organization in the management structure of the Mosque? he answered *"If asked how important it is, it is very important. Because it is related to the cadreship of the community leaders, so one of the things that must be guided is of course teenagers because from adolescence they must be bombarded and directed to study religion, to be close to the mosque, close to the prayer room, because those who were never close to the mosque as teenagers, it is difficult to get them close to the mosque when they are older, let alone if they are invited to guide the community."* (M. Gunawan Budiono interview October 3, 2023)

The next day the researcher continued to search for data by interviewing another IRMAS Babussalam Mentor, namely Ustadz Welliansyah. According to information from several residents who live around the Babussalam Mosque, Ustadz Welliansyah or more familiarly called Ustadz Welli is a religious leader as well as the Deputy Chairman of the Babussalam Mosque Management apart from Ustadz Mufti Affan and according to information from several senior IRMAS Babussalam such as Kak Saipul Bahri and Kak Zainuddin they said that Ustadz Welli has been involved in the Babussalam Mosque Youth for years, this is what made the researcher find out about the history of the founding of IRMAS Babussalam and the results of the data on the history of IRMAS Babussalam have been presented by the researcher on the previous pages. The interview process was conducted at Ustadz Welli's residence, before the researcher asked questions to Ustadz Welli, we made a brief statement that Ustadz Welli's name was listed in the Decree of the Babussalam Mosque Management as Deputy Chairperson of the Mosque Management and his name was also listed in the Decree of the IRMAS Babussalam Management as the Supervisor. What the researcher wanted to ask was how important is IRMAS in the management structure of the Babussalam Mosque Takmir? *"It is very important, why is that because it is an alternative to carry out regeneration so that in the future these IRMAS children can replace us who are already old."* (Weliansyah, interview 30 September 2023)

The next question that the researcher asked Ustadz Welli was what are the duties and authorities of IRMAS Babussalam in social and religious matters? He answered *"Like this, if it's social, it's like helping to be an event committee when there are people who need help, then for religious matters, it's like maintaining the cleanliness of the mosque, helping the Takmir Majid in preparing PHBI events at the mosque"*. (Weliansyah, interview September 30, 2023) How to provide guidance or empowerment to IRMAS Babussalam so that IRMAS Babussalam can continue to be active and exist until now? He said *"For that matter, for me, it is enough to give them attention and understanding, then use a persuasive invitation method continuously, then slowly give them guidance on religious knowledge and social sciences and give them the opportunity to practice it"*. (Weliansyah, interview September 30, 2023)

A resource person who the researcher still wants to interview is an IRMAS Babussalam mentor named Mr. Rudi Nurmanto, according to information from

Ustadz Mufti Affan, he has a mandate in the Babussalam Mosque Management structure as the head of the Mosque construction sector, he is the one responsible for the development and progress of the Babussalam Mosque construction sector, according to information from Mr. Raihan, Mr. Rudi is known in the community as the Leader of the IRMAS Babussalam Hadroh Group with the name Hadroh Group "IRMASSALAM". The interview process took place at the residence of Mr. Rudi Nurmanto, before the researcher submitted the first to Mr. Rudi, the researcher first conveyed a statement that Mr. Rudi's name was listed in the IRMAS Babussalam Decree as a mentor and Mr. Rudi is also included in the Takmir Babussalam Mosque management structure, the question is how important is the IRMAS organization in the Mosque management structure according to Mr. Rudi? *"The point is that IRMAS is to help complete the structure of the mosque where if there is an activity whether it is a PHBI problem, maybe there is some kind of social service so we as IRMAS Mentors have an important role from the Mosque Youth because the young men and women are the successors of their fathers, because the prosperity of the mosque comes from the youth if we are the elders, it is normal if we are the youth, maybe the mosque is quiet, to enliven the mosque, so it is very important"* (Rudi Nurmanto, interview September 29, 2023) The researcher continued with the next question, what are the duties or obligations of IRMAS in social and religious matters ? *"There, many IRMAS cannot be separated. IRMAS children must take part in an activity, whether it is an activity from the mosque or from the sub-district or RT level because these youth are superior seeds"*. (Rudi Nurmanto, interview September 29, 2023)

Next question: What do you think about Mr. Rudi's way of providing guidance or empowerment to IRMAS Babussalam so that IRMAS can remain active and survive until now ? *"The point is that we consider teenagers not like this, we bomb as friends, don't make it between subordinates and leaders, don't make it like we're family, don't think you're IRMAS, I'm a mentor like that. We have to complement each other, maybe we also need input from IRMAS, yes, to deliberate to make a decision, for example, if there is an event, we have to deliberate, don't think that our children can do whatever they want. As leaders, we must be able to accommodate the aspirations of the children, the point is, don't be dictatorial, the point is, we want to be ourselves, because nowadays it's difficult, we have to guide the teenagers, what do the children want, if the children really want to be good, yes, we support them, then if they are wrong, we reprimand them, don't let them go down the wrong path"*. (Rudi Nurmanto, interview, September 29, 2023) Then for the last question that the researcher submitted to Mr. Rudi Nurmanto was what are the challenges that often occur in the field in the coaching process? *"The complicated thing is, these children are still unstable, that's the most difficult in my personal opinion because these teenagers are still unstable from junior high school to high school, so their views are still playing a lot, from there we take a persuasive approach"*. (Rudi Nurmanto, interview 29 September 2023)

Based on the results of interviews with the three informants above, namely, they as IRMAS Babussalam Mentors in terms of the existence of IRMAS Babussalam are equally very important and for the duties and obligations according to these three informants are the same but in terms of the method of coaching or empowerment methods are slightly different, some use persuasive

approach events and some take advantage of the hobbies of the Mosque Youth children then, in terms of the challenges they find in the field in the process of coaching and empowering the Babussalam Mosque Youth children, everything is different, some think that cellphones and technology are a challenge, some think that the dynamics of the enthusiasm of teenagers is a challenge that is quite difficult and often found but there are also those who claim that what is a challenge that is quite troublesome is the character of teenagers who tend to be unstable.

According to the researcher, all the challenges mentioned by the three respondents above are all true, truly real challenges that occur and are found in the field, different opinions but still one meaning and one solution, namely Communication and a Persuasive Approach. That is what has been explained a little by Raihan on the previous pages regarding the reasons for the continued activity and survival of IRMAS Babussalam. Today's teenagers also need to know and apply management knowledge in their daily lives. One way is to include management material in training and socialization activities for da'wah cadres or mosque teenagers. So that it is hoped that when teenagers face problems they are able to solve them. Management is basically a tool to achieve the desired goals. Good management will facilitate the realization of a desired goal, and in this case especially in Islamic boarding schools, students and the community. With the management of the effectiveness and efficiency of management elements can be improved.

### **Implementation of the Babussalam Mosque Youth Association Work Program**

A way to create a prosperous mosque and congregation, especially active and useful congregations, then empowering teenagers needs to get significant attention because empowering teenagers is one of the efforts to produce a quality, useful and responsible young generation. The children of the Babussalam Mosque teenagers are given the freedom by the management of the Babussalam Mosque to express, provide aspirations and show their abilities both in matters concerning religion, social and organization so that they feel recognized and appreciated both in the scope of the Mosque and the community through the existence of a Work Program Plan that will and must be carried out by all IRMAS members in the future so that IRMAS becomes an organization that is not just a name but can be proven with real evidence and can build a good image to the Mosque Management and also the community so that the existence of IRMAS in their eyes has a positive impact.

Mosques can be used as an alternative to bring a servant closer to Allah SWT, besides that, mosques can also be used for social activities that involve humans by making them the center or center of all activities, especially the Mosque Youth who play a very active role in prospering the Mosque together, of course with the help and support of the Mosque Administrators and community leaders in the surrounding environment. In accordance with the discussion above, the chairman of the Mosque Youth Association, namely Brother Raihandra Alam Ramadhan, gave his opinion on how to empower the Babussalam Mosque Youth Association on Jalan Waringin Lintas Kelurahan Puncak Kemuning who was interviewed said that.

"Mosque youth are cadres and young generations who should understand Islamic insight and organizational insight, therefore special attention is needed to improve the quality and quantity of the Mosque Youth Association because the Mosque Youth Association is also a component of society that has the potential to prosper and improve the welfare of society so that empowerment must be carried out so that they have skills and expertise in carrying out their duties". (Raihandra Alam Ramadhan, interview September 28, 2023) Based on the results of interviews and data searches regarding the IRMAS Babussalam Work Program, there are several forms of work programs that are characterized by empowering Islamic youth on Jalan Waringin Lintas RT 03 and RT 04, which are specific, namely:

### **Regular Guidance and Study**

The performance of the Babussalam Mosque Youth Association on Jalan Waringin Lintas RT 03 and RT 04, namely forming a religious study that has been running quite well since the beginning of IRMAS Babussalam until now, therefore IRMAS Babussalam continues to be considered good because it can bring teenagers closer to avoiding free association in today's era, so that teenagers will be busy with religious studies that are held once a week on Saturday nights from 20.00-22.00 WIB in the Babussalam Mosque. Based on information from one of the members of the Babussalam Mosque Youth and coincidentally serving as Deputy Chairperson of IRMAS Babussalam, brother Vharis Ramadhan stated that the routine religious study every Saturday night is proven by the number of members who continue to increase and the presence of teenagers attending this religious study adds to the quality of the worship experience. On the other hand, the presence of teenagers who attend the pengajian has increased quite a bit, initially these teenagers who had registered as pengajian members, in attending pengajian sometimes came and sometimes were absent. In this routine pengajian activity, IRMAS children are always given guidance on religious knowledge and social sciences by Ustadz Welliansyah. (Vharis Ramadhan, interview September 28, 2023)

### **Learn Tahsin and Tilawah**

The importance of studying and teaching the Qur'an is something that should not be ignored anymore because it is a source of principles in human development. Reading the Qur'an is highly recommended for every Muslim individual because the Qur'an will bring various benefits to its readers. However, studying the rules and procedures for reading it is a requirement that must be met, in addition to the punishment of getting a reward for sin, mistakes in reading the Qur'an will determine the validity or invalidity of the worship carried out by a person. Based on the results of the statement from Mr. Rudi Nurmanto, this IRMAS Babussalam work program is carried out once a week every Thursday night at the Babussalam Mosque, which is filled by Ustadz Yarhanidi as Secretary of the Babussalam Mosque Management and Qori Lubuklinggau City. (Rudi Nurmanti, interview 29 September 2023) This activity was carried out by IRMAS Babussalam because they knew that many of the IRMAS members were not yet fluent in reading the Qur'an but were embarrassed to learn because usually if learning to read the Qur'an is combined with children and this activity was carried

out considering that there are several IRMAS members who have become teachers at the TPA Babussalam Mosque.

### **Celebration of Islamic Holidays**

It is known that the celebration of this Islamic holiday must involve, even according to information from Ustadz Mufti Affan, this PHBI activity is usually organized or designed by IRMAS Babussalam children or teenagers who are not from IRMAS Babussalam children so that they can express their ideas, learn to be responsible for the mandate they have held in organizing an event. (Mufti Affan, interview September 29, 2023). IRMAS Babussalam always holds PHBI events in the context of such as the Prophet's Birthday, Islamic New Year, Isra and Mi'raj of the Prophet Muhammad SAW and the Nuzulul Qur'an event. Usually, in addition to the Tabligh Akbar event or religious lecture, this celebration is carried out with various children's level competitions to IRMAS level competitions throughout Lubuklinggau City such as :

- a. Muslim Fashion Competition, only intended for children aged 5 to 10 years
- b. Coloring Competition, only intended for children aged 6 to 12 years
- c. Calligraphy Competition, specifically for the Youth Mosque level throughout Lubuklinggau City
- d. Adhan Competition, a competition for children and youth
- e. Tahfidz Juz 30 Competition, a competition for children and youth
- f. Kultum Competition, intended for Youth Mosque throughout Lubuklinggau City
- g. Quiz Competition, intended for Youth Mosque throughout Lubuklinggau City

According to information from Mr. Raihan, the above competition is divided into 2 types, for children and for youth, the children's competition can only be participated by children who live around the mosque who are still in the RT 03 and RT 04 areas. The youth level competition can be participated by all youth around the mosque and is more recommended for all IRMAS in Lubuklinggau City. (Raihandra Alam Ramadhan, interview September 28, 2023) Of course, in carrying out this PHBI activity, a lot of assistance and participation from all members of IRMAS Babussalam is needed so that the desired PHBI event can run as planned, here are the forms of participation in detail:

- a. Form of Idea Participation, the involvement of the Mosque Youth Association in improving PHBI activities cannot be separated from anything that can be contributed by IRMAS Babussalam members through ideas, Ideas submitted by IRMAS members are carried out by deliberation between fellow IRMAS members. Participation in the form of thoughts, namely in the form of suggestions and input on program activities.
- b. Form of Energy Participation, is one form of participation given by IRMAS Babussalam through physical activities. The Babussalam Mosque Youth Association has a high attitude of mutual cooperation and cooperation in every religious activity carried out.

### **Rihlah or Contemplation of Nature**

Rihlah is a journey or traveling activity, one of the purposes of which is for religious purposes such as seeking knowledge, performing the Hajj pilgrimage and visiting relatives. In addition, Rihlah can be interpreted as a journey that aims



for society or just for fun and sightseeing. Teenagers tend to get bored easily with serious activities without a little entertainment in them, many of the members of IRMAS Babussalam feel bored and fed up with the religious study activities which are usually carried out in the Mosque. So to deal with this phenomenon, IRMAS Babussalam carries out Rihlah/Tafakur Alam activities or more simply, vacation/picnic activities to a natural tourist spot in Lubuklinggau City. This work program is carried out once a year, the process in this activity contains the delivery and development of religious knowledge, enlightenment and contemplation of the words of God by seeing and gazing at the beauty of His creation, besides that so that this activity is not entirely about the delivery of religious knowledge in this activity there are also games and eating together to further strengthen the bonds of friendship between fellow members and a way to attract the interest of other teenagers to join.

### **Hadroh Practice**

Teenagers generally tend to prefer activities that are entertaining, they prefer to learn knowledge interspersed with entertainment rather than activities that are more serious and rigid. The purpose of this Hadroh training activity is as Da'wah so that Muslim Teenagers are more interested in going to the Mosque, and a way to get them used to liking the chanting of Sholawat to the Prophet Muhammad, with many IRMAS Babussalam children participating in this hadroh training activity, it is hoped that it can increase the skills, abilities and abilities possessed by IRMAS children regarding things that smell of Islamic art.

Based on information from Brother Raihan, this IRMAS Babussalam work program is carried out every Wednesday night at the Babussalam Mosque, this hadroh training activity was trained by Brother Suntoro and is now more entrusted to Brother Syafril Liansyah to continue the hadroh training of IRMAS Babussalam children. (Raihandra Alam Ramadhan, interview September 28, 2023)

### **Social Service (Baksos)**

In addition to coaching or empowering IRMAS Babussalam children in terms of Religious Studies and Organizational Matters, there is also a Work Program that aims to train, foster and build social character and a sense of caring for IRMAS children, namely Social Service activities, this Social Service activity is carried out once a year. Usually this Social Service activity is carried out to orphanages in Lubuklinggau City or also to the surrounding community on Jalan Waringin Lintas RT 03 and RT 04, this Social Service activity was initially suggested by one of the IRMAS Babussalam Mentors, namely Ustadz Gunawan, the hope is that IRMAS Babussalam children will become sensitive to the surrounding environment and grow a sense of gratitude for the life they live.

### **Indonesian Independence Day Celebration Competition**

This work program is certainly carried out every Indonesian independence day or once a year, the purpose of this activity is to help community leaders in serving the wishes of local residents, such as the results of interviews with informants from the heads of RT 03 and RT 04, for the 17th competition activities, usually the IRMAS Babussalam children take over or we divide the

tasks to the IRMAS children in making the competition event a success in the context of celebrating the Indonesian Independence Day on Jalan Waringin Lintas. This competition activity is usually carried out in front of the Babussalam Mosque yard and is also usually carried out in the outer field near the surrounding residents' housing, another purpose of this one activity is to create the existence of IRMAS Babussalam in the midst of the community. There are many more activities from the IRMAS Babussalam work program, but the researcher only describes and explains some of the many IRMAS Babussalam work program activities which according to the researcher these activities are more prominent in the community and have character and have a better effect on the management of the Babussalam Mosque and the community.

### **Implementation of IRMAS Babussalam Religious Values**

Based on the results of observations and interviews that the researcher has conducted above, in this sub-chapter the researcher will present and explain the research findings obtained from the informants who have been met. The researcher tries to link the results of this study with several explanatory theories about implementation that the researcher has explained in the previous chapter, an explanation of Implementation. Implementation is defined as an action, implementation or application of a theory that has been obtained, from a design that has been determined, if associated between IRMAS Babussalam and Implementation is an application carried out by all members of IRMAS Babussalam in everyday life for what they have obtained, learned while following and undergoing all IRMAS Babussalam work programs and implementing in everyday life all forms of advice, guidance and empowerment that have been given by the IRMAS Babussalam Mentors, both in terms of religion and in terms of social society.

The implementation process is also not far from providing opportunities and supervision that should be carried out by parents, Mosque Administrators, IRMAS Supervisors and Community Leaders, in its implementation in the field of course there are still errors, there are results that are not yet satisfactory or not in accordance with desires therefore, it is necessary to carry out an evaluation and improvement both in terms of systematic planning or improvement in terms of the mentality of the children of IRMAS Babussalam. Then from that, it is only a matter of habituation, sometimes people have not been able to do something because they are not used to it, therefore it is necessary to get used to it in order to become proficient. The following researchers will present and explain the findings of the study on the implementation of IRMAS Babussalam.

### **Awareness in Religion**

The emergence of religious awareness is generally driven by the existence of a religious belief which is a condition that exists in a person. Religious awareness is the consistency between knowledge and belief in religion as a cognitive element, feelings or stimuli towards religion as an affective element or emotional element (this feeling can be seen from a person's religious motivation), Therefore, religious awareness is a complex interaction between religious knowledge, religious motivation, and religious behavior in a person. With that awareness, religious behavior is finally born according to the level of a person's

obedience to the religion they believe in. The explanation above when associated with the empowerment of IRMAS Babussalam, religious awareness is a form of implementation of IRMAS Babussalam in participating in routine IRMAS study activities once a week every Saturday night.

The IRMAS Babussalam work program contains learning about Islamic religious knowledge, the IRMAS mentor will explain about monotheism and explain how to apply Islamic religious knowledge in everyday life in the midst of the general public. According to Ustadz Welli, initially many of the IRMAS Babussalam children only went to the mosque under the pretext of IRMAS gatherings, but after further observation, they only stopped by the mosque but when it was time for prayer they did not join the congregational prayer at the mosque. (Welliansyah, interview September 30, 2023) Therefore, Ustadz Welli told them that such a thing was not good at all, telling the IRMAS Babussalam children how important it was to perform the 5 daily prayers, especially when they were stopping by the mosque.

The IRMAS Babussalam Work Program carried out by IRMAS members in the Akhwat Empowerment Sector is Ligo or a weekly routine study specifically for female IRMAS Babussalam members. According to information from the Chairperson of IRMAS Babussalam, this activity is carried out every Thursday afternoon at the Babussalam Mosque and is sometimes carried out at the Suhada Musholla which is supervised by Ustadzah Titi. In this activity, Ustadzah Titi explains the procedures for covering the genitals for women properly and correctly according to Islamic religious rules.

### **Help each other, to foster a sense of caring**

Humans are basically social creatures who aim and instinctively interact with their environment. Likewise with IRMAS Babussalam, with its Work Program, namely Social Service, there the Youth are trained and accustomed to being sensitive to the surrounding environment. According to the information given by Ustadz Gunawan, we train the children of IRMAS Babussalam to want and get used to caring and wanting to help each other with the surrounding community who need help, for example, at that time in the RT 04 area there was a resident there who had a tumor in his liver, so he could no longer work as usual to earn a living for his children and wife. (M Gunawan Budiono, interview October 3, 2023) Seeing this, Ustadz Gunawan also gave direct instructions to several members of IRMAS Babusssalam to immediately take action by collecting donations from house to house for the RT 04 area. Although the results obtained were not much, at least they and everyone in RT 04 tried to help through the intermediary of the IRMAS Babussalam children.

Not only that, IRMAS Babussalam children also carry out social services to orphanages and nursing homes in Lubuklinggau City, including the orphanage located in Ketuan Village, and the new orphanage located in Talang Bandung Village and lastly IRMAS Babussalam has held a collaborative social service activity with one of the Islamic Youth Organizations in Lubuklinggau City, namely SAFFH, this joint social service activity was held at the nursing home located in Kayu Ara Village. According to Rismanto and Kopli: *"The form of implementation of mutual assistance by IRMAS Babusssalam is not only limited to Social Services as the researcher has explained above, but also mutual assistance*

*with community members, for example, there are people who hold Yasinan/tahlilan events, the officers are usually IRMAS children according to information from the Head of RT 03 and the Head of RT 04. Then it doesn't stop there, other social activities such as helping the local government to organize activities, for example, the August 17th competition event, based on information from the Head of RT 03 and the Head of RT 04, for the August 17th competition event, the organizing committee is the IRMAS Babussalam children". (Rismanto and Kopli interview October 4, 2023)*

The implementation of mutual assistance and high enthusiasm are interrelated, so that if a high sense of enthusiasm for something arises, a movement will arise to follow up, for example, carrying out mutual cooperation or mutual assistance movements. Any activity if it is done without a high sense of enthusiasm the results of the activity will be less than satisfactory, on the contrary if an activity is done on the basis of a high sense of enthusiasm then, there will be some ideas and efforts that are very maximal so that the activities that are being or have been carried out will produce very good and satisfying results this is closely related to all work programs owned by IRMAS Babussalam, the contents of the IRMAS organization are teenagers or young people. Teenagers generally have a burning spirit in doing something good is positive or negative but with the note, all of that must be done on the basis of a high sense of enthusiasm or high passion for something.

## **Conclusion**

Based on the results of the research that the author has conducted at the Babussalam Mosque, Puncak Kemuning Village regarding the Empowerment of the Babussalam Mosque Youth Association (IRMAS) in Puncak Kemuning Village, Lubuklinggau City. It can be concluded as follows the empowerment of the Babussalam Mosque Youth Association aims to make teenagers a good young generation, namely teenagers who are pious, faithful, knowledgeable, skilled and useful to society. To foster the Mosque Youth, various approaches can be taken, including through the activities and work programs of IRMAS Babussalam and a persuasive approach between members so that IRMAS Babussalam can remain active from 2018 until now.

Implementation of the Babussalam Mosque Youth Association Work Program in empowering Muslim youth is realized in the form of religious studies, arts and crafts activities, mutual cooperation, PHBI, implementation of rihlah. All activities carried out by IRMAS Babussalam become work programs aimed at building curiosity about religious knowledge in these youth, of course in the implementation of several work programs above, support, assistance and provision of opportunities are needed by the Takmir of the Babussalam Mosque and the IRMAS Babussalam Mentor to IRMAS Members.

The implementation of religious values for IRMAS Babussalam Members is increasingly significant in the process of change in members in particular. Among them is a high awareness in carrying out religious orders. Next, female IRMAS members increasingly understand about covering their genitals. Given that in today's era, women proudly show off their genitals without any shame. The result of the implementation of religious values carried out by IRMAS Babussalam members in the community, is that within them a high sense of enthusiasm has

grown to help the community, help the Mosque Takmir and help local government figures in terms of social or socio-religious activities.

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