

**Implementation of Congregationalprays Services in Making
Mosque
Prosperous in The Pandemic Time Covid-19
(Study at At-Taqwa Mosque of Dermogunungganssir of Beji Pasuruan)**

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Abstract. The congregational prays are one form of the activity of prospering mosque. Prospering mosques is an obligation for muslims by functioning mosque through religious and social activities. When the corona virus has spread to the world, the Indonesian government urges the public to avoid crowds and maintain physical distance as an effort to prevent the transmission and spread of Covid-19. This condition affects the activities of Muslims to conduct congregational prayss at the mosque. The purpose of this study was to determine the implementation of congregational prays in order to prosper mosques during the Covid-19 pandemic. This type of research was field research with a qualitative descriptive approach. In this study, data collection techniques were carried out by observation, interviews, and documentation. Techniques for checking the validity of the data were carried out by extending participation, observing persistence and triangulation. The result showed that the implementation of congregational prayss was carried out very well by complying with health protocols including: ablution at home, wearing masks, carrying prays equipment, measuring body temperature, entering disinfectant spray booths, washing hands with soap, keeping prays lines apart, no physical contact. (handshake), and don't touch the eyes, mouth and nose. The conclusion is that the more a person adheres to health protocols, safer the congregational prays will be.

Keywords : *congregational prays, prospering the mosque, pandemic*

1 Introduction

The congregational prays in the mosque are the legal sunnah and is one of the activities to prosper the mosque. The activity of prospering the mosque is called 'imarah, which is carrying out various activities that involve the role of the congregation (Hayu Prabowo, tt: 21). The congregation has the same rights and obligations to prosper the mosque prosperous. Congregational prays are very important and powerful means of prospering Allah's mosque. If the congregational prays are not carried out, the mosques will become empty, empty and will be dysfunction. Allah testifies to the faith of the people who prosper the mosque, they are among the humans who are guided by Allah towards the truth (Musnid bin Muhsin, 2006: 12-13). Prays performed by humans have both ritual and social significance. Ritually, humans enter into a relationship with Allah as evidence of their faith and devotion to Him. Meanwhile, socially, humans must carry out God's commands and know His prohibitions (Zubaedi, 2011: 87). The essence of prays is to shape one's behavior to be good.

When the corona virus became an epidemic in the world including in Indonesia in April 2020, WHO declared it a Covid-19 pandemic, so the government urged the public to maintain physical distance and avoid crowds as an effort to prevent and spread the corona virus. The Covid-19 pandemic affects various sectors of life including the economic, educational, social, cultural and religious fields. Particularly in the field of diversity, this influence has led to differences of opinion among Muslims regarding whether or not to carry out congregational prays in mosques, because mosques are a gathering place for many people who have the potential to spread the corona virus.

The first opinion prohibits Muslims from gathering in mosques to perform congregational prays in an effort to avoid the spread of Covid-19 and to maintain the safety of souls. Meanwhile, the second opinion advises Muslims to continue to perform congregational prays at the mosque, on the grounds that people who pray in the mosque are in a clean and pure condition, their clothes and prays equipment, and congregational prays in the mosque become a medium for praying together to Allah so that given health and safety from various epidemics and diseases.

In order to accommodate the aspirations of these Muslims, the government through the Minister of Health and the Minister of Religion issued health protocols and Guidelines for Religious Activities in Houses of Worship. Likewise, the Indonesian Ulema Council (MUI) issued a fatwa on guidelines for Friday prays and congregations during the Covid-19 pandemic emergency, which aims to facilitate Muslims to be able to carry out congregational prays in mosques in peace and safe atmosphere from the spread of disease.

The at-Taqwa mosque is one of the three mosques located in Dermo hamlet, Gunungglai village, Beji sub-district, Pasuruan regency. This mosque was built with 2 floors that can accommodate a thousand people worshipper. The community performs congregational prays at the mosque, both obligatory prays and sunnah prays (tarawih pray and Id pray), by adhering to health protocols.

This type of research is field research with a qualitative descriptive approach. While the research objective was to find out how the implementation of congregational prays in the prosperity of mosques during the Covid-19 pandemic. Study at Masjid at-Taqwa Dermo Gununggangsir Beji Pasuruan.

2 Result

2.1. Prays in congregation

The congregational prays are praying performed by more than one person where one person standing in front as Imam, while the other standing behind becomes the congregation. In essence, congregational pray is a prays done together, consisting of one imam and the other being the congregation (Ahmad Nawawi Sadili, 132)

Islam encourages its followers to perform congregational prays in mosques, in exchange for a higher reward, which is twenty-seven times that of praying alone at home. Fiqh scholars have different opinion about law of congregational prays. Some say fardhu kifayah for "experts" (residents) near the mosque, and there are those who argue that fardu 'ain is for all men who have the ability to do so, especially for people who live near the mosque and can hear the call

to prays directly, except those who were unable to come to the mosque (Yusuf al-Qardhawi, 2007: 7).

Congregational prays are the most important means of eliminating differences in social status in society at large. Through congregational prays, it will grow an attitude of mutual love and affection and soften hearts, educate discipline and always maintain time. Congregational prays are recommended and emphasized because it gets a great reward from Allah, who has a lot of wisdom in it, one of which is building brotherhood and the value of togetherness among fellow worshipers (Salih bin Ghanim, 2010: 25). Congregational prays are also one of the main activities in the prosperity of the mosque.

2.2. Prospering the Mosque

Makmur (to Prosper) comes from the root word '*amara ya'muru' amron* which means to inhabit. The word *makmur* is synonymous with the Arabic *ma'mur*, and defined as a place to stay if it is returned with the word '*amara*. Enlivening and prospering the mosque is to make the mosque the center of the activities of the congregation in life (Iskandar A Ahmad, 2018: 8)

Prospering of the mosque with various activities that bring in and involve the role of the congregation, it is called the word *Imarah*. so that all congregations have the same rights and obligations in prospering the mosque. These activities include worship, education, coaching, cooperatives, health, social activities and the commemoration of Islamic holidays (Prabowo Hayu, tt: 21). A prosperous mosque is a mosque that has succeeded in growing into the center of the progress of the ummah, so that the mosque actually functions as a place of worship and a center for Islamic culture in a broad sense. The prosperity of the mosque is the duty and responsibility of all Muslims, as written in the Qur'an al-Taubah verse 18.

3.3. Implementation of Congregational Prays during the Covid-19 Pandemic

Congregational prays activities at the Dermo Gununggangsir Beji Pasuruan at-Taqwa Mosque during the Covid-19 pandemic include fardhu prays and sunnah prays. Fardhu prays consists of dhuhur, ashar, maghrib, isha ', shubuh and Friday prayss. While sunnah prays consists of tarawih prayss in the month of Ramadan, Eid al-Fitr prayss and Eid al-Adha. The implementation of congregational prays services at the at-Taqwa Mosque during the Covid-19 pandemic refers to the Decree of the Minister of Health of the Republic of Indonesia No. Hk.01.07 / Menkes / 382/2020, Circular of the Minister of Religion No. 15 of 2020, MUI Fatwa No. 15 of 2020, as well as the PCNU Circular of Pasuruan Regency.

In letter from the Minister of Religion of the Republic of Indonesia, it is explained that the implementation of these guidelines is expected to increase the spirituality of religious people in the face of the Covid-19 pandemic and its impacts, while minimizing the risk of crowds occurring in one location and in the context of preventing the spread of Covid-19 and protecting the community from the risk of threats. the impact (SE Menag RI No.15 of 2020)

Referring to the circular letter of the Minister of Religion of the Republic of Indonesia No. 15 of 2020 and the Decree of the Minister of Health of the Republic of Indonesia No. Hk.01.07 / Menkes / 382/2020, before the congregational prays at the mosque is carried out, the mosque administrators (ta'mir) and congregations (community members) must follow the established health protocols.

Health protocols that must be obeyed by the ta'mir (administrators) of the mosque are as follows:

- (1) Promoting health protocols to residents
- (2) Providing health workers to carry out and supervise the implementation of health protocols in mosques
- (3) Carrying out regular cleaning and disinfection of mosques

- (4) Optimizing air circulation and sunlight in the mosque room
- (5) Limiting the number of entrances to mosques
- (6) Providing medical devices for measuring body temperature
- (7) Providing a place to wash hands or hand sanitizer
- (8) Regulating the number of worshipers who enter the mosque
- (9) Adjusting the distance between the minima congregation
- (10) Inviting the congregation to keep the floor of the mosque clean
- (11) Urging residents (congregations) to bring prayer utensils (prayer mats) from their homes.

The health protocols that must be obeyed by the congregation (residents) are as follows:

- (1) The Jamaat is truly in good health
- (2) Using a mask since leaving the house and while in the mosque area,
- (3) Bringing prayer equipment (prayer mat) from home
- (4) Maintaining hand hygiene by washing hands frequently with soap and running water, or using a hand sanitizer
- (5) Avoiding physical contact, such as shaking hands or hugging
- (6) Avoiding of touching the face area (eyes, mouth and nose)
- (7) Maintaining a minimum distance of 1 (one) meter between congregations
- (8) Avoiding long stays in mosques or gathering at mosques, other than for the purpose of compulsory worship

In the implementation of congregational prayer activities at the at-Taqwa mosque during the Covid-19 pandemic, obstacles or inhibiting factors were also found, in addition to being supported by supporting factors. The supporting factor was the moral support of ta'mir and residents in complying with the implementation of health protocols, while the inhibiting factor was that there still a small proportion of people who do not wear masks, carry prayer mats and wash their hands.

3. Conclusion

The implementation of congregational prays in order to prosper mosque during the Covid-19 pandemic at the mosque at-Taqwa Dermo Gunungglai Beji Pasuruan has been going very well, which was marked by discipline and compliance with mosque administrators and congregations with the implementation of health protocols while attending congregational prays at the mosque. The implementation of congregational prays become media for the prosperity of mosques. One of the characteristics of a person's faith in Allah is that he can prosper the mosque through congregational prayer activities.

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